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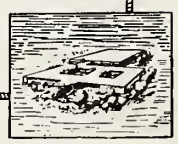

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., July 3, 1883. No. 26.

EASTERN DEPARTMENT.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

The Duncansville, Pa., brethren have raised over one hundred dollars for the Altoona church, and the major part of them are in only ordinary circumstances financially. Will our rich churches follow their good example? Brethren, be liberal, as the cause is a good one.

We hope our friends will all be pleased with the new paper, and that you will get to work and see what you can do to enlarge our list. Only fifty cents for the balance of the year for the Gospel Messenger, in which will be found all the church news of the Brotherhood.

On last Sunday our audience in the Chapel was enlarged by the presence of sisters Annie Koinigmacher, and Sadie Mentzer, of Ephrata, Pa., and sister Prudence Keedy, of Keedysville, Md., former students of the Normal. They will remain with us until after closing exercises.

Bro. McCann spent last Sunday some ten miles out in the country. He has been preaching for the brethren there, and his ministrations are highly appreciated, as they do not have preaching as frequently as they would desire to have it. A hungry congregation is easy to feed, and it is a pleasure to do it.

As brother Joseph Halder announced his intention of traveling West, Bro. Joel Moomaw requests that he stop off with him at Caddonia, Mo., where he will meet him if he is notified of the time. His address is Caddonia, Andrain Co., Mo. Other ministring brethren traveling through that way are also invited to call.

If you wish to enjoy a car ride where you can feel as safe as if you were riding in your own carriage, and at the same time have the pleasure of enjoying the most beautiful scenery in the East, take the Pennsylvania Central. The whole run from Pittsburg to Philadelphia is indescribably grand, and no lover of natural scenes of beauty, can help but be delighted.

OUR GREETING.

In accepting the position here allotted to us we have no promises to make or changes to suggest, more than that we will continue to labor with the ability given us for the good of the church and for the promotion of the Master's cause. The peace, union and prosperity of the church lies closest to our heart, and everything that shall tend towards this most desirable end, we shall advocate. As the course pursued by the two papers, now consolidated, for the last year was so nearly alike, but little change need be expected for the future. The true journalist must be neither bought, nor sold frowned nor flattered from pursuing the cause that his own judgment dictates to him as being right. Policy is said to be allowable for the politician, but for the Christian, never. The man who is willing to sacrifice for the sake of principle, always comes out best in the end. Upon this line we have started, and upon this line, by the grace of God, we expect to fight it out. But while we stand fast in our own convictions, we, at the same time feel it our duty to exercise due deference towards those who conscientiously differ from us. In doing this it frequently necessitates us to submit our judgment to respect the opinions of others, who may be equally conscientious of being right. This is the principle which enables us to prefer one another and at the same time cautious to labor with an eye single to the glory of God.

Our position is not only an arduous one, but it also entails upon us grave responsibility. Feeling this, we ask the aid, the sympathies, and the prayers of all those who have an interest in the welfare of our beloved Zion. Hoping that the union of our papers may result in the best of consequences, we remain your fellow-worker in the cause of Christ.

TO THE OLD HOMESTEAD.

By arrangement, June 22nd was appointed as the time that we, as children, should all meet at the old homestead, and most gladly did we accept the invitation. That we might meet at a suitable hour we took the evening train of the Broad Top road, and as the sun was lowering in the west amidst golden-lined clouds, that seemed to be capping Tussey's Mountain, just to our right, the scene was a grand one indeed. Never did nature seem to put on a more beautiful robe. And as the evening breeze softly wafted through the coach, richly scented from the the new blown clover, and the flowers that had closed and opened again to catch the evening dew, the sensations produced were such that none could help but admire. It is true, that our feelings have much to do with the appearance of things around and about us, and because we were homeward bound, may have added new attractiveness to the objects as they were presented to our view, but that the evening had special attraction, we cannot but believe. To our left was Piney Ridge, this, while well covered with pine, the different kinds of oak, maple and many other varieties of trees that might be named, has an undergrowth of laurel. This was in full bloom. The trees and flowers so beautifully planted together, presented the appearance of a vast flower-bed, that was noticed and admired by all. Truly, God in his beauty, is manifested in all his works.

By 6 o'clock we reached Grafton, when brother met us—self and family, J. B. B. and wife and a few friends—and we were soon on our way over the ridges, for the place we learned to call home. In good time we reached the place, and, after the usual greeting, and a pleasant social family talk, the Bible was brought forward, a chapter read, a throne of grace approached, and we all retired for a pleasant night's sleep.

On the next day, the other members of the family met for the purpose of having a distribution made to us, of some of the goods prepared for us by the ever indulgent mother who now sleeps in the cemetery at the Bethel. O, how good was mother, and how good is father!—and still better is our Heavenly Father.

After this, followed the sale of goods that was left. The going home and meeting father, brothers and sisters, was a season of joy, but the selling of the household, the old "corner cupboard," the "kitchen dresser" and the "table," from which we so often partook of the food prepared by parental hands, brought vividly before us most hallowed scenes of our by-gone days. All these things teach us that time is passing, and with it we are being carried towards our long home. May we all meet then.

On Saturday morning, with baskets well filled with large luscious cherries, we again started for the train, and by one o'clock we were home again. The home meeting was enjoyed by us all and forms another event in our life's history that we shall always look back to with interest.

David George 1884
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ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

READY.

BY EVA T. E. POOLE.

Ready to fight for Jesus,
If the trumpet call resounds,
And the rallying hosts of evil
Fill earth's great battle-grounds.
Ready to raise his banner
'Mid the foeman's fiercest din;
Or ready to die in his service,
If death win the day for Him.

Ready to speak for Jesus,
If he needs a human tongue,
To tell out the wondrous story
That from age to age has rung;
With never a thought of laurel,
And never a hope of gain,
Content to be just an echo
Of his matchless love to men.

Ready to work for Jesus,
If work be his will for me:
By swift light-hearted service,
Showing my loyalty—
Stooping to lift a burden,
Or offering sympathy;
Thankful to share with angels
Such happy ministry.

And ready to sit down silent,
To lie at his wounded feet,
If service or speech be denied me
By his will supremely sweet.
Ready to suffer for Jesus,
If suffering bring him praise,
If any new ray of glory
I've won by my weary days.

Ready to give to Jesus
My life, my love, my all;
If my heart, alert and eager,
Hear his sweet constraining call.
Never a thing withholding
That He stoops to ask of me,
Giving my choicest treasures
With a glad heart, willingly.

Ready to wait for Jesus,
If He wills to tarry long,
Whiling away the watch night
With soft and heaven-taught song,
Watching each pale star waning,
Ere the golden glory dawn
Floods earth and sky with brightness
And crowns the coming morn.

THE CHURCH OF CHRIST.

BY W. H. ROOSE.

No. 15.—Prayer.

As the vapor ascends from the earth into the heavens to form clouds, from which bounteous showers descend to gladden and refresh the plants and trees and other growing things, and the snow which silently clothes the grasses and crops as a protection from the cold, searching winds of Winter, so should the humble petitions of the confiding child of God ascend to the throne of God, to descend in the form of blessings and manifestations of his peace and reconciliation to his Heavenly Father. His thoughts should often and silently go forth in praise and adoration for the expressions of love and kindness we have already felt. When he feels weak and despondent, he should steal away and humbly ask for strength and grace to press his way onward and upward. When he feels strong and mirthful, he should inquire of his Father whether he is not better satisfied with himself than God is. When he feels tempted, he should find refuge in prayer. When he would desire more wisdom, he should commune alone with his God. When he is undergoing a baptism of sorrow, he should enter an ideal Gethsemane, and God will relieve him of his load. When he has been strong in his own strength, and been overtaken in a fault, he should kneel humbly before the shrine and implore God's forgiveness. In fact, the Christian is placed under no circumstances that would make prayer inappropriate. "Pray without ceasing," is never out of season.

The fervent, effectual prayer of the righteous availeth much. How much good prayer does, or how much has been accomplished by it, cannot be told. The last resource against temptation is prayer. Prayer is as a wall of fire around us. When we once cultivate the habit of inward devotion and are rescued from the wiles of the enemy, we find the invitations as numerons and encouraging as they are merciful. When danger threatens us, we fly to God for help. When we become sick, and our bodies are wasting away, and the grave seems open to receive us, we feel more than ever the necessity of prayer. Oh, how our hearts become filled with emotion, and desire a closer walk with God and hold sweet communion with him whom we trustingly ask to care for and guard our souls in death. All our surroundings become solemn grandeur. The birds in the leafy branches pour forth their most plaintive notes to cheer us the remaining time allotted us, while the pine and fir seem to mourn for decaying nature. What sweet deliverance in prayer! Habitual prayer is our only safeguard. It makes the Word of God clearer and more delightful. What charms it discloses to our view! What fragrance emanates from the divine promises—a glorious foretaste of heaven.

There are two classes of prayers: The prayer of the righteous man availeth much; the prayer of the just is a delight to God, while he who does not the will of God, even his prayers are an abomination to God. Prov. 38: 9. If we abide in Christ, and His words in us, our petitions will be granted unto us. We should only ask that which is in accordance with God's will. This the child who is born of God holds as his theme. He has found that selfishness is a stranger to his heart, as it has made humble resigna ion of all to the will of his Redeemer. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." "And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight." "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name he may give it you." 1 Pet. 3: 12, 1 John 3: 22, John 15: 16.

We find Jesus praying. He loved the secluded places, and often repaired to the mountain to counsel and plead with High Heaven. His followers prayed fervently and frequently. Why should we be ashamed to follow their examples? Why should we neglect a duty that is fraught with so many blessings—brings peace to the troubled soul; brings comfort to the bleeding heart; satisfies the longing desires; repels evil thoughts; shields from temptation; strengthens faith; confirms hope; perfects love; quiets fears; gives tone and a touch of love and beauty to all the surroundings; and every other blessing is derived from God by prayer, through our Lord Jesus Christ.

Then we should not manifest the spirit of the Pharisees, who made long prayers to be heard of men. We should be careful how we pray. Our prayers should not be so long at any time as to tire the weakest, and cause them to become impatient. We might say more, by way of analyzing the Lord's Prayer, but will proceed to erect the home altar.

Though much has been achieved by prayer, both in secret and in public assemblies, much more is gained by prayer in the family circle. We cannot measure the influence family worship has in the government and training of the children. Sometimes the parent grows impatient and hasty words of anger are about to pass those lips, but the habits of family worship bring to his remembrance the family group and the silent hour of prayer. He opens the Holy Bible and perhaps reads, "Provoke not thy children to anger," "Husbands, love your wives," "Children, obey your parents," etc.

We should be very careful that we approach the altar with no unkind deed resting upon our conscience of which we have not repented. We should not surround the altar, vestured with unholy robes. We can find no limit to the power of the prayers offered by the trusting child of God at the home altar. The blessings derived from answers to these prayers are not all the benefit we get, but the influence the parents' words have over the life and actions of the children. We may not realize the amount of good resulting from family prayer. Time alone will tell, God only knows the silent tears that are driven forth by repentant sorrow. We know not how many have felt a sense of guilt awakening their conscience and resulting in a newborn child.

The child who has knelt at the family altar from his earliest recollections, and listens to the pleadings of parents in his behalf, can never feel that he came by chance or from the moneron, but that his creator is a God, with whom he must deal. A parent who has no family worship is without one of the most powerful aids in the rearing of his children.

Now, my dear brother, if you have never erected an altar for the family, delay it no longer. Let no excuse deter you. Time is precious, I know, but as I have told you before, if we have our thoughts upon the world and worldly things, we cannot see God. He is our God, and only at His shrine dare we bow. We must worship Him in spirit and in

truth. Think not of time, but get the family Bible down, read a chapter, kneel down and pray. It will sweeten your work. Everything will smile and look pleasant.

You may think you cannot pray, but you can say as much as the humble publican:—"God be merciful to me a sinner!" I would not advise you to aspire to reach the sphere of the publican's would-be-superior, but simply ask God to supply your wants, and if He has blessed you in any manner, thank Him with all your heart for it.

Consider the matter, and see how much you would have left to enjoy, should God suddenly deprive you of everything for which you are not truly thankful. Do you reason thus? We should also be careful not to cultivate a murmuring spirit. It does not appear well to rise from prayer and go to the window and look out to complain of the weather or conjecture the destruction of crops, etc. The same Unseen Power, to whom you were just talking, guides it all, and will work all for the good of those who love and trust God.

Then in after years, as you sit around the fireside and look at the family circle which time has thinned out, the same old family Bible and the accustomed and loved altar; many memories of olden times will throng your mind. The children, where are they? Some have gone out into the world to erect other home altars, while some may have passed to the other shore. They will not return again. Your mind may take you to the time when a son or daughter experienced the shedding abroad of a new love in his heart; or when the weary, care-worn remnant of the family silently assembled for worship, while a dead one lay in another room.

Many other scenes come up before you. Then the mind of children will often revert to childhood's days. What trains of thought have been awakened! What emotions have been roused! What impulses were awakened to live the life of the righteous! O! the Home Altar! who would miss its joys and happy fruitions?

"Prayer is the greatest achievement of the Christian's warfare on earth."

CONTENTMENT.

BY LOTTIE KETRING.

We are naturally discontented persons; we are not satisfied. There is a longing in every soul for something which he has not, for something which the pleasures of this world do not satisfy. This state of unrest is often brought forward to prove that the spirit is immortal, and nothing temporal can satisfy it. But there is a future in which the soul will find rest. Are we contented to remain in the condition we are at present? No indeed.

Are we contented to be ignorant and never make an effort to obtain knowledge? — Shall we be satisfied with our present attainments in morality and religion, or shall we continue to grow better every day, and more like Christ, who is an example for us to follow? Shall we be contented with what we have done to help others to make them better, or shall we continue in doing good, ever increasing the power for good which we exert over others?

We should not be contented. It is right that we have those feelings. God has implanted within our souls desires, that should be treated with respect, and should be directed in the right way. They are a power for good, when used right, but when abused, they will bring destruction upon us.

Life is too precious to waste in extravagance in living, or for us to idle the time away. The prize must be won or we are not worthy to be the followers of Christ. Yet there is a sense however, in which we should be content. If we are doing all that we can to elevate ourselves to the noblest conditions of manhood and womanhood, we should be contented with the progress which we are making. If we are earnestly striving to the extent of our abilities to become more useful and are not as successful as we should be, let us do the very best we can, and not become discouraged, for it will do no good. Remember the words of our Savior, who said to his disciples when they were assembled on the Mount of Olives, "Which of you, by taking thought can add to his stature one cubit?—We ought to express the thought in this way, let us not become fretful if we are not as successful as we should be. It will not make our burdens lighter to bear, and we cannot change anything. This we should carefully consider; whatever may affect our life, and, best of all, be contented with our lot, when we cannot make it better; when we are laboring faithfully for Christ, and are doing all in our power to make ourselves useful. Then let us be content; but never in the sense of being satisfied to remain as we are. We should not be satisfied until we have received the crown which Christ promised us if we are faithful.

WHO IS HE?

NUMBER I.

He owns some property and belongs to the church. He labors manfully to support his family. He attends church as often as he can and whenever he talks about the preaching he mentions the best points in the sermon, and applies them to practice in his daily life. He generally attends church meeting and gives something to help the poor.—He tries in every way to do all the good he can for the church. He has family prayer. He receives every meal with thanksgiving.—He does not treat beggars like the rich man treated Lazarus, but he always gives something to those who ask for it. He gives money to support Sunday-schools and missionary work. He loves his neighbors, and is always friendly and sociable. He visits the sick, feeds the hungry and gives clothes to those who need it. He tries to live at peace with all men. When he talks, his conversation is generally about useful matters and is always edifying when he talks about spiritual things. He is zealous in keeping all the commands and precepts of God. Who is he, and what will be his reward?

NUMBER II.

He owns considerable property and belongs to the church. He works hard through the week, and attends church on Sundays and evenings. If he says anything about the preaching it is generally about the faults which he noticed in the sermon. He seldom attends church meetings; if he did attend he might have an opportunity of being obedient to the will of God in the way of giving money to provide for the poor. He is not opposed to Sunday-schools and missionary work, but he has no money to spare for such purposes. He does not often visit the sick, although there is sickness and death among his neighbors nearly every month in the year.—He don't believe in family prayer; at least he never engages in such worship. He never gives anything to beggars, because, he is afraid they will not make good use of it, but he is not afraid of willfully disobeying one of the plainest commands of the Gospel, in Christ's own language. Matt 5: 42.

Who is he, and is he a true follower of Christ? S.

THE KIND OF RELIGION WE WANT.

BY JACOB RIFE.

We want a religion that softens the step, and tunes the voice to melody; that fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends. A religion that is in a family, and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots. A religion that makes the husband mindful of the scraper and the door-mat. A religion that keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants besides paying them promptly. A religion which makes the happy home like the Eastern fig-tree, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and the gullies, and the rocks of the highway of life and the sensitive souls that are traveling over them.

ANSWER TO A TRACT.

Rev. Eli Lucas, Trenton, N. J.:—

I received one of your tracts, headed, "Just as the Matter Stands," and I feel it my duty, as one that loves the cause of Christ and his ordinances, to write through this medium in defence of the words of our blessed Master. I read the tract and I was much pleased with the zeal manifested in regard to the ordinance of baptism, as I am also of the same mind on that subject. I believe it is essential to salvation as well as all his ordinances are, because Christ was sent as a teacher from God. He says, "The words I speak unto you, are not mine, but his that sent me." Again he says, "I judge no man;

but the words that I have spoken shall judge you at the last day; therefore it is indeed very important that we give heed to his words and obey his instructions to the letter, not only in baptism, but in all of his commandments. Baptism is one of the first principles of the doctrine of Christ, and then we go on to perfection from grace to grace. Christ also commands us to come out from the world and be a separate people, and take up our cross and follow him; daily crucify the flesh with all the lusts and affections, etc. Now unless we are willing to do this, and become new creatures in Christ Jesus, and all old things pass away and all things become new, our baptism becomes of no effect. The things we once loved in the flesh, we now hate. If we loved to decorate these mortal bodies with the foolish fashions of the world, we are now willing to lay them off, and clothe ourselves in modest apparel, such as becometh those that profess godliness. We are willing to obey the teaching of the Apostle in Rom. 12: 1, 2, 3, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." But, I am sorry to say, that we see quite the reverse by some of those who have been baptized and contend for the same. But after they have been buried with Christ in baptism, they continue still to walk in the same example of unbelief, and are not willing to present their bodies as a living sacrifice, but still continue to think too highly of themselves, and are not willing to come out from the world and be a separate people. You ask in your tract, what is baptism? I ask, what does baptism signify? Immersion is not all, but it signifies a death, a burial and resurrection from the dead, to walk in newness of life. Unless we arise from our baptism to walk in newness of life, and things we once loved in the flesh we now hate, our baptism is of no effect. Your arguments are good and strong in defence of immersion, but in connection with that, contend also for self-denial and nonconformity to the world, including all the words of the Lord Jesus, for he says, except a man deny himself, and take up his cross daily, and come and follow me, he cannot be my disciple. So it is very important that we deny ourselves and come out from the world after we are baptized, if we want to be the disciples of the Lord Jesus Christ. Now in regard to the ordinance of feet-washing, you say it is no ordinance; that it was only an oriental custom because the people wore sandels. If it was a custom why did the Savior say unto Peter, "What I do thou knowest not now, but thou shalt know hereafter"? He would explain the matter after he had performed the act; which he did fully to their satisfaction. But you say we do not read that the disciples ever practiced it afterwards. Do you believe the apostles obeyed Christ? If you do, you must believe they obeyed him in feet-washing, because there is not one command so positive as feet-washing. Now, you futher say in your tract, very emphatically, that Christ was the prince of teachers. Now if he was the prince of teachers, is it not very important that we take heed to what he taught, both in precept and example? "Do as I have done unto you." Did he not teach them to observe all things he had commanded them? And is not feet-washing one of the plainest of his teachings? If we are not willing to accept this, can we not with the same propriety reject baptism? He says, "the words I speak I speak not of myself, but of the Father which sent me." And further he says, "I judge no man, but the words I have spoken shall judge you at the last day." You say further, in your tract, "May not our prejudice, and our unwillingness to obey, be the hinderance to a clear knowledge of what Christ has clearly taught, etc." If any man will do his will, he shall know of the doctrine. Now is not the above truly the case in regard to feet-washing,—unwillingness to obey, such a humiliating ordinance? But you say, Christ did not intend feet-washing as a religious ordinance; I ask on what occasion was it instituted? Was it on that eventful night, when he ate his last supper with his disciples, at the same table he instituted the Lord's Supper and Communion? You are willing to perpetuate the Communion, that was instituted that night and say it is a religious ordinance, but not feet-washing. If one is to be perpetuated, should not the other likewise? In regard to the Communion he says, "As oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death until he comes." In regard to feet-washing he says, "I have given you an example that ye do as I have done unto you. Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord: neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." John 13: 13, 14, 15, 16, 17.

You take very strong ground in your tract when you say, To say of any law of Christ that it is unimportant or non-essential is clearly to insult the Son of God. And further you say, that man has no right to sit in judgment with God's enactments, for that belonged to infidels. But we as Christian believers should ask the Lord, "what wilt thou have us to do."

Now there are none of the words of Christ more positive than in regard to feet-washing, in none of his commands did he say as he did in feet-washing, "I have given you an example that ye do as I have done unto you; if ye know these things, happy are ye if ye do them. Very positive language indeed.

I am very fearful if we reject such a plain command of our Lord Jesus Christ, and contend for baptism alone, we shall suffer loss, because the Savior says, we are happy if we do these things; therefore it follows if we do not those things he commands, we are not happy. I would therefore say in conclusion, if you contend strongly for baptism, (or immersion) contend earnestly for the whole faith as it was once delivered unto the saints, because Christ is coming again, in flames of fire, to take vengeance upon those that obey not the Gospel of our Lord Jesus Christ. Before he ascended into Heaven he says, "Now all power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost."—This makes a triune baptism, one in three and three in one; "teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Matt. 28: 18, 19, 20. Now we are not obeying him unless we carry out his teachings. He commands them to baptize in the name of the Father, and baptize in the name of the Son, and baptize in the name of the Holy Ghost, for that is what is meant—in the name of the Father, and of the Son, and of the Holy Ghost. One action will not fulfill the demands of this language; but three actions in one baptism will. If we honor the Father, we must honor the Son and the Holy Ghost, according to the command of Christ.

The time has indeed come that men will not endure sound doctrine, but are heaping unto themselves teachers having itching ears. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this book." Rev. 22: 19. Therefore if it is so important that we do not take away from the words of the Lord Jesus, (or our part will be taken from the Book of Life) is it not very important that we teach the whole gospel, and not only part of it?

I will now submit the above to your serious consideration. What I have written I have written with a sincere motive, and not for controversy. May the Lord bless us and help us to obey the whole truth so that we may have a right to the tree of life and may enter in through the gates into the city.

WM. N. CLEMMER.

Lanark, Ill.

SELECT READING.

BY J. B. LAIR.

—CAN a man do good or evil to others, without doing good or evil to himself?

—True religion has nothing narrow nor selfish about it.

—Epochs of infidelity have always been epochs of wickedness.

—Circumcision is nothing and uncircumcision is nothing, but faith that worketh by love.

—True religion is not content with scorn and hatred.

—Another youngster has been to church. "How did you like the sermon," asked his sis-

ter? "Pretty well," replied the youthful critic. "The beginning was very good, and so was the end, but it had too much middle." Are there not a good many sermons that have "too much middle?"

—Some people begin religion by loving the *church* more than the *truth*, and go on to love their *own party* more than the church, and end by loving *themselves most of all.*

—Now let us consider our baptismal vow. While upon our knees in the liquid stream, before God and witnesses, we all promised to believe that Jesus Christ was the Son of God, and that he brought from heaven a *saving* Gospel. When one denies this part of his vow, we all in chorus exclaim, infidel; and it is true. While in the same position and before the same witnesses, we also promised "willingly to renounce Satan with all his pernicious ways, and all the sinful pleasures of this world." Now what do we say when a brother or a sister violates this part of their solemn vow—or do we say anything? We have no single word that we can apply quite so well, but would not the nature of the case place him in the same relation to God and the church as the other? How must that brother or sister feel who has gone after the world in its sinful pleasures, and Satan with his pernicious ways,—when thinking over that vow? Is there one in the church who has violated his vow? If so, for the Lord's sake renew your vow at once, and don't say again that you are in the "same faith" unless you determine to live it, for you cannot serve two masters—the friendship of the world is enmity to God etc.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*

A VIEW OF THE JUNIATA VALLEY FROM A POINT OPPOSITE MATTAWANA, PA.

BY JAMES A. SELL.

Having a little leisure and a desire to enjoy a little inspiration from nature, I wended my way to the top of a peak that towers in majestic grandeur about three hundred feet above the level of the country, and there, spread out before me, was the Juniata valley —a picture of nature which neither poet or painter can excel. After looking around in contemplation and adoring silence, and drinking the inspiration it could give, I sat down, pushed aside the white clover, and made a writing desk of the sod and noted the following: The red clover, a few wild flowers and some wild briars were the ornaments of my sanctum. The humming of the bumble-bee, and the songs of the mocking-bird and the twitter of the goldfinch broke the stillness and made the air vocal. The day was pleasant, the air balmy. The blue dome above was hung with fleecy clouds which screened me from the heat of the great king of day.—The beautiful valley with its almost endless variety of scenery reminds one of the beautiful Valley of Eden, as embellished by the poets. Here in one view are the waving fields of grain tinged with yellow. These are interspersed with fields of mingled timothy and clover, and to bring these out in bold relief, they are mingled still with the striped corn fields and potato patches. At irregular distances appear the farm buildings, surrounded with yards, gardens, trees, vines and shrubbery. Ever and anon along roads, fences and in fields may be seen trees of various sizes standing solitary and alone: while in sinks and on knolls they stand in clusters, in a state of nature, adding variety and beauty to the scenery. Through the midst, with fertile fields on either side, serpent-like flows the historic and beautiful Blue Juniata river, skirted and fringed along its margins with willows, which are reflected on the bosom of the water. The canoe of the red man that once glided over its surface, has long since rotted—its owner passed away; but in wondering beauty and loveliness the water still flows on. The clear placid water reminds one of the stream that flows from the Throne and makes glad the city of our King.

By the side of the river is the canal—one of the enterprises of other days. It is still used in some places as a medium of transportation, and also gives power to machinery for crushing sand for glass. Lengthwise through the valley, the Pa. R. R. is stretching out its iron arms to receive the articles of commerce and convey the traveler to or from his home; and the stillness is frequently broken by the clatter and roar of the great iron steed as he goes dashing over his iron path. From the knoll on which I sit I look down on McVeytown. The houses are mingled with trees, and at first sight it reminds one of a flower-bed. The valley is surrounded and bordered by hills towering into mountains, forming a background extravagantly grand. I viewed the scene with mingled feelings,—feelings of pleasure and longing. I thought of Moses on Mount Nebo, looking over with longing eyes, into the goodly land. I thought of Adam in his beautiful home in Eden, of Jesus on Mount Tabor. I thought—and O there was joy in the thought, that there is a valley still more beautiful than the one before me, and when the hills and valleys of time shall have all passed away, that may be my home forever and ever. And if the songs of the birds and the beauties of nature are so transporting here, what must it be to be there; where one draught from the ambrosial fountain of life shall fill the enlarged and enraptured soul with ineffable glory.

FAITHFULNESS.

BY JOSHUA SCHECHTER.

We learn from the Scriptures that we were created for a good purpose, for we are his workmanship, created in Christ Jesus, unto good works, which God has before ordained that we should walk in them. Let us be careful to maintain good works. The church of God is represented as a city "set on a hill," which can be seen by all; even the distant traveler may see it, and know from its appearance, that he can find a place of rest within its limits. Just so is the church of the living God, if its members walk worthy of the vocation wherewith they are called, with all lowliness and meekness, and long-suffering, forbearing one another in love.—The purity of the church is one of the means, ordained of God, for directing those who sit in the region and shadow of death to the fountain of eternal life. The church should be a model, worthy of imitation by all mankind. But oh! what a warfare we have to wage and endure to be successful. We must put on the whole armor of God. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and against "spiritual wickedness in high places." Know ye not, Brethren, that the church is compared to salt? We know the saving qualities of salt; let us try our utmost and be to the world what salt is to flesh. "Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted; it is thenceforth good for nothing, but to be cast out and trodden under feet of men." Matt. 5: 13. I hope none of us deserve to be cast out and trodden upon by men. The prayer of all should be, Help me from unbelief; but by no means should we pray and not work. It appears to me that about the loudest prayer ever made was through obedience. But, says one, I am sorry for all my sins. Very well, friend, but remember that repentance, to be accepted by God, must be that sorrow for sin which produces newness of life. We should remember the promises of God's Word, that if thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart, that God raised him from the dead, thou shalt be saved.—Rom. 10: 9. We also made a confession before God and many witnesses, denying ourselves of all ungodliness and worldly lusts, promising that we would live soberly, righteously and godly in this present world. Titus 2: 12.

THE RIGHT STEP.

President Young, of the Louisville, New Albany & Chicago Railway, has honored himself by an act which ought to receive the praise of every God-fearing man in the land, and of every person as well who has any regard for the sanctity of the Lord's day. He has issued an order prohibiting the running of trains on Sunday "except those which are absolutely necessary"—referring, we presume, to those which carry the mail. He says:

"You will, in future, run no excursion trains of any kind, for any purpose, on Sunday. This order applies to camp-meeting trains. If Christians can not find other places of worship, this company will not violate Divine and civil law and deny its employes the essential rest of the Sabbath to carry them to camp-meeting grounds." This is terribly severe on certain Methodists who have for years maintained a camp-meeting at a point on the line of the road, the principal share of the receipts of which meetings has been from the gate fee of ten cents from persons carried on the "Sunday" excursion trains. Who will say that it is not well deserved? All honor to the man who has so bravely done a Christian duty and laid the axe at the root of a most unholy traffic.—*Christian at Work.*

SHALL WE ADORN THE BODY?

BY ALEX. W. REESE.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 11: 9, 10.

THE Gospel assumes to be a revelation from God, and, as far as expression is given, it is the exponent of the Divine Will. It is, therefore, authoritative, and the only infallible rule of faith and practice. It is full, rounded, complete, symmetric, perfect. It has all the beauty and moral sublimity of a work emanating from the mind of God. It has all the majesty and dignity of law. All mankind are the subjects of this law. Its obligations—its duties—its restrictions rest alike upon all.

From the operations of this law there is no escape. It is the final Court of Appeal. Its decisions are immutable, inflexible, eternal. But, in striking contrast with the results of human legislation, the law of God is perfect.

The Bible is called the Book of Life, because it contains the plan of salvation, including the terms and conditions upon which the human race may escape from the corruption and bondage of sin, and inherit eternal life. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord."

It is, therefore, the most important Book that was ever given to man. The investigation—the careful, serious, thoughtful study of the Sacred Volume, has not only the Divine command of our blessed Savior in its behalf, but appeals to the highest interests of man. It contains the issues of life and death. "The momentous concerns of an eternal state" are plainly and fully set forth in the Inspired Word. But the benefits to be derived from a careful study of the Word of God, can only be reached through obedience to the Divine commands.

The sublime principles of holiness and morality, contained in the Scriptures of Divine Truth must be incorporated in the daily life and conversation of the child of God. "Ye are my disciples," said our adorable Master, "if ye do whatsoever I have commanded you." And this law of God is comprehensive and wide-sweeping in its demands. It must be accepted, not only in its totality, but in its minutest details. And this is eminently in accordance with "the eternal fitness of things." It is our "reasonable service." God commands no self-denial on our part, that is not for our highest good. He forbids no indulgence that is not hurtful to the human soul.

These sublime truths were reached even by the philosophy of heathen ages. They are confirmed by reason's voice, they find responsive echo in the history of the race, and in the universal experience of mankind.

I might here say that the reflections, embodied in the present sketch, were aroused by a conversation between the writer and a highly cultivated and intelligent gentleman, whom I met in Kansas City, on my return from our recent Annual Meeting, at Bismark Grove.

The gentleman, alluded to, held an important official position in the service of the Union Pacific Railroad, and, consequently, had a fine opportunity of witnessing the vast crowds of our people that passed over that great thoroughfare of travel to and from A. M.

In the course of our interview, he spoke in high terms of our people, and further remarked that he was sensibly impressed with the neat and modest appearance of the women, and the quiet dignity and frank, open, honest countenances of the men.

He said their principles are to be commended, and, "On the whole," he pleasantly remarked, "I like them—they are a first-rate sort of people, but one thing about them I *don't* like—you are too hard on *your women*, you ought to let them *fix up* a little more. A beautiful woman is the most beautiful creation of God's hand, and you ought, at least, to allow your sisters to *wear a few roses in their hair*."

The outlines of my reply to our friend on these points, will now be given, and over which we had a lengthy, though pleasant discussion, he, at the time, being re-enforced by some questionable logic on the part of an elder brother of mine according to the flesh.

The love of the beautiful—the æsthetic principle—was implanted in the human soul by the Creator himself: and it was given to man for a wise and beneficent purpose.

There are those, however, who believe that the æsthetic principle does not enter into the economy of God's grace, and that, so far from being encouraged, it should be sternly repressed. In this view, the writer does not concur.

On the other hand, some are inclined to give undue prominence to the æsthetic feature, both in social and religious life. The truth lies, as in all extremes, perhaps, in the golden mean. In this practical, and severely utilitarian age, the æsthetic has been subordinated to the useful. The ideal has given place to the real.

Time is too valuable, and money too easily made in America, and these facts, more than severe moral principle, are unfavorable to the production of dreamers.

Without entering into any lengthy investigation of the beautiful in nature: whether the *lily*, fashioned, in all its loveliness, by the hand of God, and of which it is declared by our Savior Himself, that "Solomon in all his glory was not arrayed like one of these:" whether the matchless landscape, outstretched in its exquisite beauty before the eye:—whether

> "The hills, rock-ribbed and ancient as the sun,
> The venerable woods, rivers that move
> In majesty, and the complaining brooks
> That make the meadows green; and poured round all
> Old ocean's gray and melancholy waste,"

shall excite within the bosom of man emotions of pleasure and admiration, we pass to the contemplation of the beautiful in creative art.

We know that it cannot be wrong to admire the lily and the rose, the majestic forest, the mighty river, for God created them. But can this fact justify us in seeking to adorn our perishing bodies with the vain trappings of human pride? Where is the analogy in the cases? Because the rose is the most beautiful of flowers, and excites pleasure in seeing it where the hand of God placed it, will that be called a reason why the sisters should wear a few of them in their hair?

The same principle would apply to other objects of beauty in nature, and, by-and-by, when these could not be procured, then it would be necessary—in order that the sisters should keep pace with the æsthetic movement in the ranks—that a resort would be had to *artificial* means to supply the demand. Then, as gold and pearls are found in nature, the step would be quite natural and easy to bring these into service as ornaments to set off the beauty of woman to the admiration of the male sex, and the envy of her own.

The temptation to personal adornment has its origin—not so much in the genuine æsthetic principle of our nature, as it has in the promptings of human vanity and human pride.

Now, it is evident that humility underlies the whole superstructure of the Gospel of Christ. Our blessed Savior was the exponent of this principle in His own person. He taught it daily in the streets of Jerusalem—in the desert, on the Mount—by the sea of Galilee, and everywhere else, and finally exemplified it in his cruel death on the cross.

His disciples and apostles re-echoed the sentiments that fell from their Master's lips, and verified His teachings in their daily lives, following His footsteps even unto the death! Do the modern disciples of "the meek and lowly Jesus" need more than this? "Ye are my disciples if ye do whatsoever I have commanded you."

Does the dear sister, who has been buried with him in baptism, and rose from that liquid grave to "walk in newness of life," pine for "the plain hat," or "a few roses in her hair?" Does she sigh for the "plaited hair," "the gold, or jewels or pearls" with which to adorn her perishing body—with the things plainly forbidden of God? I trow not!

Does the beloved brother, who is bought with the precious blood of Christ, seek to clothe the Temple of the Holy Ghost in the "Babylonish garments" of a sinful and God-forgetting world? Does he sigh for "Progress" in the ranks of Zion? Does he forget his baptismal vows and shun the Cross of Christ, lest he should be considered "odd" by an evil and adulterous generation?

Does he shrink from the finger of scorn? Does he fear to acknowledge his Lord and Master by refusing to wear the uniform of Christ? Is he ashamed to confess Him before men—at all times—everywhere, under all circumstances? No! by the grace of God, No!

But the Christian needs all the restraints of the Gospel to keep him in the safe and narrow way. Carnal appetites, passions, inclinations all plead for indulgence. The

world, with its varied and innumerable fascinations and allurements, invites us astray. The Evil One is ever ready and alert to tempt our feet from the paths of righteousness and peace.

O, what a warfare is this! But, cheer up, comrades in the fight! The great Captain of our salvation is mighty and able and willing to help them who call upon Him. Shun not the cross! Look unto Jesus!

"Take up thy cross and follow me,
Nor think till death to lay it down;
For only he who bears the cross,
May hope to wear the glorious crown."

Warrensburg, Mo.

COURTESY.

BY ANNA S. MILLER.

NOTHING contributes more to our real enjoyment than true courtesy. One who is ever willing to treat his associates with respect, will always be admired by them and will never be in want of a friend. Our little acts of kindness brighten the countenance of a friend, or even of an enemy, as the little drops of rain brighten the meadows. Sir Walter Raleigh is said to have won the favor of a proud queen by performing for her an act of civility.

Not only is personal beauty enhanced by courtesy, but homeliness is concealed, and even plainness made more agreeable. "A beautiful form," says one of our American essayists, "is better than a beautiful face, and a beautiful behavior better than a beautiful form."

Courtesy is the finest of fine arts. It, like the other fine arts, affords a pleasure when truly possessed. But manners may be assumed as a disguise, just as some persons assume a virtue when they do not possess it. Some appear to be what they are not. Their ways are all affected. How truly has this affectation been compared to a coat of many colors and pieces—ill fitted, and neither stitched nor tied, which some poor mortals, through incessant pain, endeavor to hold together and wear.

Though this imitation may, at first, be awkward and forced, yet the person assuming these manners may practice them until they become perfectly natural, and it is no easy task to detect them. Such a person may be likened to a wolf in sheep's clothing, going about seeking those whom he may devour.

While there are those who possess assumed, polished manners, there are some who pride themselves in being just the reverse. They glory in their rudeness, which they often dignify with the name of frankness.—Their manners, too, strictly speaking, are assumed. They may be good at heart, perform many acts of benevolence, but do it in such a manner that greatly depreciates the value of the favor. In desiring to appear natural, they forget that there is nothing which so much prevents our being natural, as the desire to appear so. There are many attractive and becoming ways which we may possess, without running the risk of being deemed foppish or affected; for if true dignity exists in the mind, it will not be wanting in the manners.

But it is not by our actions only that our reputation is formed; for, as an author has said, "Our actions, words, looks and steps form the alphabet by which others may spell character." Our words, as nearly as anything else, form a type of what we are.—They, coming from the heart, show our intentions; for, it has been said by our Great Judge, that "from the abundance of the heart the mouth speaketh."

When we are conversing with a friend and his language is clothed in a comely garb, pure and refined, it awakens within us a feeling of satisfaction and a realization of true merit. Did not the wise man say, that "words fitly spoken are like apples of gold in pictures of silver."

On the other hand, if one comes to us, having no respect for himself or for those around him, what is the result? We, fearing to trust him, shun him. He has few associates.—Thus he is not happy, and causes others to be in the same condition.

It has often been asked, Do manners make the man? In part, it may be said, that manners do make the man. They make for him his reputation. Our true manners make our character, and our character has been termed our fruit. Then, as we are known by our fruit, who can deny that manners do make the man?

Taking this view of the subject, we should endeavor to make courtesy an important part of our life education. It should be practiced in the family circle. Children should early be taught that true politeness is not a garment that can be donned at pleasure, but one that is to be worn at all times, at home as well as abroad.

Courtesy is one of the Christian graces; for the Christian takes the rules for his actions from the Bible. In this book are found many excellent rules of courtesy. The first rule, which epitomizes all the rest, is, "Thou shalt love thy neighbor as thyself." If we also observe the Golden Rule in all our social conduct, we shall have that true courtesy which is the last touch, the crowning perfection of a noble character.

Avery, Iowa.

IN TIMES OF TROUBLE.

BY EMILY A. CROSS.

"GOD is our refuge and strength, a very present help in trouble." Ps. 46: 1.

If it were not for that strength and help that comes from God how could we bear up under our persecutions and tribulations.—Bless God for that precious help that each and every one stands so much in need of; but we must always bear in mind that we must ask God for that strength and help which he so freely gives to those who ask him in faith not wavering for he that wavereth is like a wave of the Sea, driven with the wind and tossed. James 1: 6. We ought to know if we ask, and not in faith, we receive nothing; for James 16 plainly tells us so. But if we ask in faith and in the name of our Heavenly Father, we shall receive. Jesus said: "If ye ask anything in my name, I will do it." —John 14: 15. David says: "Vain is the help of man." Ps. 108: 12. Sometimes we grow weak, when we are persecuted on every side; we think that God has surely forsaken us.—But when we turn to his Holy Word, and read his glorious promises, and meditate over them, we feel ashamed of our weakness, and without a doubt we see where we have been sadly mistaken. Then by-and-by, the dark and gloomy clouds pass over. Sometimes we feel that we are cumbered with so much care and trouble,—that it is almost impossible to bear up under it. But then the thought comes to our mind, "Whom God loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12: 6. "If ye endure chastening, God dealeth with you as with sons." Heb. 12: 7. "For what son is he whom the father chasteneth not?" Heb. 12: 11.—"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Whilst we are persecuted and chastised let us always remember that "God is our refuge and strength; a very present help in trouble." The poet says:

"Afflictions, though they seem severe,
In mercy oft are sent,
To stop the prodigal's career,
Which caused him to repent."

DOTH NOT COMMIT SIN.

Please give your views (through the Standard) of the 9th verse of the 3rd chapter of the 1st epistle of John: "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he can not sin, because he is born of God." J. W. MONTGOMERY.

Seymour, Ky.

It is speaking of the bent and current of the life, and not of exceptional acts. Committing sin is *working* at it as a trade or vocation. While a child of God may be overborne by temptation and overtaken in faults, this is exceptional; the rule of his life is obedience to God. If any one is found living a life of sin, it is evident that he is not a child of God. The phrase is descriptive of character—of the bent of one's life, and not of exceptional acts. See chap. 1: 8. "He that committeth sin," in chap. 3: 8, is placed in contrast with "him that doeth righteousness," in verse 7. "The *normal* direction of the believer's energies is against sin; the law of God after the inward man is the *ruling* principle of his true self, though the old nature, not yet *fully* deadened, rebels and sins. The magnetic needle, the nature of which is always to point to the pole, is easily turned aside, but reseeks the pole." "The child of God," says Luther, "in this conflict receives indeed wounds daily, but never throws away his arms or makes peace with a deadly foe.—*Isaac Errett.*

PROMISE to pay is the father of bankruptcy.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

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Mt. Morris, Ill., - - - - July 3, 1883.

Do not fail to heed the Supplement in this issue.

THE story of the lost brothers did not come in time for this issue.

There is some excellent reading in the "Home and Family" department this week.

THE GOSPEL MESSENGER takes the place of the *Brethren at Work* and *Primitive Christian.*

THURSTON MILLER has changed his address from Warren Center, Ind., to South Bend same State.

BRETHREN Eli Rittenhouse and Geo. Maulder, of Silver Creek church, Ind., have been elected to the ministry.

SHOW the MESSENGER to your neighbors and ask them to subscribe at least to the end of the year. Price only 50 cents till Jan. 1st. 1884.

THIS week Bro. Jas. A. Sell tells of a sanctum that we would like to have enjoyed with him a few hours. Nature makes some delightful things.

WE would like a number of good articles for the Home and Family department. For that department make your articles short and to the point.

WHEN last heard from, Bro. David Brower was preaching in the vicinity of Garfield, Washington Territory. He reports good meetings and excellent interest.

THE GOSPEL MESSENGER is published in the interest of the Brethren or German Baptist church, among whom it has the largest circulation of any paper ever published by that order of people.

THE last page of the MESSENGER may be used for suitable advertisements, but nothing of a doubtful propriety, will be admitted under any circumstances. Our large circulation makes our space valuable to advertisers.

BRO. S. J. Harrison and wife spent one day in the Mount last week. They seemed to enjoy the visit quite well.

BRO. Levi Dogue has been ordained to the eldership, and William Kree elected to the ministry, both of Mason Co., Mich.

Bro. S. M. Eshelman, who two years ago was the efficient mailing clerk of the *Brethren at Work*, gave us a short call last week

THE way Isaac Errett explains, "Whosoever is born of God doth not commit sin," will commend itself to Bible students generally. See page seven.

BRO. E. A. Orr writes that the Brethren have just organized a Sunday School at the Brethren meeting-house near Plattsburg, Mo. He reports an interesting school.

BRO. Keller and wife, of Ephrata, Lancaster Co., Pa., spent a few days visiting acquaintances here last week. Bro. John Sutton, of Van Clevesville, W. Va., also called on us.

BRO. W. B. Woodard, of Manatee, Florida, would like to have the address of members living in Georgia. He reports health good in Florida, and the thermometer up to ninety-eight.

SEVEN recently united with the church in North Carolina, during a series of meetings conducted by Bro. J. C. Moomaw, of Va. A number more have united with the church since then.

BRO. Sharp returned from Iowa last week, remained at home two days and then started on an extended trip through Indiana and Ohio. His first stopping place will be Monticello, Ind.

THE Brethren of Linn Co., Iowa, are building a new meeting-house near the spot where the Quinter and McConnell debate was held some years ago. It will cost in the neighborhood of $2,200.

ELD. Amos Faw, of North Carolina, has fallen asleep in Christ. He is said to have been a man highly respected by all, and will be greatly missed by the little church. He died sometime in the Spring.

BRO. Reese makes it clear that while we may admire the beautiful works of nature, there is no reason for using the same things, in a way not intended, for the purpose of rendering the body more charming.

SISTER Anna S. Miller's article on "Courtesy" calls our attention to a subject that is much neglected by nine-tenths of the professing Christians of the present day. It is a subject concerning which there is not enough of preaching and writing.

LOTTIE Ketring usually writes on practical subjects, but this week she speaks of a fault that everybody we ever met seemed to acknowledge. There are but few contented people in this world, and there will be less in one part of the world to come.

BRO. W. H. Roose's article on "Prayer" this week is replete with excellent, practical thought. Especially do we commend that part referring to secret prayer and the family altar.

THERE are many busy hands around Mt. Morris College just now. Many parts of the large building are being completely remodeled, and much more conveniently arranged. We shall take a stroll through the building when the work is completed and tell our readers more about it.

WE desire church news from every part of of the Brotherhood. As we now have but one paper among us our readers will expect that the church news department be kept full and interesting. In every instance make your reports short and to the point. Notes of travels, etc., should be very condensed.

SOME of those who had been getting both papers may also receive two copies of the MESSENGER for a few weeks till we get our list properly adjusted. They can give the extra copy to some one who may be benefitted by it. Some of them may also receive their paper a few days later than others, for a few weeks.

BRO. S. C. Bashor, of Longmont, Colorado, thinks of going still farther West, and would like to know the address of members living in Washington Territory, and especially would he like to hear from localities where a minister is needed. He hopes to aid in advancing the cause where his help in the ministry may be needed.

LAST week the Mississippi river, east of St. Louis, was the highest ever known since 1858. Hundreds of families have been rendered homeless and near one million dollars worth of property destroyed. Vast fields of fine wheat, corn and other grain were under water. Most of the sufferers are poor, and their great loss will be keenly felt.

WHETHER that Great Pyramid prophecy is being fulfilled or not, there is no question that we are passing through an era of great atmospheric disturbance. The venerable "oldest inhabitant" remembers nothing like it before. We as much expect to read of the daily cyclone when we take up our morning paper, as we do of the daily murder. The past three or four weeks will be a season long to be remembered by dwellers on our western and southern prairies.

WE are in receipt of a fifty-two page pamphlet, entitled the "Brethren's Reasons," claiming to set forth the reasons why the Old Order element left the Brotherhood. It is largely a rehash of petitions and resolutions, from the Miami Valley, with a number of other things that have appeared to some extent in the *Vindicator*. It is full of complaints, and gives but one side of cases it recites. Ten thousand copies have been sent out free. The work will have but little influence with those acquainted with both sides of the things to which it refers.

☞THOSE who have been taking both papers can either have their time on the MESSENGER extended six months, or donate the extra copy to a friend, named by them, the remainder of the year. Please inform us by card immediately what you want done. tf.

Several of our readers have requested us to make, in this department, some mention of each article that appears in the *Messenger*. They think that such a notice from us would greatly aid them in forming some idea of articles before reading them. We may endeavor to accommodate them as we get time to do so.

BRO. C. C. Root, of Missouri is the kind of a missionary to put in the mission field. It takes something more than barb wire and deep ravines to keep him from the Lord's sheep in the woods. We want preachers who will go out into the highways and *hunt* for the sheep, not simply stand and call. See his article in this issue.

ONE who carefully notices the phenomena of nature will sometimes find things that will put him to thinking of the possibilities in the future. While a south-west gale was blowing at Long Point, De Witt County, Ill., last month, with a drizzling rain, the wind suddenly shifted to the north-west, bringing a scorching atmosphere that wilted oats and burnt blades of grass, causing amazement among the inhabitants.

THE GOSPEL MESSENGER.

We have the pleasure of laying before our readers the first number of the long-looked-for consolidated paper. It it not as large as we would like to have made it, but we have concluded to continue this size and shape to the end of the present year, with a view of other improvements. The GOSPEL MESSENGER now takes the place of the *Brethren at Work* and *Primitive Christian*, with the intention of supplying the Brotherhood with a class of reading that will prove both instructive and edifying; especially will this prove true of the church news. Having one paper will tend to bring our people closer together, and unite them still more fully as a church and a band of Christian workers. They will become better acquainted with each other, know more of the doings throughout the whole Brotherhood, and thus be knit together by a kindred feeling which always results from reading the same class of literature.

Uniting the two papers gives the MESSENGER a large circulation, but we desire to still increase that circulation, for the more readers we have, the more good can be accomplished. If possible, we desire to get the MESSENGER into every family in the Brotherhood, and hope that all of our present readers will make a special effort to aid us in this part of the work. Proper efforts upon their part will double and even treble our circulation. To aid in thus increasing the circulation, and give the people everywhere a chance to become acquainted with the character of the paper, we have concluded to offer it to the end of the year for the small sum of fifty cents. Let it be announced to all of the congregations in the Brotherhood that the consolidated paper can be had to the end of the year for fifty cents, and some one appointed to take the names and money and forward the same to us. We trust that our agents and the housekeepers in the various congregations will see that this is promptly attended to. If sample copies are desired, drop us a card.

Address all communications to the Brethren's Publishing Co., Mt. Morris, Ogle Co., Ill., or Box 50, Huntingdon, Pa.

AN ADDRESS TO OUR READERS.

OUR readers have noticed remarks in our paper from time to time in regard to the consolidation of the *Brethren at Work* and the *Primitive Christian*. To prevent temptation to improper competition between the two papers, and for some other reasons, the proprietors of the two papers made a partial consolidation—a consolidation of our interests, sometime ago. And from the action that the Annual Meeting of 1882 took upon the subject of consolidation, and from the feeling that was manifested among the brethren at that meeting in favor of consolidation, we have since that time been considering seriously and prayerfully the propriety of a complete consolidation of our publishing interests, and of our two papers. And things seemed to so open and so to work as to favor the consolidation, and it has been done.

The patrons of the two former papers will now receive the one consolidated paper. They perhaps have not been looking for this quite so soon, but we hope they will cheerfully acquiesce in what we have, upon mature consideration, thought would be best for our readers, for the church, and for ourselves. In looking at the subject under some aspects, we would have preferred to keep the papers separate. But taking all things into consideration, we concluded it would be best to consolidate. First, in having but one paper, we shall have all the church news, which is generally considered an interesting department of the paper, in the one paper which can be read by all. Whereas, while we had the two papers, the church news divided between them, and the readers of the one paper did not get to read what was in the other.

Secondly, there were often articles which appeared in one paper, that were of such a character that it was desirable that they should be read by as many of the members of the church as possible. But unless they were copied from the paper in which they first appeared, by the other paper, they would only be read by the readers of the one paper. Under the present arrangement such articles will be read by a much larger number of readers than they would be read by under the former arrangement.

Thirdly, by concentrating the writing talent of the church upon one paper, the paper can be made better in its contents of reading matter than when we had the two papers. Fourthly, by concentrating the writing talent of the church, a paper can be made that will be likely to accomplish more good in the world than the two papers would have done. Fifthly, those who took both papers before, will have less to pay and less to read than they had before, while they will have, it is to be hoped, nearly the advantage of reading as they had when they received two papers.

Sixthly, as there are several families that live upon the income of our business, it is very desirable that the business be conducted as economically as possible. And we think we can publish one paper more economically than we could the two.

In looking at the subject then, under such aspects, we think we can increase our usefulness to the church, and to the world, and also promote our own interests by our consolidation. But we are fully aware to accomplish the anticipated advantages of the change in our papers, there will have to be much wisdom, discretion, watchfulness, and caution used by all the editors. And this we hope will be done. The responsibility we hope is appreciated by us all. We all have had considerable experience, and that experience has added to our knowledge of and fitness for the business. We also hope that we all appreciate the present condition of the church, and the duties devolving upon us in view of our relation to the world, and to all bodies of professing Christians, and that we shall labor harmoniously and successfully, for the peace, the purity, and the prosperity of the church.

And we want to say to our beloved brethren, that our interest in our work as an editor has not abated in the least, and we shall continue to labor with the ability that God may give us, which ability we shall try to improve by experience, culture, and this divine assistance. We have hoped that our labor and responsibility would be somewhat lessened by our present arrangement, for we feel that this is very desirable. And if our desires are gratified, we shall feel relieved and pleased. Our position, however, on the editorial staff is such, being the senior editor, that we shall feel a great responsibility resting upon us, and relying upon divine help, we shall do our utmost to meet that responsibility.

We think we fully appreciate the kindness of our brethren in extending to us their patronage, the long time we have been connected with the press, and we take this opportunity of expressing our gratitude. At this juncture of our editorial life, and in making the change we are making, we have taken a retrospective view of that life. And we trust

a little allusion to it here will not be out of place.

It is twenty-seven years since we became connected with the press. In his preface to the 6th volume of the *Gospel Visitor*, Bro. Kurtz makes the following reference to us: "This constant increase of labor became exceedingly burdensome and grievous to us, and long already we looked around for assistance. We durst not to make our own choice. We waited patiently for some token of Providence. The Lord graciously granted us such a token at the last yearly meeting. Then our dear brother James Quinter was nominated as our assistant in the clerkship, and performed the duties thereof acceptably, as we have reason to believe, to the whole meeting. From this we took courage to call him to our assistance in the editorship, as being pointed out by the finger of God, and we rejoice to say that he has accepted the call, and will shortly enter upon the active duties of the same." This was in January, 1856. In the following June we commenced our editorial work, and in the number of the *Gospel Visitor* for that month appeared our Inaugural.

In taking this retrospective view of the past, oh, how many things crowd upon our memory! Our heart is melted to tenderness, and we feel very humble before God, at what he has done for us, and for the confidence the beloved brethren have placed in us, though we have been so very unworthy. Well, though we have served the church twenty-seven years as editor, and labored in this capacity long enough to know the perplexities of the profession, and would gladly retire if duty and circumstances would permit, but as such a permission does not seem to be granted, at present, we shall continue to labor for the edification, the defence, and the prosperity of the church.

We entered upon the editorial work conscious of its responsibility. We feel that responsibility more at this time than we ever felt it. And we shall try to labor with the same caution hereafter, that we have labored with in the past. In our past editorial labors, while we have tried to the best of our ability, to maintain the truth as it is in Jesus, we have also tried to observe the apostle's admonition in which he says, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." And we shall still try to do the same.

We hope our beloved brethren, will cheerfully accept the change we have made in our papers, and that when we get the work under the new arrangement fully under way, that it will prove satisfactory to our subscribers and to ourselves. In the meantime, we ask a hearty co-operation on the part of our brethren in our work. And let us all labor and pray that we may have a sanctified church literature, to promote the cause of Christian truth. JAMES QUINTER.

FRANKLIN GROVE.

SUNDAY before last, Bro. D. N. Wingert, of this place, enticed the editor into his comfortable buggy, and took him to Franklin Grove, eighteen miles south-east of Mt. Morris. We reached the Brethren's large, commodious meeting-house a few minutes before services opened, at 10 A. M. The day was beautiful, the house neat and pleasant, and the congregation quite large. We tried to preach the Word to the best of our ability. This is perhaps the best constructed and most beautifully located meeting-house in Northern Illinois. The membership is quite large, and the ministerial force is able and examplary. Many of the members here are in excellent circumstances, and the visitor will find among them model farmers and model housekeepers.—Wherever you go you see the fullest evidence of neatness, order and enterprise. We seldom meet a more intelligent and wide-awake looking congregation than we found at this place. We found that the members here are not ashamed of the Gospel religion. They aim to fully carry out its principles, at home and abroad. We took dinner with Bro. Jacob Miller, at whose pleasant and neat home the saints will always find a hearty welcome. We also spent an hour with our aged brother, Eld. Levi Raffensberger, who was confined to his bed with a fever. He was in quite a feeble condition when we visited him. His wife also had been confined to her bed nearly one year, but was able to attend our meeting, for the first time in a long while. Bro. Raffensberger is the oldest elder in this congregation, but he saw that he was too old to properly attend to the work of the church, and had the good sense to resign and rest in his old days. Bro. Daniel Dierdorff is the present housekeeper. He is a man well fitted for the place.

We preached again at the meeting-house at 4 P. M., and had unusually good attention on this occasion. We lodged with Bro. Levi Trostle, six miles north-west of the meeting-house. He is one of the ministers of this congregation. Our visit to this intelligent Christian family was very encouraging. It is pleasant to visit homes where religion, intelligence and industry constitute a family trinity. We reached home a few hours after the last issue of the *B. at W.* was put on the press, hence the delay of this report. J. H. M.

THE DAYTON CONVENTION.

WE have before us a copy of the proceedings of the Progressive Convention held at Dayton last month. It is a pamphlet of 77 pages, price 25 cents, published and sold by J. R. Denlinger, Dayton, Ohio. It is a stenographic report of the Convention, but was revised and greatly condensed by a committee, before going to press. We have read the work, and weighed all parts carefully, and would be pleased if each of the readers of the MESSENGER could also read it, and then judge for himself. Those who read this report will see a marked difference between the manner business is done by the Progressives and the Brethren. The Convention did two things to which we call special attention:

1. They have decided to call themselves the Brethren Church, wholly dropping the name Progressive. In localities where they are not known they may create a little misunderstanding for a few months, as some may think they are indeed the Brethren. And then when they give letters, or certificates, it will be done in the name of the Brethren Church. This too will create a little confusion in some localities. We mention this that our members may keep a little on their guard. Of course their claim to this name will not aid their cause in the long run, as the Brethren Church has held the name so long that it will be impossible for a few to come forward and wholly appropriate the title in such a way that the people will call them by that title. Much of our church property is also deeded to the Deacons of the Brethren's Church.—This too, will doubtless give rise to some little confusion in a few localities, but those who have read the *Progressive Christian* know that they called themselves Progressive Brethren prior to the Dayton Convention, and by reading their report, it can be seen that they adopted the name Brethren, June 6, 1883.

2. It seems that they have now agreed to keep their paper clear of so much controversal matter, bitterness and strife, and labor to build up their own cause, and leave the Brethren to do as it seems best to them. We are certainly glad of this. If two cannot agree to walk together, there is certainly no reason for them to spend precious time abusing each other. We expect them to carry out this promise, and we hope our readers will endeavor to help us keep the MESSENGER free of all bitterness and strife also. Let us do what we think is right, and the Lord will judge between us.

On account of the Report being revised by an interested committee, who took the liberty of expunging some of the matter and discussions, and also condensing speeches so as to give them more force, the report is rendered much less interesting and reliable. We would like to have seen a report of the Convention just as it occurred, giving the matter that was out of season as well as that which was in season.

We offer these remarks, hoping they will be of some aid to our readers. Bro. Landon West has been giving us a report of the Convention. His report closes this week, and what we now say may very properly close up this matter. Let each of us now see how edifying we can make the MESSENGER. J. H. M.

THE Czar of Russia rules 90,000,000, people.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Faithfulness.

In these days when so many people are false to the trusts committed to them, an incident like the following is worth remembering.

Gerhardt was a German shepherd boy, and a noble fellow he was, although he was very poor.

One day he was watching his flock, a hunter came out of the woods and asked:

"How far is it to the nearest village."

"Six miles, sir," answered the boy, "but the road is only a sheep track, and very easily missed."

The hunter looked at the crooked track, and said: "My lad, if you will leave your sheep and show me the road, I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They will stray into the woods, and may be eaten by wolves or stolen by robbers."

"Well what of that?" queried the hunter. "They are not your sheep. The loss of one or two wouldn't be much to your master, but if you think necessary, I, myself, will stay and take care of them."

The boy shook his head.

"The sheep," said he, "do not know your voice, and—"

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "you tried to make me false to my trust; how do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said: "I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it myself."

Gerhardt then offered the contents of his scrip to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the Grand Duke who owned all the country around. The duke was so pleased with the boy's honesty that he sent for him shortly after that, and had him educated. In after years, Gerhardt became a very great and powerful man, but he remained honest and true to his dying day.—*Kind Words.*

The Gold Eagle.

A good many years ago, a merchant missed from his cash-drawer a gold eagle, which is worth twenty dollars. No one had been to the drawer, it was proved, except a young clerk whose name was Weston. The merchant had sent him there to make change for a customer, and the next time the drawer was opened, the gold eagle had disappeared. Naturally, Weston was suspected of having stolen it, and more especially as he appeared a few days after the occurrence in a new suit of clothes. Being asked where he had bought the clothes, he gave the name of the tailor without hesitation; and the merchant, going privately to make inquiries, discovered that Weston had paid for the suit with a twenty-dollar gold piece.

That afternoon the young clerk was called into the merchant's private room, and charged with the theft.

"It is needless to deny it," the merchant said. "You have betrayed yourself with these new clothes, and now the only thing that you can do is to make a full confession of your fault."

Weston listened with amazement; he could hardly believe at first such an accusation could be brought against him, but when he saw that his employer was in earnest, he denied it indignantly, and declared that the money he had spent for the clothes was his own, given him as a Christmas gift a year ago. The merchant sneered at such an explanation, and asked for the proof.

"Who was the person that gave it to you? Produce him," he demanded.

"It was a lady," answered Weston, "and I can't produce her, for she died last Spring. I can tell you her name."

"Can you bring me anybody that saw her give you the money, or knew of your having it?" asked the merchant.

"No, I can't do that," Weston had to answer "I never told any one about the gift, for she did not wish me to. But I have a letter from her somewhere, if I haven't lost it, that she sent with the money, and in which she speaks of it."

"I dare say you have lost it," sneered the merchant. "When you have found it, sir, you bring it to me, and then I will believe your story."

Weston went home with a heavy heart. He had no idea where the letter was; he could not be sure that he had not destroyed it; and it was the only means of proving his innocence. Unless he could produce it, his character was ruined; for he saw that the merchant was fully convinced of his guilt, and appearances, indeed, were sadly against him.

He went to work, however, in the right way. He knelt down and prayed to God for help to prove that he was innocent, and then he began to overhaul the contents of his desk, and trunk, and closet.

He kept his papers neatly, and it did not take long to see that the letter was not among them. He sat down with a sense of despair, when he was convinced of this. What else could he do? Nothing, but pray again for help and guidance and strength to endure whatever trouble God might choose to send upon him. Skeptics may sneer at such prayers as this, but Weston (who is now a middle-aged man, prosperous, respected by all men, and deserving of respect) would smile and say, "Let them sneer."

"When I rose from my knees," he said, telling me the story years afterward, "I happened to catch my foot in an old rug that I had nailed down to the carpet because it was always curling at the edges. The nail at the corner had come out, and stooping down to straighten the rug, I saw a bit of paper peeping out. I pulled it from its hiding-place, and it was the letter.

"How it got there, I don't know. The fact that I had found it was enough for me, and if I hadn't gone on my knees again to give thanks for such a deliverance, I should be ashamed to tell you the story now.

"I brought that letter to my employer. It proved my innocence, and he apologized. A month afterward the gold-piece was found in Mr. Finch's overcoat. He had never put it in the cash-drawer at all, though he thought he had. He raised my salary on the spot to pay for his unjust suspicions; and I have never yet repented of trusting the Lord in my trouble.—*Young Reaper.*

"Home, Sweet Home."

BY FLORA E. TEAGUE.

When our homes can truly be called by the above title, what beautiful places of rest they are. There are but very few persons who do not love home, and love to be there, "be it ever so humble." There we are at rest and ease, away from the busy cares and turmoils of life, and surrounded by our dearest friends. If everything is peaceful and happy, no spot on earth is more blessed; but what a place of misery and woe, if the surroundings are filthy, neglected, and the occupants noisy, brutal, quarrelsome, and sometimes intoxicated. But the most attractive link within any house is—mother! Oh, word that thrills with delight,—our good, Christian mother! Many and many a time have I inquired first for *mother*, if she was not in sight, when coming home very weary and footsore, and a heart torn with the trials and vexations of the schoolroom, and her loving, welcome smiles have lifted very heavy burdens from my mind, more than once. Oh desolate homes without mother! Now, if our earthly homes can be made so happy, what must the heavenly one be? Think of the rest there, the ease, the peace, the joy, the happiness, the lack of misery and woe, the grand and thrilling music, which renders praise and thanks to the Lamb, and all the beauties which he is now preparing for us. Oh, do you not want to get there, my brother, my sister, my friend? Will you let Satan keep you out of it, by listening to his flattering voice here? If a happy home here is a foretaste of heaven, a miserable home here must be a foretaste of Satan's abode, and who desires it? One moment's rest in the arms of Jesus will be better than the longest life-time's deceitful happiness in this world. There Christ will be to us more than a mother! If a mother is so dear here, how precious, oh, how precious will Jesus be there! Oh, let us all resolve to start anew, so that we, too, may be remembered among the blest in that heavenly home.

The Gospel of Jesus Christ is the true antidote both to presumption and despair.

The Christian who would now grow in grace must resist and overcome the world, the flesh and the devil.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

HOOVER.—In the Salimony congregation, Huntington Co., Ind., May 11, sister Nancy, wife of Bro. John S, Hoover, aged 63 years, 1 month and 5 days.

Deceased was a daughter of John and Mary Bare, dec'd., of Morrison's Cove, Bedford Co., Pa., and was born April 6, 1820. Joined in marriage with John S. Hoover in May, 1838; united with the church of the Brethren Sept. 19, 1842; emigrated to Huntington Co., Ind., in 1840.

She was much devoted to the church, and took a deep interest in all its affairs; was an active worker in the Sabbath-school, and a ready helper to the needy and afflicted. Her sickness, which was a complication of diseases, commenced in October last, and during the last fourteen weeks of her life she was confined to her bed, much of the time entirely helpless, suffering extreme pain, but never complaining or murmuring. For a while previous to her death, she called the elders of the church and was anointed with oil, and often requested the brethren to pray with and for her, when they came to visit her. She requested that Elds. Samuel Murray and Daniel Shideler should preach at her funeral, which they did on Sunday, May 13, from Jno. 14: 14, to the largest congregation ever assembled on a funeral occasion in our meeting-house.

She leaves a husband, 7 children, 27 grandchildren, and a large circle of friends to mourn their loss, which we feel assured is her gain. A. H. SNOWBERGER.

REPLOGLE.—In the Osceola church, St. Clair Co., Mo., April 26, Bro. Samuel Replogle, aged 62 years, 8 months and 21 days.

He was sick only four days, of pneumonia. He was a son of Peter Replogle, of Ind., dec'd. In his death, the church has lost a worthy member, the community a good citizen, straightforward and upright in all his dealings. Funeral services by the writer, from Amos 4: 12.

N. C. WORKMAN.

SMITH.—In the Donald's Creek church, Clark Co., O., March 21, sister Mary Jane, consort of C. M. Smith, aged 39 years, 10 months and 27 days. Disease, erysipelas.

Sister Smith was a faithful worker in the church, a living Christian; not a drone, but ever ready to go and do what she could. The church feels her loss, but we trust our loss is her gain. She left a husband and eight children to mourn for her. Funeral services by J. N. Kauffman and others, from Rev. 14: 13.

STOTTLEMYER.—In the bounds of the Donald's Creek church, O., Feb. 8 Daniel Upton Stottlemyer, aged 25 years, 3 months and 14 days. Disease, fever.

He was expecting to come to the church soon, but like many others, waited too long. Let us all take warning. He left a wife, one child, father and mother. Let the wife take warning before it is too late. Funeral services by the writer, assisted by D. Leatherman, from 1 Pet. 1: 24.

FRANTZ.—In the Donald's Creek church, O., June 16, Lundy Jacob, son of Bro. S. Frantz, aged 6 years, 2 months and 25 days. Funeral services by the writer, from Matt. 18: 3.

HALL.—Near Ottawa, Franklin Co., Kansas, Nov. 1, 1882, Bro. Horace R. Hall, aged 56 years, 3 months and 21 days.

Bro. Hall had been ailing for some time, yet died very suddenly, without any warning whatever. Walked to Ottawa (two miles), the evening before he died. Left a wife and three children. Funeral services by the writer, from 2 Cor. 4: 17. HENRY FRANTZ.

MILLER.—May 22, Charlie Earl, son of Bro. Esta and sister Sarah Miller, aged 1 year, 1 month and 6 days. Disease, cholera infantum.

His remains were taken to the Frantz grave-yard, 3 miles west of North Manchester, Ind., followed by a large concourse of sympathizing friends and neighbors. Funeral services by David Neff and R. H. Miller, from the words: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

BROWN.—June 17, Bro. Henry Brown, aged 72 years, 6 months and 10 days. Disease, erysipelas.

He was born Dec. 7, 1810, in Stark Co., O., and married Miss Catherine Keller, in that county, I think. He afterward removed to Hancock Co., same State, where, about 34 years since, he buried his companion. He married his second wife, with whom he lived until about two years ago, when she died.

Bro. Henry was father of sixteen children; two have gone to the spirit world. Just half of his children were present at the funeral, which took place at the Brethren's meeting-house, near Bryan, Williams Co., O., June 19 Bro. Henry came to the last-named county over thirty years ago, where he has lived continuously until his death. He united with the German Baptist church about forty years ago; was chosen deacon a few years later, and for over 35 years he faithfully served the church in this capacity.

Funeral services by the writer, from the solemn warning of the prophet Amos: "Prepare to meet thy God."

THURSTON MILLER.

HIPES.—In the Rock Grove church, Floyd Co., Iowa, May 22, Elizabeth, only daughter of Bro. Wm. and sister Hester Hipes, aged 23 years and 6 days. Funeral services by Bro. I. F. Eikenberry, of Greene, our Elder, from Heb. 9: 27.

The subject of this notice neglected the one thing needful until upon her dying bed, A few days before she died, she told her father that she often stood by the water-side, seeing others baptized; she felt it was her duty to do likewise, but when she looked into the church and saw so much trouble and division, she would still put off her turning to the Lord. Now she knew she must die, and she gave herself into the hands of the Lord and hoped He would forgive her. G. M. NOAH.

REIFF.—In Panther Creek church, Woodford Co., Ill., June 24, sister Sarah J., wife of Samuel Reiff, aged 33 years, 8 months and 25 days. She leaves a husband and one son. Funeral services by J. J. Kindig, in the M. E. church, in Roanoke, from Isa. 40: 1, 2.

The Gospel Messenger,

A RELIGIOUS weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, $1.50 per annum. Sample copy and agent's outfit free. Address Brethren's Publishing Co., Mount Morris, Ogle Co., Ill., or Box 50, Huntingdon, Pa.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Martinsburg, W. Va.—June 18.

Dear Brethren:—

OUR Love-feast meeting closed last evening. We held the Feast on Saturday evening. Had a very pleasant meeting, and the very best of preaching, by brethren D. F. Stouffer, C. Castle and Samuel Utz, of Maryland, Daniel Baker, of Va., and G. W. Bricker and John Myers, of Pa., for which we are very thankful; also to the brethren and sisters from other churches, for their visit. We hope the Lord will bless them. If any Brethren would like to come to our neighborhood, to buy homes, there is a good farm for sale, of 115 acres, limestone land; a smooth and level farm, and close to our meeting-house. The price is $50 per acre. Other farms are also for sale. We would like to have Brethren settle among us.

JOHN BRINDLE.

From the Mohican Church, O.

Dear Brethren:—

AGAIN we address you because we deem it a duty we owe to the Brotherhood; as we presume there are many who are interested in the welfare of this congregation.

May 26, we had a Love-feast. As it was a rainy day, many were hindered from attending; yet those present had an enjoyable season and were ready to exclaim, "What must it be to be THERE!" During the afternoon services, two more deacons were chosen from among the brethren, and the lot fell on Bro. Homer Saner (our S. S. Supt.) and Bro. Jno. Fike. The next morning, our Sunday-school was entertained by a short address by our Bro. Huber, Professor of Languages; and the church was edified by Gospel news from brethren T. Hoover and Geo. Worst.

The next Sunday, June 3, we assembled again, to lay away in the cold, damp grave, the remains of our dear sister, Mattie Berkey, the beloved and faithful wife of Bro. Jonas Berkey, one of the deacons of this congregation. Sister Berkey attended the Love-feast on the 26th ult., although in feeble health for some time. She was also at preaching the next day, and again met those brethren and sisters that came together on Monday morning to set the house in order, and there is where many of us saw her dear face for the last time, until death had robbed it of its smiles. She leaves a husband in rather delicate health, and eight children, who will all sadly miss her. She was within a few days of being 46 years old, and had belonged to the church about five years. Her daily walk, her chaste conversation, her modest appearanee, her gentle, peaceable and consistent example, all "became a woman professing godliness."

Truly, her Christian life was a success. O, may the Giver of all good sanctify this great loss to us, as a church; may it be the means of making us renew our diligence in the good

work! And especially may He sanctify this terrible loss to the unconverted part of her beloved family, that they may hastily seek the merits of the shed blood of a crucified, risen and glorified Redeemer, and prepare to meet that dear mother in the world beyond the grave.

Sunday, the 10th, we were richly rewarded for "assembling ourselves together," by a sermon from Bro. I. D. Parker, of Ashland, from these words: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

There are people claiming to be Christians, who will say that we advocate that water will wash away sins, but Bro. Parker showed them clearly that their robes were washed and made white in the blood of the Lamb. He was able to show the skeptic, too, that there were mysterious things all around him, quite as hard to comprehend as that "the blood of Christ cleanseth us from all evil."

E. M. McFadden.

The Mountain Normal School.

Has just completed its first session. Upon the whole, it has been a success. Fifty-one students were enrolled. It has created quite an awakening in the interest of education in our section. Circulars can be had on application to Eld. J. B. Wrightsman, Hylton, Va. We bespeak a liberal patronage for the Normal.

C. D. Hylton.

From John Metzger.—June 10.

Dear Brethren:—

I left home June 1, and started for Fulton Co., Ill., to attend the Communion meeting in the Woodland church, near Astoria. The meeting was a very pleasant one, long to be remembered. One was baptized. That church is prospering. May the Lord bless their labor of love. Many thanks to the brethren and sisters, for their love shown to me during my stay with them.

From North Carolina.

I have the pleasure of reporting an account of my visit to North Carolina, during the early part of May. It had been my desire to attend the A. M. but it appeared to be otherwise ordered, therefore I had to yield to what I thought to be of the most importance. Hence when the time came to leave for the field of action, I went alone to the work, having failed to find a brother who could be spared from other duties. The peculiar circumstances which made it necessary that brethren should go to that point, are truly distressing. This church, under the care of Eld. Jacob Faw, whose great age and feeble condition, render him almost unable to discharge the duties of his position, has suffered a heavy bereavement in the loss of Bro. Amos Faw, who was also an Elder, (and son of old Bro. Jacob,) who but a short time ago, after an illness of but a few days, from pneumonia, passed away from his beloved people in the midst of his usefulness, and at a time when, to all human reason, it looked as though the time must have been near at hand when instead of him, his aged Father would have been called to his reward, and he left to take care of the church, which for nearly half a century has been nourished by this faithful man. The funeral of Bro. Amos Faw and Sister Johnson, as well as a Love-feast occasion were the necessity of my visit, and I have to note the most striking evidence of high moral worth, and the value of having lived before his people as wise men will always do, as attested by the very large number of brethren, sisters, relations and friends, who came together in mourning countenance and costume. While I portrayed before them the blessedness of those who die in the Lord, my thought of the great loss that both people and church have sustained in his death was much enlarged; not only by the great concourse of people, but also by their deep distress when his life, labor and death were referred to. May God heal up their deep wounds and raise up one to fill his place.

At 3 o'clock, same day, the funeral of sister Johnson was attended to, and attended by the same congregation, all remaining until both services were over.

From what we felt and saw, it appeared to be the time to thrust in the sickle. The people were distressed and wanted comfort, so we arranged to remain until the following Sabbath, with meetings at the church and elsewhere—during the week beginning with the Love-feast, on Monday, and the evening of that day. The meetings were well attended and a growing interest was to be seen; yet no visible results appeared until the closing of the week, when one by one came forward until it looked as if we would gather a great harvest indeed, could we only stay longer; but we could not.

The last meeting, on the second Sabbath of our stay, seemed to promise great satisfaction. The morning was beautiful and pleasant. The Spirit of the Lord would appear as coming down upon each breeze, and resting upon every man and woman, as their early appearance at the house of God and their eagerness to be in hearing of His Word seemed to attest, while the meditativeness of their countenances suggested that surely while their bodies were bathed in the morning sunlight, their souls were receiving a fresh portion of Jesus' blood upon each sunbeam, as they came fresh from the East and and Calvary. And, indeed, we were not mistaken. For, indeed, when we returned to the house, from our retirement in the woodland, where we sought strength by prayer, and heard their voices in earnest praise by song, our strength increased, and we stood in their midst with other strength and spirit than that which belonged to a poor worm; and as we brought out the evidences of the coming Kingdom from "Thy kingdom come," and opened the door of the kingdom to men, seven precious souls pressed into it.

The moment was deeply impressive and the meeting at the water will long be felt and remembered. As the moment of our departure drew near, and our hand was warmly taken by the hand of those whom we so lately learned to know and love, we felt the strength of that fellowship which will bind all true brethren together in one common Brotherhood. Those dear people have our humble thanks for their hospitalities, and may the Lord bless us all together. J. C. Moomaw.

From Tiffin, O.—June 18.

Dear Brethren:—

The happy season again returned when the people of God, in this part of His vineyard, met to do His commandments and commune together. It was one of those quiet and very enjoyable meetings. The visitors showed great respect in their attentiveness and order. Ministers from the neighboring churches were, Bro. Stephen Walker, Levi Dickey and Geo. Wise, of Hancock Co., and Bro. Bradford, of Harden Co. They told us so many good things that were food to our souls. Both Christians and those who were not, thought it was good to be there.

The children's wants were not neglected at this time, as they too often are. Bro. Walker addressed them on Sunday morning, very profitably. The parents showed their interest in having their children instructed in the Lord, by bringing so many there. The house was well filled by half past nine. After the address to the Sunday-school, Bro. Dickey preached a very instructive sermon, from Matt. 4: 10.

God is still giving the increase. On the 10th of June, we rejoiced to receive a lamb into the fold. A little girl of fifteen Summers had found comfort enough in the promises of Jesus to unite with the church, where she could more fully serve the Lord. How happy we are to see them come in the Summer of life, and in a calm, composed manner. She was an interesting pupil in the Sunday-school for several years, and now has come to greater usefulness in the Master's cause.—The Sunday-school is an additional help to proper home training for early piety.

J. E. Young.

From Woodland, Fulton Co., Ill.—June 18.

Dear Brethren:—

Our Love-feast was an enjoyable occasion. The congregation was large both days. Ministers from abroad were Eld. John Metzger from Cerro Gordo, and Conrad Fitz from Astoria, who delivered the Word to the encouragement and building up of Zion's children, through the day and evening; exercises assisted by Bro. D. Hollinger, through next day's exercises. One precious soul came out on the Lord's side, and was baptized, we trust, to walk in newness of life. On Sunday morning a choice was made for a speaker which resulted in the election of Bro. Cyrus Bucher, formerly from Lebanon Co., Pa. Two more united with the church since our feast, which makes six baptized and four by letter, this Spring. Church here is in union, and we work together as best we can for Zion's good; and concerning the labors and order of our meeting generally, we must say we had a feast of fat things for the soul. To the

brethren that labored for us, we would say, dear brethren, come again. For all the good we enjoyed, we thank the Lord, and take courage. S. D. H.

From Ladoga, Ind.—June 20, 1883.

Dear Brethren:—

On the 17th inst. a young man who is in his seventeenth year and so severely afflicted with scrofula that the amputation of an arm has become necessary, came twelve miles to be received into the church that he might have an interest in the blood of Christ. Although weak in the body, he was strong in the spirit, and baptism was received with no apparent inconvenience. While we were sad to see one so afflicted in the bloom of youth, we all rejoiced that he sought comfort and consolation from the only true source. That he will not seek in vain we are sure, for "those that seek me early shall find me." Prov. 8: 17. About two months ago the family were called upon to give up a sainted father, whose last thoughts and devout prayers were for the eternal happiness and salvation of his children. The last part of James 5: 16 is well illustrated when we remember that one soul is worth more than the whole world. May God by his sustaining grace enable our brother to endure his suffering with Christian fortude. SALOME A. STONER.

Home Again.—Joys and Woes of Mission Life.

JUST four weeks, less twelve hours, from the time I set out for an indefinite term of labor, I again viewed the smiles of "Home, sweet home." And one will perhaps best know how to appreciate home, and God's care and protection of those left in His care, after having had communication cut off between himself and home, by obstruction of railroads, telegraphs, as well as bridges on public roads, and every other mode of travel or correspondence, for a time only to be determined by the going down of the waters, and the lingering completion of an immense reconstruction of wrecks, such as the annals of our West had never chronicled, and, perhaps, was never surpassed in any country.

But, to return to our subject. Of all our concern and anxieties, of home, and things at home, I found not so much as a hair of a head harmed, although two cyclone days had passed, during the time of my absence. Oh, how humbly and deeply I can thank the Lord.

Of the joys that can cheer one under such events, are the mingling with the angels in Heaven, rejoicing over sinners that turn to God; and also at seeing so many worthy, noble-hearted brethren and sisters, who had not heard the sound of the primitive Gospel for years, now hunted out by the Lord's hunters, from amongst the hills and dales, and induced to meet, at a time and place appointed by said hunters, and now the joys of the evangelist come from his happy success in gathering the wandering, bleating flock together, and in seeing them so exceedingly relish that for which they had long panted, now so much refreshing them—for the want of which they were famishing, now so much animating them.

Arrangements are now made for a fold to be organized, upon which others make application for membership; just as if without such mission-call having been made, and such an opportunity afforded, and such access given them to an organized church, they must otherwise have remained forever unawakened! God help our mission work!! O, help Thy people to realize its ends!!!

Just such fields for the work did I find—four in the space of four weeks' labor; and I can find four more in four more weeks' similar work, all in the limits of the Northern District of Missouri. Brethren, shall we go on? If so, you must say so.

Of the woes of this work, some are already told in this article, and many more consist in such as setting out to hunt a brother at such a distance from place of appointment, as to be compelled to overdo your steed to make it in time, or of exhausting the last vista of anything like a road, and finally be cut off by a barb-wire fence. Leaving the horse, thus, on one occasion, I took to foot, and, reaching view of the hut, I found myself once more cut off by a ravine, so deep that it was fairly dark, overstretched by a foot-log, so high and so scant that cooning became the necessary mode of travel for one not accustomed to bridges of such eminence and narrowness. I thought to myself, "And narrow is the way." But not finding the brother himself, at home, he was, nevertheless, at meeting that evening.

I have now traveled, in all, about 1,010 miles on our Home Mission, for the year ending September, 1883. Of this, I traveled on horse-back about 465 miles, by rail about 395, by vehicle about 95, on foot about 75. This, however, includes the travel in visiting from house to house, daily, while engaged in a series of meetings. And were it not for the example of the ancient evangelists, as well as that of brethren of modern times, their unabating zeal, their ultimate success, etc., we could scarcely conceive of how the great "Go ye" could be endured by us now. But for an answer, as to what prompts us in the way of success or rewards, I refer you, dear reader, to the records in the great "Over There." C. C. ROOT.

Dayton Convention.—Concluded.

REPORT on the ministry and ministerial support, made by Worst, as foreman. Was adopted before I could obtain all its important features. It provided for the appointment of a committee to receive requests for preachers, and in this way supply the churches in need of speakers.

Holsinger said he knew of ten churches now in need of speakers, and that some of these would pay two and three hundred dollars per year, for a speaker, some would pay five hundred, and one that would pay "twice five hundred."

It was now announced that a collection would be made to pay balance due Judge Haynes, of Dayton, for a decision given J. W. Beer, and published in *Progressive Christian* last year. Some had been paid, but there was a remainder of $62.50. $33.00 was collected here.

At this point, it was announced that three delegates from Penn'a., who had been delayed, were present, and that their names would be taken.

The Committee on Church Charter asked that two more be added to their number, as the law requires the number of five. They also asked for more time.

The Committee on Sabbath-schools reported again, with slight changes.

They suggest that this Convention appoint a Committee in each State.

Spanogle moved to appoint a National Committee. The following States,—Pa., 2, Ind., 1, Iowa, 1, Neb., 1,—were represented. Beer moved to name a Committee to compile a Hymnal for the use of the Brethren. Passed, but the names of Committee I did not get. Spanogle moved that after report of Committee on Resolutions, to adjourn *sine die*. Beer amended with provision for calling a future Convention by one church.

Worst opposed, unless the call was made by at least six churches.

Cover proposed an Annual Committee, of five or seven, to call a Convention when needed.

Spanogle withdrew his motion, and Cover seconded a move by Yoder to appoint a Committee of five to call and arrange for Convention whenever required. Passed.

To me, this began to ring something like the name of a *Standing Committee*.

A good speech was then made by Bashor, urging a spirit of love for the future, with freedom from all bitterness: and "do our work in the name and by the help of God, as though there were no opposing force whatever."

I could not help thinking, What a pity all could not get and show this spirit one and two years ago!

Spanogle moved to give the *Progressive Christian* such substantial support as may double its present size. Accepted.

A paper by H. F. Hixon, presenting a vote of thanks to Railroads, brethren and sisters and citizens of Dayton, with a prayer for all. Adopted.

Reports of this Convention to be ready in one week, for twenty-five cents.

At this point, H. F. Hixon stepped to the front of the stage, and holding up to the audience a neat little Testament, moved that it be kept as a memorial of the Convention and for coming generations. Adopted.

Committee on Hymn-book work forgotten.

Business went rapidly, and I could not gather it well; and just now, a paper was read by Worst, which gave evidence of hope for a better day and also of a better spirit amongst the pilgrims of the lowly way; and was addressed, I think, to the entire Brotherhood. I quote it in part: "We regret the causes which led to our separation, and hope the day will soon come when we can all unite upon the Bible." Spanogle said, "There is

a peculiar ring about a regret for what we have now done. I think we ought rather to thank God for it." Worst gave a few words of explanation, and the paper passed.

Ridenour then moved to use the Gospel Hymns instead of Brethren's Hymn Book, until their Hymnal could be published.

Holsinger told him that his motion was out of order, and could not be heard.

Adjourned *sine die*, and to meet at the call of the National Executive Committee.

The above is a hasty sketch of the Meeting, and is not at all claimed as a full report. Should any contradiction, or difference of statement occur, it is hoped that the mistake will not be thought intentional. Our aim is to tell it as it was. LANDON WEST.

From Kearney, Neb.—June 24.

Dear Brethren:—

OUR Communion meeting of June 23rd was a model meeting. The weather was very pleasant, and the roads good; so that a number of brethren from adjoining counties were enabled to come and partake with us of the emblems of Christ's death. Ministers from abroad were, D. Bechtelheimer, of Juniata, J. Snowberger, of York, and J. Fitz, from the State of Iowa. These, with our Elder, S. M. Forney, made a strong force as leaders, and all seemed to feel the importance of the work. The meeting was held at Bro. Moses Snavely's, whose house and barns are always open for the Master's use.

Our Western churches, though having to labor under some disadvantages by not having church-houses, are not behind in the Christian graces. The church here is in love and union; all seem to be traveling together for one common good. The brethren preached two earnest and instructive sermons on Sunday following the Communion. May their labors not be in vain.

Brethren, pray for the little churches on the borders of Zion, there are souls that should be saved, even in Nebraska.

OTIS D. LYON.

From Edna Mills, Ind.

Dear Brethren:—

ATTENDED a Love-feast in the Palestine church, Darke Co., Ohio, June 12. Truly had a feast of rejoicing. This church is in love, and in a good working condition. Their Elder, T. B. Wenrick, was very sick at that time, and sent for the Elders to come and anoint him, which was attended to. Bro. Wenrick has the oversight of the Palestine church at present. The members seem to have a warm feeling for their Elder and for one another. May much love prevail in the Palestine church, is our prayer.

J. W. METZGER.

From Kosciusko Co., Ind.

Dear Brethren:—

THE Communion meeting in the Solomon's Creek congregation, Kosciusko Co., Ind., came off June 23. We had an excellent meeting, full attendance, a strong ministerial force and excellent order. We met on the 24th, at 9 A. M., in Sabbath-school, and had several stirring speeches on Sabbath-school work, after which we listened to short, spicy, heart-cheering admonitions from a number of the Lord's ministers. We all felt it was good to be there, and we heard the remark frequently, "What an excellent meeting!"

W. R. DEETER.

A Trip to Iowa.

A SHORT time ago, we received an invitation to be present at the dedication of a church near Brooklyn, Poweshiek Co., Iowa. We responded to the call, and on the evening of the 23rd inst., met with a goodly number of the Brooklyn Brethren and friends in solemn worship.

On Sunday morning, there was a Sunday-school organized in the new meeting-house, Eld. J. S. Snyder being elected Supt., J. Lincoln, Asst., and Bro. Connell, Sec'y. The neighbors, as well as the Brethren, seem to take a deep interest in the school and we trust much good may be done. At 11 A. M., the house was filled to its utmost capacity, and a large number stood outside. The order and attention were excellent.

The propriety of building a house in the fear of the Lord and for his worship was advocated. "Unless the Lord build the house, they labor in vain who build it." Ps. 127: 1.

Though the heaven of heavens cannot contain the Almighty, yet He often manifests His special presence in particular places, as when He spoke with Adam in Eden, to Abraham in Mesopotamia, Moses on Mt. Sinai, etc. He approved of a special place dedicated to his service, as shown by his direction to Moses to build a tabernacle, and to David concerning the building of a temple.

Dedicating a temple to the worship of God is setting it apart for a sacred use alone and must then not be desecrated by fairs, festivals nor anything that would destroy the sacredness of the place. Christ showed his disapprobation of anything done for speculation in the house of God, by driving those out of the temple who sold doves. The proper services in the house of God are *worship, instruction, consecration of one's self to God, and observing the ordinances as the Lord commanded.* 1 Cor. 11: 1.

As Bro. Snyder is alone in the ministry in this part of the church, we would recommend ministers to stop off at Brooklyn, on the Rock Island and Pacific R. R. Bro. Snyder, and his estimable wife—sister Snyder, will make you feel at home.

The new meeting-house is a credit to those who built it, and is located three-fourths of a mile from Brooklyn. S. Z. SHARP.

From Monticello church, Ind.,—June 15.

Dear Brethren:—

OUR Love-feast is one of the events of the past; one that will long be remembered by us. Although the weather was very disagreeable at night, yet we had a large audience. Quite a number of brethren and sisters from other churches were present. After the evening services, three precious souls united with us. Ministerial aid from abroad were, Bro. Frantz, of Ill.; Adam Beaver, of Pa.; Bro. Hamilton, of Howard Co.; Bro. Amick, of B. AT W.: Bro. Geo. Cripe, of Tippecanoe Co.; Bro. Isaac Cripe, of Clinton Co.; Bro. J. C. Murray, of Huntington Co.; Bro. Freeman, of Pulaski Co. Bro. Frantz officiated. We are all greatly built up in the cause of our Master. On Saturday we were made to rejoice and the angels to give glory to God for the Holy Spirit so operated upon the souls of five more precions lambs, that they came forward and make confession of their sins. It made fathers and mothers shed tears of joy to see children coming to Christ. One more since that has made application for baptism, and many are still thinking about their condition. May the Lord help them is our prayer. J. A. WEAVER.

From Maxwell, Story Co., Ia.—June 22.

Dear Brethren:—

INDIAN Creek church Communion on the 20th of June, passed off pleasantly. We had a hard rain storm the first day. The last days were very pleasant except that bad roads interfered with the attendance. Elds. Dickey and Murray, from Marshall Co., Iowa, were present. The brethren held forth the Word of God with power. We pray God it did good outside, as well as inside the church.—May the Lord bless the labors of those brethren. May He be with them through all the blessed work and when they are done with things on this earth, may they receive a crown that will never fade.

MARTHA E. WEAVER.

From New Carlisle, O.—June 20.

Dear Brethren:—

THE ark of the Lord is still moving along steadily in the Donald's Creek church, Ohio. Last Sabbath, we went to the water, and, by the help of the Lord, baptized an aged sister, of seventy-five years. She was carried into the water on a chair, as she could not kneel down. She came at the eleventh hour, to work in the vineyard of the Lord. But O, dear friends, how few live to the age of our dear old sister! So come, while the door of grace is standing open before you.

HENRY FRANTZ.

From Northern Indiana.

Dear Brethren:—

THE churches of Northern Indiana are getting somewhat sifted out, without sustaining any serious loss. The progressive element is not very successful; like a burning brush-heap, the blaze is going down and nothing substantial left, while the faithful are becoming more united. May the Spirit of God prevail in the camp of the saints! A little more self-denial, a renewal of baptismal vows, and promises of faithfulness till death will bring about that heavenly union in sweet communion with God. JACOB HILDEBRAND.

From C. Hope.—June 12.

Our beloved brother, N. C. Nielsin, is at present at our place, and has settled on the plan to start for America, with his family and our little brother from Thyland, from Bremen, the 27th inst., on the steamer "Elbe," direct for Mt. Morris. As his wife does not understand English, and dislikes to travel, he has given up the intention of stopping in the East, on the way, but will strike out at once for a new home.

I have purchased ground in Thyland for a meeting-house, and hope to get the money to build even this Summer.

I have lately been out, assisting some friends on the south coast of this island, in a lecture on temperance, and gained some new, warm friends, and got invitations to several other places.

I have also been twice in Sweden lately and have leave to come and preach among the *Separatists*, a kind, earnest class of people, who have withdrawn from the State church, and are getting back to the good old paths in many respects. They have large meeting-houses in many of the larger cities in Sweden, and those nearest to Denmark understand me very well. I will devote all the time I can from henceforth to Sweden. I have been introduced there by a man who was born in North Russia, and who preaches our doctrine well and does all he can for the cause, though he yet stands outside the fold. He speaks Finnish, Swedish, German and Danish perfectly well, and is a man of much use for Jesus. I hope that, sooner or later, he will come out on the Lord's side in all things.

Three have been added to the church in Thyland; and all, so far as I know, is as usual in the churches.

We have seen that A. M. passed off peaceably, and we feel glad it did so; but are exceedingly anxious to know all about it; how they have acted on my several propositions in regard to the foreign mission. Please, some one let us have a report.

We now wait for brother and sister Miller, from Mt. Morris, and sister Saxild; hope soon to have our anticipations realized.

May God now bless you all everywhere to continue in peace and well-doing, as well as us.

Our united love to any and all in the great Brotherhood.

Copenhagen, Denmark.

Olives are successfully cultivated on St. Simon's Island, Ga., and oil made from them has been pronounced by competent judges not inferior to the best productions of France or Spain.

Two American missionaries were recently almost beaten to death at Bitlis, Asiatic Turkey, and General Wallace has demanded of the Turkish Government that the perpetrators of the outrage be punished.

Owing to the recent heavy rains throughout the West and North-west, the crop reports are not as favorable as last week. Corn is especially backward.

ANNOUNCEMENTS.

Love-Feasts.

Aug. 18 and 19, at 10 A. M., Monroe Co., congregation, near Frederic, Monroe Co., Iowa.

Aug. 23 and 24th, at 11 A. M., Deep River church, Powesheik Co., Iowa.

Sept. 15, at 2 P. M., Dorchester church, Neb., at the house of Bro. J. R. Cripe, two miles east of Dorchester, Saline Co., Neb.

Sept. 28th, at 4 P. M., Bear Creek church, Christian Co., Ill.

Oct. 4th, at 10 o'clock, in the Clear Creek church, Huntington Co., Ind.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen.

Our Book List

We are prepared to furnish any book in the market at publishers' retail price. Religious works a specialty.

Sabbatism—By M. M. Eshelman. Ten cents; 12 copies $1.00

Plain Facts—100 copies 40cts

Gospel Facts—100 copies.....40cts

Perfect Plan—By J. H. Moore. Ten cents; 12 copies .....$1.00.

One Baptism—By J. H. Moore. Ten cents; 12 copies $1 00

Barnes' Notes—On the New Testament; 11 vol's: cloth.....16.50

Feet-Washing—By J. F. Ebersole.—Single copy.....10cts

Sideral Heavens—By Thomas Dick. Cloth..... 75cts

Drunkard's Will—A Temperance Leaflet; 100 copies.....25cts

Scripture Manual—Cloth $1 75

The Morning Star—By Seibert.—Cloth..... $2.00

Close Communion—By Landon West..... 50cts

Emphatic Diaglott—Cloth...$4 00

Manuscript Tablets—Containing 100 sheets..... 15cts

Biblical Antiquities—By John Nevin.....$1.50

Bible School Echoes—By D. F. Eby. 25cts; per dozen $2 50

History of Palestine—By Russell. Cloth 75cts

The Kingdom of God—By James Evans.....10cts; 3 copies 25cts

The Christian System—By Alexander Campbell $1 50

Brethren's Envelopes—Per Package of 25 ....15cts

Clarke's Commentary—On the Old and New Testament. Four vol's....$20.00

The House We Live In—By Dan'l Vaniman.....100 copies, 50cts

Campbellism Weighed In the Balance. By J. H. Moore, 2 copies 10cts; 6 copies..... 25cts

Record of the Faithful—By How-By Howard Miller.....40cts

Reason and Revelation—By R. Milligan. Cloth..... .....$2.50

Union Bible Dictionary—..$1 50

Robert's Rules of Order—..75cts

Problem of Human Life—By W. A. Hall.....$2.00

Smith's Bible Dictionary—Cloth, $3.00; Sheep..... $4.00

Voice of Seven Thunders—By J. L. Martin... .....$1.50

History of Danish Mission—By M. M. Eshelman 20cts

Certificates of Membership—In Book-Form.....50cts

Josephus' Complete Works—8vo Cloth $2.00

Origin of Single Immersion—By Jas. Quinter. 2 copies 10cts; 6 copies 25cts

Universalism Against Itself—By Hall $1.00

Quinter and Snyder Debate—On Immersion.....Cloth 75cts

Passover and Lord's Supper—By J. W. Beer. Cloth 50cts

Campbell and Owen's Debate—On the evidences of Christianity..... $1.50

Campbell and Purcell's Debate On the Roman Catholic Religion..... $1.50

Reference and Pronouncing Testament. Plain..... $1 00

Trine Immersion Traced to the Apostles. By J. H. Moore. 15 cts; 8 copies.....$1.00

All About Jesus—12 mo. cloth $2 00

On Trine Immersion—Moomaw. Cloth 50cts

Ancient Christianity Exemplified, By Coleman, 8 vol. Cloth.....$2.00

Brown's Pocket Concordance—Cloth.....50cts

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LEAVE SOUTH. Mail	Exp'ss	STATIONS.	LEAVE NORTH. Exp'ss	Mail
P. M.	A. M.		P. M.	P. M.
6 05	8 35	...Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	.....Grafton.....	5 35	12 23
6 35	9 05	...Marklesburg ..	5 25	12 10
6 43	9 13	... Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	.....Cove.....	5 01	11 43
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 52	...Riddlesburg...	4 35	11 20
7 30	9 57	.....Hopewell. ..	4 29	11 13
7 40	10 07	...Piper's Run...	4 17	11 03
7 51	10 15	.... Tatesville....	4 07	10 52
8 02	10 27	.....Everett	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	..... Bedford.....	3 30	10 20
9 55	12 35	...Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail .....2 13 P. M.	8 50 A. M.
Fast Line.....6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 35 P. M.
Mail .....3 50 P. M. H'bg.,	7 30 P. M.
Mail Express ....8 05 P. M.	2 55 A. M.

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

The following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on June 4, 1882. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 32 A. M.	8 10 A. M.
Mail Express...*1 42 A. M.	6 25 A. M.
Limited Exp'ss,*8 27 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	6 20 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....†9 05 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 00 P. M.	7 42 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., July 10, 1883. No. 27.

EASTERN DEPARTMENT.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

ELD. B. F. Moomaw sends us a very interesting paper, — "A Greeting to the General Brotherhood." It will appear as soon as room for it can be had.

WE are entirely out of German Hymn-book sheets, and cannot fill the orders sent us until a new edition can be printed. This we expect to do soon.

ELD. J. W. Brumbaugh, of the Clover Creek church, Pa., sold his mill with the intention of retiring from active business and giving his time more fully to the ministry.

THE vacation at the Normal will be spent in renovating and putting the building in trim for the coming Fall term, when we hope that we may have the pleasure of seeing a large number of the old students return, and a good supply of new ones.

☞All accounts due our office up to July 1st must be paid to Quinter & Brumbaugh Bros., and should be settled as soon as possible, as we are anxious to have our business settled up to that date. Please make a note of this, and let us hear from you as soon as convenient and much oblige.

THERE are some words that have, within the last few years, been made unpleasantly prominent, that we would now like to see placed on the obsolete list as far as possible. They are "Progressives," "Old Orderites," Seceders, rebels, etc. We hope the pages of the GOSPEL MESSENGER may be kept as free as possible from such words.

HOW anxiously some people look forward to and after persecution! As the plea of persecution has become a matter of policy, many a little circumstance is manufactured into a pretext for persecution. We do not say that the spirit does not exist, but we should not court it; neither should we exercise it by charging the innocent with it.

THE Pennsylvania Railroad Co., have made a very liberal proposition to the brethren in the East, to secure for them a convenient place to hold our next A. M., in the East. But as yet, they do not feel prepared to accept. We are sorry for this, as it is admitted by all that the East is entitled to the meeting, and we are abundantly able to hold and manage it.

WE have an interesting sermon before us, on the subject of Prayer, by Bro. B. C. Moomaw, of Virginia. We ask for it a careful reading, as it is a theme that is too much neglected by many of our preachers. Many of his points are well taken and will have a tendency to set us to thinking while attending to this very blessed privilege.

THE Minutes and Report of Annual Meeting are now completed, and all orders filled as far as received. We still have a supply on hand and will be pleased to fill all orders sent us as long as our supply lasts. It contains 109 pages, and is a good report throughout. First ordered, first served, and those who would be sure of getting one, should order soon.

WE were made sad on learning of the serious illness of Libbie Keim, daughter of the late Eld. N. C. Keim, of Elk Lick, Pa. She was a student of the Normal during the early part of the present term, but went home several months ago on account of ill health. We hope that she may yet be restored to health and to the family that has already been so deeply bereaved.

THE prayer-meeting on last Wednesday evening was one of special interest. As it was the last one held in the school-year now closed, many hearts were made very tender, and a number expressed the joy they felt for the change they experienced since they were with us. A church-meeting for the members followed, when Bro. Quinter gave a warm and heart-felt advice, especially directed to those who united with the church while here, and were about leaving. It, seemingly, was well received, and we hope will prove a lasting benefit to all.

THE NORMAL CLOSING.

ANOTHER year has sped rapidly away, and yesterday we witnessed another closing of the Normal. For the last four or five days the friends of the school had been gathering in, so that, by the time for closing, there was quite a number of friends with us, and among them quite a number of former students, thus showing that the attachments formed while together, are not soon forgotten. Though the first part of the week was cloudy and rainy, with Thursday morning came a bright sky and pleasant weather. All nature seemed to be in hallowed sympathy with the many glad hearts that so earnestly wished for a beautiful day, and there was a very general rejoicing on the part of all.

The morning exercises opened at 9 o'clock and were largely attended. Those on duty acquitted themselves very well indeed, and an interest was kept up for the whole session of nearly three hours without any apparent abating. What made it especially interesting and esteemed by all good-thinking people, was the religious elements that were made prominent in all the orations, recitations and essays. While it was enjoyed as a literary entertainment, it also afforded a rich religious feast to those who delight in the reception of spiritual food. And these happy selections were not made through any regulations of the Faculty or Board of Trustees, but were the outgrowth of the sentiment and influence characteristic of the school — the legitimate fruit of its teaching.

In the evening, at 7 o'clock, we again met for the Commencement exercises. These were participated in by the graduating class and were spent the same as in the morning by singing and prayer, closing with the Lord's Prayer. Long before the time for opening arrived, the spacious hall was crowded with an anxious and expectant audience, and still they continued to come, until all the aisles and every available space was literally packed, and a large number was seated in the yard, and within hearing distance from the rostrum. The class, we think, fully met the expectations of all present, and from the close attention given, we believe that the vast audience was not only entertained but also instructed. The closing scene was a grand one indeed,—the conferring of the diplomas to the class, all of whom were members of the church. The congratulations were many, warm and sympathetic, and they go away, carrying with them the best wishes of both church and school.

We need among us, more educated young men and women, but that such education may be utilized to the glory of God, it must be sanctified by the religion of Jesus Christ. — This was the design and is still the object of the Normal. Every brother and sister that comes here as a student, or a friend of the cause, assists us in carrying out the original design and object of the school. Hence we bid all such a hearty welcome, and our hearts have rejoiced that so many appreciated this welcome and were with us. The occasion was a pleasant one, and we hope that it may be our privilege and pleasure of enjoying many similar ones.

HAVE you hatred in your heart for any human being? The mind that is in Christ, casts out all that.

David George May 84

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

OVER THE HILL FROM THE POOR-HOUSE.

[A sequel to "Over the Hill to the Poor-house."]

I, who was always counted, they say,
Rather a bad stick any way,
Splintered all over with dodges an' tricks,
Known as "the worst of the deacon's six;"
I, the truant, saucy and bold.
The one black sheep in my father's fold,
"Once on a time," as the stories say,
Went over the hill on a Winter's day—
Over the hill to the poor-house.

Tom could save what twenty could earn;
But givin' was somethin' he never would learn.
Isaac could half o' the Scriptures speak—
Committed a hundred verses a week;
Never forgot an' never slipped;
But "Honor thy father and mother" he skipped,
So over the hill to the poor-house.
As for Susan, her heart was kind
An' good—what there was of it, mind;
Nothin' too big, an' nothin' too nice;
Nothin' she wouldn't sacrifice,
For one she loved; an' that 'ere one
Was herself, when all was said and done.
An' Charley an' Becca meant well, no doubt,
But any one could pull 'em about.

An' all our folks ranked well, you see,
Save one poor fellow, an' that was me;
An' when, one dark an' rainy night,
A neighbor's horse went out of sight,
They pitched on me as the guilty chap
That carried one end of the halter strap;
An' I think myself, that view of the case
Wasn't altogether out of place.
My mother denied it, as mothers do,
But I am inclined to believe it was true,
Though for me one thing might be said—
That I, as well as the horse, was led;
An' the worst of the whiskey spurred me on,
Or else the deed would never have been done.
But the keenest grief I ever felt
Was when my mother beside me knelt,
An' cried an' prayed till I melted down,
As I would'nt for half the horses in town.
I kissed her fondly then and there,
An' swore henceforth to be honest an' square.

I served my sentence—a bitter pill
Some fellows should take who never will;
And then I decided to go "out West,"
Concluding 'twould suit my health the best;
Where, how I prospered I never could tell,
But Fortune seemed to like me well,
And somehow, every vein I struck
Was always bubblin' over with luck.
And better than that, I was steady and true,
And put my good resolution through.
But I wrote to a trusty old neighbor an' said,
"You tell 'em, old fellow, that I am dead,
And died a Christian; 'twill please 'em more,
Than if I had lived the same as before."

But when this neighbor he wrote to me
"Your mother's in the poor-house," says he,
I had a resurrection straightway,
And started for her that very day;
And when I arrived where I was grown
I took good care that I shouldn't be known;
But I bought the old cottage, thro' and thro',
Of some one Charley had sold it to;
And held back neither work nor gold
To fix it up as it was of old.
The big fire-place wide and high,
Flung up its cinders toward the sky;
The old clock ticked on the corner-shelf—
I wound it and set it agoin' myself;
And if everything wasn't just the same,
Neither I nor money was to blame,
Then over the hill to the poor-house.

One blowing, blustering Winter's day,
With a team and cutter I started away;
My fiery nags were as black as coal;
(They some'at resembled the horse I stole):
I hitched, and entered the poor-house door—
A poor old woman was scrubbing the floor;
She rose to her feet in great surprise,
And looked quite startled, into my eyes;
I saw the whole of her troubles' trace
In a line that marred her dear old face;
"Mother!" I shouted, "your sorrows are done,
You're adopted along o' your horse-thief son;
Come over the hill from the poor-house."

She didn't faint; she knelt by my side,
And thanked the Lord till I fairly cried.
And maybe our ride wasn't pleasant and gay.
And maybe she wasn't wrapped up that day;
An' maybe our cottage wasn't warm and bright,
And maybe it wasn't a pleasant sight,
To see her a-gettin' the evening tea,
And frequently stoppin' and kissin' me,
And maybe we didn't live happy for years,
In spite of my brothers' and sisters' sneers,
Who often said, as I have heard,
That they wouldn't own a prison bird,
(Though they are getting over that, I guess,
For all of 'em owe me more or less.)

But I've learned one thing—and it cheers a man
In always a-doin' the best he can:
That whether on the big book a blot
Gets over a fellow's name or not,
Whenever he does a deed that's white,
It's credited to him fair and right,
And when you hear the great bugle's notes,
And the Lord divides his sheep and goats;
However they may settle my case,
Wherever they may fix my place,
My good old Christian mother you'd see,
Will be sure to stand right up for me,
With over the hill from the poor-house.

—*Selected.*

TRUE MANHOOD.

SERMON BY ELD. JAS. QUINTER.

(Preached Sunday Evening, June 24, 1883, to the Graduating Class, and the Students of the Huntingdon Normal College.)

"RUN ye to and fro through the streets of Jerusalem and see now, and know and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." Jer. 5: 1.

THIS is a part of a prophecy of Jeremiah, delivered to the Jews at a time of great degeneracy or apostasy. And in consequence of their apostasy, they were threatened with terrible judgments by the Lord. We shall read a few verses in the closing part of the chapter, preceding that from which our text is taken, referring to the threatenings of the Lord: "For thus hath the Lord said, the whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken, I have purposed it, and will not repent, neither will I turn back from it. The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon rocks: every city shall be forsaken, and not a man dwell therein. And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair: thy lovers will despise thee, they will seek thy life."

Our text contains the reason why the Lord purposed to inflict the punishment upon the people that he did. It was because of the universal prevalence of sin in Jerusalem.—The state of the Jews at that time reminds us of the condition of the antediluvian world, in reference to which it is said, "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6: 12.

According to our text, there was not a man in Jerusalem. The Lord could see none.—And yet there was a large population in Jerusalem. And no doubt, had some Jew answered the Lord, he would have said, "We have a great many men in Jerusalem." But according to the Lord's meaning, he would have answered, "You have many men according to your idea of a man, but according to my idea of a man, you have none." This must have been startling to the Jews, to have it insinuated that there was not a man in Jerusalem with its great population! We are reminded of what is said of the Lord in connection with the selection of a king to fill the place of Saul. It is said, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16: 7. And it was when the Lord looked into the heart of the people of Jerusalem, and saw not that inward state of thought and feeling that are necessary to constitute a real and true man, that he expressed himself as he did, in language that implies there was not a man in Jerusalem. "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."

Our subject will be, *True Manhood.* And we shall present our thoughts under the four following heads:

1. *God's idea of true men.*
2. *The scarcity of true men.*
3. *The value of true men.*
4. *The formation of true men.*

I. GOD'S IDEA OF TRUE MEN.

His language implies that there was not a man in Jerusalem. As we remarked above, according to human judgment, there no doubt would have been many men in Jerusalem.—But God's judgment and men's differ in regard to many things. It surely is a very unfortunate circumstance for man that he finds his original nature so perverted and corrupted that his judgment is in conflict with that of God's. When God and man differ in their judgment, there should be, and we hope there will be, no hesitation in deciding who is right. God cannot err. Hence the apostle's language, "Let God be true, but every man a liar." Rom. 3: 4. Let us not forget that God is always right. This great truth is the foundation of our faith in God. And however strange the idea may seem that there was not a man in Jerusalem with all its swarming population, it was correct. But God could not accept man's idea of a true man. God made man originally "upright" and "in his own image." But he has lost so much of his original character, that until he recovers what

he has lost, God cannot recognize him as a true or real man.

It has been said, and probably with much truth, that were an angel sent to find the most perfect man, he would probably not find him engaged in forming a body of divinity; but rather find him to be a cripple in a poor-house, whom the people of the parish wish dead. He would also be very humble before God, and perhaps have lower views of himself than others have of him. We may, perhaps, confirm and illustrate this idea by the rich man and Lazarus. Had it been left to a man of the world to decide which of the two was most of a man, no doubt the decision would have been given in favor of the rich man, who "was clothed in purple, and fine linen, and fared sumptuously every day."—Wealth, and display, and power, are much more prominent elements in the world's ideal of true manhood, than purity, meekness, and poverty of spirit. The prophet Malachi, in reproving the people of his day for their errors in judgment, says, "And now we call the proud happy; yea, they that work wickedness we set up; yea, they that tempt God are delivered." Mal. 3: 15. It is the men of wealth and of show, that the world honors most, and elevates to positions of authority in government. We were in a community, some little time ago, and the character of public men was the subject of conversation. It was said that in an election in the past, there was a candidate for an office, whose competency was not questioned. But he was poor, and a cripple, and he was defeated. Such occurrences are not uncommon. True manhood passes with many at a discount, while wealth and display command a premium.

But what is true manhood in the estimation of God? And whatever it is in his estimation, it is in truth and reality. He is described as one that seeks the truth. We presume you will all agree with us that by truth in our text, we are to understand the holy law of God, as He has revealed it to us in His Word. "Sanctify them through thy truth: thy word is truth." Jno. 17: 17. So prayed the Savior, and so honored He God's Word and truth, in making it a means of purification in the system of redemption. In seeking the truth, there is implied a conscious need of the truth. Man, in his natural or sinful condition, is represented as being "dead." His spiritual nature is so stupid, unfeeling, and debased, that he is represented as being dead. And while he is in that stupid and indifferent condition, in regard to his spiritual nature, and his eternal interests, he has no desire for the truth of God, and of course will not seek it. He does not want it, though he much needs it. His animal nature is alive, and he needs provision to meet its wants; his intellect is alive, and he craves knowledge, and seeks knowledge to satisfy his intellect, as he seeks food to satisfy his bodily wants. But while the spirit slumbers, or is dead, there is no felt want of spiritual food, or of the truth of God, and it is not sought. When, however, the spiritual nature in man is awakened, and begins to be quickened, then he begins to feel the need of something spiritual to meet his spiritual wants, and he begins to seek the truth. Or, in the language of our Lord, he begins to "hunger and thirst after righteousness." It was the deep and religious wants of David's spiritual nature, that prompted him to use the expressive language that he did, when he exclaimed, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." Ps. 42: 12.

We have another plain illustration of the point we are upon, namely, the fact that when the higher nature in our manhood is quickened, there will be a turning to the truth of God for the obtaining of the necessary provision to satisfy our spiritual wants. The case we allude to is that of the Ethiopian eunuch.—Amid the religious influences that were in active operation at Jerusalem, the place to which he had been to worship, his mind had been greatly awakened to the importance of religious things. He became a seeker. And from what source did he seek light and comfort? He sought the truth. He turned his attention to the Word of God and was reading the prophet Isaiah, when Philip joined himself to him. Here he sought effectually what he needed. The prophecy was opened, and Christ was found in it, and he was presented to the eunuch, and he believed in him, and he and Philip both went down into the water, and he was baptized by Philip, and then went on his way rejoicing, because his anxious, troubled, and thirsty spirit was satisfied. He felt as David had felt, when he said, "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips." Ps. 63: 5.

But notice, the character that God recognizes as a man, must seek the truth. This implies labor, research, and investigation.—God has given us his Word, and He has given us the ministry, and other helps. Nevertheless, we must seek to know and understand. God's Word comes to us through human language, and we must get the meaning of God's mind and will, by fairly, justly, and properly interpreting the language through which God's Word comes to us. We are especially concerned to understand the English version of the Scriptures, as this is our language, and the language through which God speaks to us.

Again; the truth has been misinterpreted, and there is much error in the world. And the author of error has mixed some truth with his errors to make them more effectual in deceiving. And the early education of us, perhaps, has not been altogether free from error. We have different churches, and we preachers of the different churches do not all preach alike, or explain the Scriptures alike. We said a while ago, that Philip and the eunuch went down into the water. Now some will tell you that they did not go down into the water. And as we said before, we differ in regard to Christian rites and Christian doctrine. Hence the necessity of all of us seeking. And we further remark, we should seek diligently. In the following promise, our success is conditioned upon earnest effort: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2: 3–5.

We should also seek the truth prayerfully and humbly. Our Lord thanked his heavenly Father that he had hidden divine truths "from the wise and prudent and revealed them unto babes." Our Heavenly Father does not, by any direct agency or power, hide the truth from any. But He has adapted it to the humble and simple mind; those that have such a mind will understand it, and receive it; while it is not adapted to a vain and self-conceited mind, and such will not appreciate its beauty nor receive it, and hence it is said to be hidden from them. Knowledge is hidden from the idle student, but revealed to the diligent, patient and persevering. Such are the results of the ordinary laws governing us in such things.

In the second place, a true man is described as one that *executeth judgment.* The word *judgment*, in the Scripture, frequently means law. Such seems to be its meaning in the following passages: "I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments." Ps. 119: 7. Bridges says, in his exposition of this verse, "*The righteous judgments of God*" include the whole revelation of his Word—so-called—as the rule by which he judges our present state, and will pronounce our final sentence." Such also seems to be the meaning of the word *judgments* in the following passage: "My soul breaketh for the longing that it hath unto thy judgments at all times." Ps. 119: 20.

A true man, then, executes judgment.—That is, he executes the law of God, he applies it as it is to be applied in all the affairs and business of life. This law is said to be "exceeding broad," Ps. 119: 96. It covers all the duties that grow out of the relations we stand in to one another, as well as those we stand in to God. And a faithful and true man will execute the law of his God in all of its requirements and in all of its applications. As the head of a family, he will execute it in his family; as a pastor of a church, he will execute it in the church; in whatever position in life he is called to fill, he will use his utmost endeavors to execute the truth. And in his individual capacity he will do the same, whatever sacrifices he must make, or whatever self-denial he must endure. So will the true man—the man of God—the man recognized by God to be a man, execute judgment, and do justice and right to all.

II. THE SCARCITY OF GOOD MEN.

There was not found a true or good man, according to the standard of true manhood, in Jerusalem! This is a humiliating truth to the pride of man. This is not the only passage of Scripture we have declaring the scarcity of good men. Ten good men could not be found in Sodom. But it may be said, these are special cases. But we have Scripture testimony that makes this truth of a very general character. "Who can find a virtuous woman?" asks Solomon. Pr. 30: 10.—

Solomon has been thought by some to be pretty severe in his insinuation in regard to the female sex. But it would seem from the following language, that he had no better opinion of his own sex than he had of the female sex: "A faithful man who can find?"—Pv. 20: 6. So according to Solomon's language, faithful men were scarce, as well as virtuous women. And the great Christian Teacher declares, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 14. Our Lord also teaches that there will be few true believers upon the earth when he comes again. He puts the suggestive truth He wished to present, in the form of a question, thus:—"When the Son of man cometh, shall he find faith on the earth?" Luke 18: 8. There is much profession at the present time in the world, but it is to be feared there is comparatively little true Christianity; little of that true manhood which in the estimation of God, constitutes true and good men. And so it appears it will be when our Lord will come. While there will probably be much that will be called "faith," there will be comparatively little true faith, little of that faith that accepts all the teachings of Christ as important, and as essential to the formation of perfect Christian character.

From the solemn truth taught in our text, and confirmed by numerous other texts of Scripture, that there is a scarcity of good men in the world, we all should look well to ourselves, our principles, and our characters, to see whether we are right. And let us not forget that it is not according to the world's standard of manhood that we are to be judged, but according to God's standard, His Holy Word, and if we want to meet his approbation and enjoy His favor, we must execute judgment and seek the truth.

III. THE VALUE OF TRUE MEN.

One good man, according to God's estimation of a true or good man, would have saved Jerusalem. And ten righteous men would have saved Sodom. And as Sodom was destroyed for the want of righteous men, and as Jerusalem was severely chastised for want of a true man, the fact that other places have not met the same fate, would seem to indicate that these places have been more favored with the holy influences of the good than were Sodom and Jerusalem.

The influence that good men have exerted in the world, is yet to be realized, for it never has been. "Ye are the salt of the earth," said Jesus to his disciples. The good have always been the salt of the earth. They have preserved the earth, and they have been the earth's benefactors by blessing it with their holy labors, and by bringing down the blessings from Heaven upon it by their prayers. And you, beloved hearers, we are fearful, do not appreciate your obligations to the good of the world for what you now are, and for what you are enjoying. Many of you have had good parents, and your ancestors before them were good. And had it not been so, your condition to-day would in all probability be very different from what they are. It is to the good you are indebted for your greatest privileges and your richest blessings. Our mind dwelling on this train of thought, oh, how deeply are we impressed with the obligations we are under to the good Christian friends under whose good influences we were thrown, and thus saved! Among those gathered into the fold of Christ in our late revival, there was one, whose father we well knew, and whom we regarded as a good man, and an humble and faithful minister of Christ.—In thinking about the conversion of his son, we were impressed with the thought that perhaps that father's holy influence is now bearing the fruit of his son's conversion. The influence of a good and holy life, often continues after the death of the good. Let us say to you, honor and respect the good.—They are your best friends and benefactors. Above all, honor and respect God, who has blessed us with the influences of the good.

IV. THE FORMATION OF TRUE MEN.

While the state of man, in his guilty and fallen condition, is sad to contemplate, we are glad to know that that condition may be improved. God has remembered us in our low estate, and laid help upon one that is mighty. And by availing ourselves of the provision provided for us in Christ by our Heavenly Father, our lost manhood may be recovered. By "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever," (1 Pet. 1: 23) we are made "partakers of the divine nature," (2 Pet. 1: 4) and thus become men of God, and true men.—There is, then, hope for man. Jesus has died, and man may live, and live forever.—Paul, in addressing believers, says, "Ye are God's husbandry, ye are God's building." 1 Cor. 3; 9. Under the transforming power of God, the barren land becomes fruitful, and the temple in ruins is rebuilt.

And now, beloved hearers, will you not all seek to become true men, that you may enjoy the honor, glory, and value of true manhood? Surely, you all should feel a deep interest in our subject, as it concerns you all. Young women and young men, let us say to you, seek the culture and development of your womanhood and manhood to the highest possible degree. And while we would, from the great importance of our subject, press it upon you all, we would call the special attention of the graduating class to it. By no means let your education and culture stop short of true manhood. It is the cultivated and renewed mind that makes the man. Dr. Watts, the author of many of our hymns, was dignified in his conduct and manners, but below the common size of men in his stature. On one occasion when he was in company, it was said by one, "Is this the great Dr. Watts?" In good humor, he turned round suddenly, and repeated the following stanza from one of his poems:

"Were I so tall to reach the pole,
Or grasp the ocean with a span,
I must be measured by my soul;
The mind's the standard of the man."

The company manifested silent admiration.

Let us then give less attention to the adornment and gratification of the body, and more to the mental and spiritual culture of the mind, as it is the mind that makes the man.

AMONG THE CHURCHES.

BY THURSTON MILLER.

Pursuant to previous arrangements, I left home June 14, 1883, to attend a Love-feast, which took place the same evening, at the Bryan meeting-house, Williams Co., O. Met about seventy-five of my Heavenly Father's children, with whom I enjoyed a rich feast of good things. This was indeed a pleasant season, as the large church-house could just about contain all that came, hence was not troubled with the annoyance of a jam at the doors and outside, and inside the very best of order was observed. It was gratifying, too, to meet and renew the pleasant acquaintances among Brethren and friends, formed during our meetings at this place last Winter. The forming of many new acquaintances was a very pleasant feature of this meeting.

This (Lick Creek) church is presided over by Eld. John Brown, assisted in his office by Eld. Jacob Brown, and in the preaching of the Word by Simon Long and Christian Krabill, both in the second degree of the ministry.

This church seems now to be in peace and love, and with its efficient corps of ministers and deacons to aim to press onward and upward.

Here I met Eld. Jacob Shaneour, of Silver Creek church, located some twenty miles north in the same county; whither we proceeded on the following day.

On the morning of June 16, at 10 A. M., met for public worship. Addressed a large and attentive audience, upon the subject of the Atonement.

The members of the church here, upon consultation, thought good to call another of their number to the ministry of the Word, and so proceeded to give their voice for a choice. And when all had thus expressed their minds, it was found that *two* instead of *one* were called; there only being a difference of *one*.

The matter was then referred to the church, which quickly responded that both should be installed. Accordingly, the next morning, at 9 o'clock, the installation service was administered; the lot falling upon Bro. Eli Rittenhouse and Bro. Geo. Mauller; both in the deacon's office. May God in mercy bless and guide them, that they may be noble examples of Christian piety and simple submission, and strong pillars in the church.

The brethren and sisters of this church, with very few exceptions, were strangers to me by face, but it is pleasant to note that they appeared, talked and acted like my Father's children; who, to the number of about a hundred and fifty, surrounded the Lord's table on the evening of June 16, once more to commemorate the sufferings and death of our Lord. Here also, good order was observed by a densely-crowded audience that filled a very large church-house. But as not more

than half could get inside, there was, at times, a little confusion outside the doors.

Eld. Jacob Shaneour has this church in charge, assisted in the ministry by brethren Joseph Moore, Jesse Long and another whose name I cannot now recall; all, I believe, in the second degree. These, with the two new additions in the ministry, and seven deacons, constitute the official force in this congregation.

They now number about one hundred members. One sister was baptized just in time to commune at this Feast.

At 11 A. M., Sunday, again addressed a full house. Subject, "Our relation and obligation to God and one another," from 2 Cor. 6: 18. Much interest was manifested in this subject by all present. Meeting at 4 P. M. closed this interesting and, I think, profitable Love-feast season.

Met Bro. Jeremiah Gump, of Ari, Ind., at this Feast, and although our acquaintance was of long standing, we had never before met upon such an occasion. But his strong and pleasant voice was rendered almost useless from a severe cold; the source of much regret on the part of the writer. Ministers Simon Long and Chr. Krabill, from Lick Creek, were also present, and others whose names I cannot recall.

Monday morning, returned to Bryan.—Tuesday, preached the funeral of old Bro. Henry Brown, at 10: 30 A. M. Boarded the west-bound train at 1 P. M. Stopped at Waterloo, De Kalb Co., Ind., and with Eld. Jno. Brown started, on foot, for the Love-feast in Eld. Michael Shotts' church, eight miles distant; no one being apprised of our visit to this church. Fortunately, we forwarded our baggage, and sent word to Bro. Shotts that we were coming.

Bro. Shotts, on getting the message, at once sent relief to us in the shape of his own horses and buggy, with a willing driver, who met us about two miles from the place of meeting. We "thanked God and took courage," and also took SEATS in the buggy. A few minutes more, and we were set down at the meeting-house among a large gathering of brethren and sisters who were awaiting our arrival, as the time for services (5 P. M.) had come.

A hasty exchange of greetings, and we proceeded once more to surround the Lord's table. About one hundred members feasted together here. The house was filled with an audience of quiet listeners, who seemed to feel a deep interest in the solemn exercises of the evening. Services at 8 A. M. next day. This closed the work of this pleasant ramble among the churches.

The effect has been to very much revive the work of grace in my own heart, and I trust it has been mutual. Many thanks to the dear brethren whom I met throughout my visit, for their kindness shown. God grant that we all meet beyond the river.

SOME EARLY HISTORY.

SOME time ago, I saw a request in the *New York Tribune*, by one of its correspondents, wishing to be informed respecting a German publication of the Book of Psalms, by a Mr. Saur, in Germantown, 1883, meaning, no doubt, 1773. He wanted to know which Germantown of the United States. I enclosed the slip of paper containing said request to Bro. A. H. Cassel, of Harleysville, Montgomery Co., Pa., desiring that he should answer the request, feeling assured that he would give some information worth knowing. After some time, and but a few days ago, I received his answer, which I had supposed he would send to the *Tribune*. And now I have concluded to give the information to the public through your paper:

"Germantown is about six miles northwest from Philadelphia; was founded by Francis Daniel Pastorius in 1682, the same time that Philadelphia was founded by Wm. Penn, for settling the poor, persecuted fugitives on it, who were mostly driven from house and home during the Thirty Years' War, which preceded. My great ancestors, Johannes and Arnold Cassel, were among the number. The above-named Pastorius was the Company's agent.

This accounts for the Brethren and all other persecuted Protestants stopping awhile in Germantown, on their coming into this country. Among them came Elder Christian Sauer, in 1724. He was a good scholar, and by occupation a maker of clocks and mathematical instruments.

Our Brethren had established a small printing office already in Europe, soon after their organization. But after the severe persecutions had driven them away, their little printing press was sent after them to Germantown about 1735. As the Brethren then were all poor and lived in small huts, except C. Sauer, who was possessed of some means, and having a larger house than any of the others, the printing press came into his custody.—And as he was a born genius, he experimented in setting type and printing small matters. He succeeded so well, that he soon got at casting type, making paper, printer's ink, etc., and opened a small printing office in the Fall of 1738. It was the first and only one in America that did German printing.

The demand for printing soon became so great that he constantly enlarged his operation until he became quite an extensive publisher of books, a newspaper, and a religious magazine. At the request of the Centennial Managers, I prepared a catalogue of his publications, of over 100 titles, and among the "Psalms of David" mentioned on your enclosed slip, 1883 is evidently wrong; it should be 1773. But the first edition was printed in 1746, the second in 1760, the third in 1773.—This must suffice for the present.

ABRAM H. CASSEL.

And now, dear Editors, I feel like adding something, by way of comment. I cannot refrain from saying, if such was the energy, industry and zeal of some of our early brethren, why was it not continued in after times? Was it because of lack of ability, capacity or disposition of their successors, or lack of opportunity in those who had aspirations to emulate their ancestors? I think the latter was the cause.

Our brethren had a printing press already in Europe. They saw the propriety of it, reestablished one soon after coming here, but for many years we had no press. Bro. Kurtz at length got one, but it was muzzled for a long time. I remember its history; I helped to make some of its history. I feel grateful to the Good Being that the press is not now muzzled. It only wants proper regulation to be made the vehicle of untold good.

EMANUEL SLIFER.

Burkittsville, Md.

"YET LACKEST THOU ONE THING."

BY MICHAEL CHRISTIAN.

THOSE who read the Bible know what gave rise to the above expression. Do not some of us lack something yet? Are we not too much concerned about the things of this life? Do we not neglect our duty? We have many preachers who preach a great deal at, or near home. Jesus says, "Preach the Gospel to every creature." We have old, gray-headed men and women in this county, who never heard one of the Brethren preach. The harvest truly is great here, and no laborers at all. If some of the Brethren will come and preach in this part of the vineyard of the Lord, it will doubtless do much good. Such should write to me one month previous, as I live seven miles north-west of town, so I can publish the appointment.

Estillville, Scott Co., Va.

IN ORDER.

BY J. B. LAIR.

IT is now in order, as I suppose, to talk of what A. M. did—as I some time ago said—we spent the first six months after A. M., talking of what A. M. had done, and the next six months talking of what it would do. But let this be as it may, A. M. did two very commendable things—possibly more, but I am assured of these two. One was to repeal the Mandatory Decision of 1882. We cannot make Christians by law; we must make them some other way; and when they are made, we have sufficient law to govern them, and what we can do, is sufficient to have a rule, or one rule to govern all the churches.

Some still insist there is no difference; but I think I can see clearly that there will be some, and in fact a material difference in the administration of it in the several churches, and the many rulers in the several churches.

The other thing is this, if I am rightly informed. The Revised Minutes are to be published and a copy put into the hands of every church in the Brotherhood, for their investigation. This is surely as it ought to be. It is a matter that interests each and every individual member in the church, and each and every member has as much right to know what is being done in that particular as any other one. Not that we have not perfect confidence in the Revision Committee, but if they have a right to do a thing, others have an equal right to know what they do. Upon the whole, Providence rules all for good to those who love Him.

CHARACTER is higher intellect. A great soul is strong to live as well as strong to think.—*Emerson.*

WHAT IS INVOLVED IN A PREPARATION FOR COLLEGE?

BY A. L. SHUTE.

The qualifications that are involved in a preparation for college are, in general, also involved in a preparation for an honorable and successful life. In view of this fact, can it be maintained that the time spent in preparation is more wasted than that spent in college? or that the preparatory course should be made as short as possible? Which is the more profitable, to build a house of green timber that will soon fall to ruins, or of well-seasoned timber that will stand firm for years? As it is with the house, so it is with life. Life is a building, the foundation and character of which are formed in the preparatory department. Since this is true, what should be made the object of this course and how long a time should be assigned for its completion?

As was before shown, we want, first, well-seasoned timber, then the building. The body, in childhood, is weak and unable to do a man's work, but by growth and exercise it becomes strong; so, also, it is with the mind. Therefore, the object of this course must not be so much the accumulation of knowledge as the obtaining of discipline and culture, and this requires time. But it is very generally considered that life is too short to spend much time in the preparatory course; that two years and no more ought to be allowed for its completion, in order that the student may the sooner enter college—as if he would learn more, or become a more thorough student by being classed in the collegiate department than in the academic.

This theory conceives the mind as a receptacle, into which there is to be pressed a certain amount of Latin and Greek or Mathematics or Sciences, in order to prepare its possessor for college. Does this agree with anything else in nature? Does the acorn, as soon as planted, become a gigantic oak; or does it send forth, at first, a single shoot, then branches from year to year, until finally it becomes king of the forest? Does a man become perfect as soon as he commences a Christian life, or does he "grow in grace and in the knowledge of the truth," as he advances in days and in years? If, then, the spiritual part of man's nature is not perfect, but capable of development, must not the intellect, which is inferior, become strong by gradual growth? As overloading the stomach with food is most injurious to the physical health, so, also, knowledge can be obtained successfully only as it serves to develop the latent powers of the mind. Blackie, in speaking of the great original thinkers and writers, has very truly said, that "you will feel only too painfully that you cannot always lay hold of them in the first stage of your studies; you will require steps to mount up to shake hands with these celestials; . . . these steps are for you the necessary lines of approach to the great fortress of knowledge and cannot safely be overleaped."

If we would hope successfully to grapple with the difficult problems presenting themselves in college or in after life, we must first master each step of the preparation. In order to do this, another element besides time is required, and that is self-reliance. There can be no self-advancement without self-labor. Every time a student receives assistance from another, when it could be dispensed with, he not only loses that opportunity of strengthening his own faculties, but he encourages the dangerous habit of depending upon others. Each difficulty overcome makes it so much easier to overcome harder ones.

But self-reliance is of little advantage if unassisted by perseverance. We cannot expect to become great scholars without long-continued effort; hence the necessity of early learning to struggle with each subject we undertake until we have become masters of the same. No scientist is regarded as authority who is not known to be thorough in his investigations; so it is in every department of life.

So far, I have considered discipline, self-reliance ond perseverance as necessary elements in a preparation for college. By cultivating these, a man may become a great scholar; but is scholarship all that is required in a preparation for college? Is not yet the foundation of an honorable and successful life omitted? And what is that but character? A young man may have attained the highest excellence in scholarship, but, if he is not fortified with a character suited to guard him against the evil influences that must necessarily surround him in college—for there are the bad as well as the good in every society—what will his learning profit him? What blessing can a man be to the world who, though he has acquired great powers of mind, is a moral wreck?

Discipline, self-reliance and perseverance, for the most part, are to be obtained while pursuing a course of studies, but not so with character. The cultivation of right principles begins at the mother's knee and continues throughout life. As it is begun, so it is most likely to end. "Bring up a child in the way he should go, and when he is old he will not depart from it," said the wisest of men; therefore, upon the mother devolves the duty of moulding the character of the child—a duty which, if unperformed, no school can supply.

The object of the college is to give to the world in each student the "assurance of a man." But if only those who take a college course are to be men, we shall have but few comparatively; therefore, we must also have some other course, which is within the reach of *all*, that has for its object *manhood*. This can only be the preparatory course; therefore, let it be sufficiently long to allow the mind to develop and become strong, as does muscle, when subjected to steady and continued labor. The object here is not to become walking encyclopedias, but to acquire mental strength, refinement, culture and a scholarly character. For the accomplishing of these ends, we have different courses of study, requiring three years for their completion, suited to the various tastes and necessities of different students. Let these be pursued by every one with the determination to accomplish the above-mentioned aim, and the world will be blessed with as many noble men and women.

Decorah, Iowa.

From the Primitive Christian.

THE LOST BROTHERS—A NARRATIVE OF TRUTH.

Geo. and Joseph Cox of Bedford Co., Pa. Compiled by Matthew Sell.

THE LOST BROTHERS FOUND

"Do not forever with thy veiled lids
Seek for thy noble children in the dust;
Thou know'st 'tis common; all that live must die,
Passing through nature to eternity."

—*Shakspeare*

The fifteenth morning (different from any since the departure of the children,) came in pleasant and delightful. Brilliant clouds like silver fleeces illumed the East. The sun, clad in all the splendor of Spring magnificence, embossed the hills with the gold of his rising glory. The warm breathings of the spicy winds awoke the minstrels of the hills that long had filled the mountain with their morning melodies. But the sun had scarcely touched the mountain with his golden mantle, before the tramp of the surrounding population everywhere throbbed with the kindred impulses of humanity. O, who would not delight to live in such a community, where every family strove to surpass its neighbor in kindness to the poor and needy, and where every inhabitant wished to be formost in bestowing blessings and benefits upon all the afflicted that came within their reach.—Already for fourteen days had the mechanics left their unfinished work, the merchants their busy stores, and the farmers their half-ploughed fields and went day after day into the bleak and dreary desert ever anxious to find and save, (if possible) the lost brothers. And the kind-hearted ladies not only urged their husbands, sons and brothers to continue their exertions to save the children, but they prepared and supplied from day to day all the provisions necessary for the tired searchers. The willing and benevolent people had already donated over fourteen thousand dollars in provisions, money and other necessaries, to carry on the search for the absent little boys. The mountain was now echoing with the voice and march of five thousand people, all anxiously seeking for George and Joseph. Mr. Dibert and Mr. Wysong had already gone in the direction of the Blue Ridge. At last, stopping on a narrow point, Mr. Dibert said, "Here is the place marked in my dream, and there is the winding stream, and yonder is the tree, at the root of which I saw in my dream the two little brothers."—Hastening down from the ridge, the two friends descended into the ravine, crossed the brook and went in the direction of the tree. Hurrying along toward the spot, Mr. Dibert stopping suddenly, replied, "O, sir, I believe I see the children." Mr. Wysong coming up to him and gazing toward the tree replied, "O, yes, yonder are the lost brothers!" and

running along together they came up to them, but O, they were dead! the spirits of the children had fled away to their rest; they had gone to the homestead of God to strive and die no more forever.

The signal that the children were found was now given, and in a few moments a voice was heard in the mountain declaring that the children were found! Then, rose to a shout and echoed along the hills, "The children are found!!" Then swelling louder and louder, until like the echoings of the tempest, the mountain resounded with "The Lost Brothers were found." Then began the hurried march of the excited multitude toward the place where the bodies of the babes were found, and soon the long lines of approaching hundreds came in view and like an immense army poured its multitudes around the children. Solemn and silent the sympathizing thousands took their stations about the spot where lay the bodies of George and Joseph. It was plain that they could go no more, then, buried in anguish and despair, they laid down and died. Their clothing was hanging in shreds and strings upon their torn and lacerated limbs. Their feet, worn through, must have marked their path with blood. From the appearance of the two bodies, Joseph, the youngest, must have died a day or two before his brother. When little Joseph died, George had taken out a smooth stone and placed it under his dying brother's head in the form of a pillow, thinking, perhaps, that he was only gone to sleep. Then seating himself down on the cold ground by the side of Joseph, he watched and waited long for him to awake. There, naked, chilled and starving, through the cold, inclement day and the long, dark and freezing night, sat little George leaning over his cold brother and faintly calling him to awake from his slumber, until at last, falling down by his side, he closed his eyes and also fell asleep. There side by side reposed the lost brothers in the sleep of death. But the lamented parents had not yet beheld their children. At length it was said that "their father was approaching." Leaning on the arm of a friend, he slowly entered within the circle of the multitude and fixing a look of unutterable sadness upon the corpses of his children, he suddenly stopped before them, and while the large teardrops rained down his cheeks, and his breast heaved with emotion, he said in a voice so mournful that hundreds were melted to tears of pity, "O, my dear little boys,—George and Joseph have both gone and left me. Here are their torn bodies, but they are in heaven," then sinking down he fell between the corpses of his two children.

Toward evening the bodies of the little brothers were removed, and the next day they were both placed in one coffin, and in the presence of the mourniug parents and weeping relatives, and a vast but solemn assembly, they were consigned to the silent tomb, there to remain until the voice of the resurrecting angel shall awake their sleeping dust.

"Then from their bed of slumbers,
These babes will spring to men,
And in the new Eden's bowers,
Their parents meet again."

The parents returned no more to this their mountain home,—their goods were removed and their house left solitary and desolate as you now behold it.

Thus, in my own feeble way, have I told you the narrative of the "LOST BROTHERS."

CYRUS JEFFERIES.

CHRISTIAN LIFE ILLUSTRATED.

BY WM. M. LYON.

WE are informed that some Indian shawls are composed of hundreds of pieces, some but the eight of an inch square, and others of various sizes, and none larger than a square half-yard. Each piece even the smallest, forms a complete bit of the pattern, and the right side, being the under side on the frame on which it is woven, is not seen by the weaver until the piece or shawl is entirely completed. Those pieces are all so beautifully and tastefully arranged and joined together that it is impossible to find the seam or joining.

This is a good illustration of Christian life. How natural it is for us to become "discouraged because of the way," because we can only see the wrong side of the pattern our daily life is weaving. We fail to discover the use of the seam which unites the dark and bright parts.

Know we not that we are "looking through a glass darkly?" Were the pure, spiritual vision clear, and undimmed, free from nature's mists, we could always see brightness beyond the darkness, for there is always a sunbeam in every cloud. Yea, "He doeth all things well." "All things work together for good, to them that love God." The bright side of life's pattern will never be seen *here* but it will be entirely unfolded in the *great hereafter*. But now we see only in "part," we "know in part," but then shall we see the grandeur of that heavenly garb,—yea, see it in the "beauty of holiness". Remember, though our place in the work be very small, yet this great fabric—the Church of God, would not be complete, were that place unfilled. Let us always be willing to unite and join the seams of sorrow and joy, even though we utterly fail to discern in it the "handwriting of God." "What God joins together, let no man put asunder." Notice another point of similarity: In this simple, Indian garment, each thread is bleached perfectly white before it is re-dyed for the shawl; so, we also, before we become a part of the church, must be "washed and made white in the blood of the Lamb," that he present it to Himself, a glorious church, not having spot or wrinkle, nor any such thing: but it should be "holy and without blemish."

Such, and only such, shall compose that glorious throng of the Heavenly Jerusalem, that have "washed their robes and made them white in the blood of the Lamb." O, that precious atoning blood! Who CAN and WILL refuse to wash in it, and cleanse their earthly sin-defiled garments? Who would fail to wear that righteous robe? Who would appear without having on the wedding garment? Here we see many unbleached garments; many professing to wear the *new* garment, when behold! they are clothed with none other save the old garb of nature. There *may* be a *few patches* put on the old garment but the rent is only worse. Christ is our only perfect pattern. Would we be *true* Christians, put HIM on and *wear* HIM on *earth* and we will be LIKE HIM IN HEAVEN.

Greenland, W. Va.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

SWOPE.—Near Harrisonburg, Va, June 19, our aged and esteemed friend, Peter Swope, aged 66 years and 16 days. Funeral services by D. Heatwole and the writer, from Isa. 55: 5. S. F. SANGER.

WALKER.—In the Brothers' Valley congregation, Somerset Co., Pa., June 15, sister Mary Ann Knepper Walker, aged 33 years and 6 days.

Sister Walker leaves a husband, seven children and a great many relatives to mourn their loss. She was a very pious and exemplary woman: ever manifested gentleness and kindness to all around. "Loved in life, and mourned in death." Funeral occasion improved by the Brethren, from John 11: 35, to a crowded house.

S. F. RIEMAN.

FACKLER.—In the Pigeon River church, Steuben Co, Ind., June 10, Bro. Jacob Fackler, aged 70 years, 9 months and 4 days. He was a deacon, and faithful to his calling. Leaves a widow and four children to mourn the loss of a kind husband and father. Funeral by the writer, from Rev. 22: 14.

ALLERHOUSE.—In the English Prairie church, La Grange Co., Ind., June 19, Rebecca Allerhouse, aged 53 years, 6 months and 14 days. Funeral by the writer and Peter Long, from Ps. 103: 14, 15.

M. C. SHOTTS.

HARBAUGH.—In Pine Creek church, St. Joseph Co., Ind., March 31, sister Sarah A. Harbaugh, aged 60 years, 9 months and 9 days. Disease, palsy.

She was baptized 34 years ago, in the Antietam church, Franklin Co., Pa. Was a very exemplary member; though dead, yet speaketh. She leaves a husband, four sons and two daughters to mourn the loss of a Christian mother. May the sorrow-stricken family prepare to meet mother in heaven. Funeral services by the writer, assisted by the Brethren.

JACOB HILDERBRAND.

STOVER.—In the West Branch church, Ogle Co., Ill., June 11, Bro. John Stover.

He was born Nov. 27, 1795, and was, consequently, at the time of his death, 87 years, 6 months and 13 days old. He had lived a life of faith, and died in full hope. Funeral services by Eld. Joshua Shultz, of Iowa.

VINCENT.—In Mt. Carroll, Ill., June 25, 1883, Sarah Ann Vincent, aged 57 years, 8 months and 20 days.

Funeral services in the Brethren's meeting-house, from John 11: 25–26. She was very kind and affectionate to her husband and family, yet, like many others, lamented on her death-bed her neglect to follow the Savior in all things, but still felt resigned to the mercies of God. J. J. EMMERT.

LEEDENBURG.—In the Clover Creek church, June 23, Sister Esther, wife of Bro. Henry Leedenburg, aged 57 years, 6 months and 13 days. Disease, dropsy.

Funeral services by elders D. M. Holsinger in English and Jacob Miller in German. The subject of this notice suffered a long time, but she bore it very patiently. She leaves a kind husband and six children, several grandchildren and a large circle of friends to mourn their loss which we have reason to believe is her eternal gain.

T. B. MADDOCKS.

SAGER.—Near Dayton, Va., May 22, Bro. Abr. Sager, Aged 71 years, 3 months and 16 days. Funeral services by Eld. Samuel Garber, from Heb. 4: 9.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, Editor,
J. H. MOORE, Managing Editor,
JOSEPH AMICK,
Business Manager of Western House, Mt. Morris, Ill.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the Gospel Messenger is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

Agents Wanted in every locality to gather subscribers. Sample copies and agents' outfit free.

Sending Money.—Send money by Drafts, Postal Orders, or Registered Letters. Drafts and Postal Orders should be made payable to the Brethren's Publishing Co. Postal Orders must be made payable at the office to which they are sent.

How To Address.—Subscriptions and communications for the Gospel Messenger, as well as all orders for Hymn Books, etc., may be addressed either of the following ways:
Brethren's Publishing Co., Mt. Morris, Ogle Co., Ill.
Brethren's Publishing Co., Box 50, Huntingdon, Pa.

Hymn Books and Hymnals to be sent by mail may be ordered from either place. When to be sent by Express, order from the nearest office

Mt. Morris, Ill., - - - - July 10, 1883.

The Quinter and McConnell debate is out of print.

The *Family Companion* will be about ten days late this month.

Bro. Eshelman makes a good point against the Infidel this week.

The Brethren in Denmark are arranging to build another meeting-house.

When sending in church news, do not forget to give the name of the State.

Before writing church news, read the motto at the head of that department.

Five lately united with the church at Indian Creek, near Harleysville, Pa.

The Marriage Notices were crowded out this week. That department will appear in the next issue.

Bro. John Zuck, of Clarence, Iowa, reports one applicant for baptism, crops encouraging, and health good.

A cyclone passed over portions of New York last week, killing nine persons, and wounding others.

J. J. Emmert, of Mt. Carroll, Ill., was the first one to send us a letter in which the Gospel Messenger is mentioned.

Bro. C. C. Root, of Missouri, reports an excellent opening at Martinsville, Mo., for the Brethren and missionary work.

Our readers would be pleased to hear from Bro. Enoch Eby. We have heard but little of his travels since the Annual Meeting.

Bro. N. C. Nielson and family, and Bro. Hope's little brother are now on their way to America. We expect them here in a few days.

Bro. Jas. Y. Heckler reports a wonderful growing season in Pennsylvania this Summer, but considerable malarial fever, caused by excessive dampness.

An outline of the temple at Jerusalem, traced on glass, has been found in the Catacombs at Rome.

Bro. Eshelman is taking an extensive trip through Southern Kansas, thinking of going as far west as Garden City.

Bro. David Brower is still at work in Washington Territory. He reports five additions to the church and good meetings.

This week Bro. B. F. Moomaw asks the members not to expect too much of the revisers in regard to the Revised Minutes.

Bro. Allen Ives, who is now in Washington Territory, expects to return to his home at Burr Oak, Kansas, about the first of August.

When writing for publication please do not write on both sides of the paper, and always leave one inch blank at the top of each page.

We hope our friends everywhere will make special efforts to increase our list. If possible, get the paper into every family in the Brotherhood.

We learn that Eld. Jacob D. Trostle of Maryland, has sold his farm, and will soon come West to look up a new location. We presume that he has an eye on Kansas.

Some one at Mt. Etna, Iowa, has mailed us an envelope containing a Postal Order of $1.75, and fails to give either his name, or the least hint in regard to what the money is for.

Bro. J. N. Barnhart, of Walkerton, Ind., has returned home from the Eureka Springs, not very much improved, however, as the weather was not favorable while he was there.

This week Bro. S. M. Goughmour tells of his travels in California and Oregon, but does not say one word about how he likes the country, etc. Perhaps he forgot that part.

Bro. Jas. Y. Heckler writes that nearly all the members of the Philadelphia church will remain loyal to the Brotherhood. He says less than a half dozen will go with the Progressives.

Bro. Jacob A. Murray, of Waterloo, Iowa, is now devoting all his time to preaching. The Brethren in northern Iowa and Minnesota have concluded to keep him in the mission field at least one year.

Bro. G. Myers and wife, of Monticello, Ind., spent a few days with us last week. Sister Myers is a sister to Bro. Amick's wife. They had spent some days visiting relatives near Nora, before they came here.

Bro. E. A. Orr reports a good Sunday-school in the Brethren's meeting-house near Plattsburg, Mo. He says the teachers have taken up a regular course of reading, preparing themselves for the work. He further says he will return to Mt. Morris in the Fall, accompanied by a number of others, who will attend the school here.

We are a little late this week, and it will be a few weeks before we will be fully on time. Our large and constantly increasing list makes much extra work in the mailing department.

Bro. J. C. Johnson reports the church in peace at Meyersdale, Pa. The church there recently elected Wash. Lowery to the ministry, and Solomon Knepper and Herman Stahl to the deaconship.

Eld. Henry Cassel of the Mingo congregation, Montgomery Co., Pa., died the 28th of June. He had a stroke of the palsy a short time before his death. His age was 68 years, 11 months, and 17 days.

Bro. Henry Bacon, of Le Sueur Co., Minn., has been elected to the ministry. He was baptized about two years ago. All his family are members. He was formerly an elder in the Advent church.

The *Family Companion*, the cream of American papers, will be sent from now to the end of the year for 25cts. Stamps will do. Do not fail to subscribe at once. Address: J. H. Moore, Mt. Morris, Ogle Co., Ill.

There are but twenty-six members in the Round Mountain church, Arkansas. They are struggling hard to raise means to build a meeting-house, and need some help. Read their call elsewhere in this issue.

In the Moravian church when a church-building is burned, a collection is forthwith taken by all congregations in aid of their afflicted brethren. This is the kind of charity that will always make the world better.

When good does come from an unexpected source, it begets a feeling of gratitude that is never to be forgotten. That feeling is most admirably portrayed this week in the touching poem, entitled, "Over the Hill from the Poor-House."

The *Helping Hands* for June is on our table. It has been somewhat improved, and now presents an attractive appearance. The illustrations are touching. If you have not yet seen this interesting journal, send to David Emmert, Huntingdon, Pa., for sample copy.

While reading Bro. Wm. M. Lyon's article on "Christian Life Illustrated," we could not help thinking that while weaving our characters, we look on one side, and the people on the other. As a rule we look on the wrong side, and seldom pass in front of our work so as to see ourselves as others see us.

A scheme is now on foot to dredge that part of the Red Sea crossed by the children of Israel, hoping to find the chariots and war implements of Pharaoh and his army. Over one hundred thousand dollars has been raised for that purpose. It is reasonably certain that Pharaoh's body has been found in a cave in Egypt, and now if his war implements can be recovered, the infidels may feel still more puzzled.

Bro. R. K. Berkeybile writes that one more lately united with the Poplar Ridge church, Defiance Co., O., the last day of June. He also stated that their elder died at 8 A. M. the same day.

In answer to a correspondent we state that we know of but one member living in Florida; he may be addressed, W. B. Woodard, Manatee, Manatee Co., Fla. We have one minister living in or near Madison, Morgan Co., Ga. His name is Emanuel Heyser.

☞Those who have been taking both papers can either have their time on the Messenger extended six months, or donate the extra copy to a friend, named by them, the remainder of the year. Please inform us by card immediately what you want done. tf.

In this issue Bro. Jacob Rife says: "We expect now to have the best paper that has ever been published in the church." We hope our readers will not expect too much of us in the start. We shall endeavor to bring out a good paper, but it will require a little time to get all parties fully adjusted to the work.

Bro. D. M. Miller and wife, of Milledgeville, Ill., spent a few hours in our office week before last. Bro. Miller had just returned from his work in Minnesota where he had spent two weeks in Rice and Wynonia counties. He was in company with Eld. Jacob A. Murray, of Iowa. They had meetings every day, or nearly so; attended two Love-feasts, and saw many encouraging features in their work.

Bro. S. H. Myers, of Timberville, Va., has just returned from quite an extended trip to Colorado. He went from the Annual Meeting into the wilds of the West, and seems to have enjoyed his trip finely. He says he was from home 67 days, had good accommodations, enjoyed good health, and was well pleased with the trip. He traveled over 6000 miles, or nearly one-fourth the distance around the globe.

Bro. Thomas D. Lyon is too much of a Christian to think hard of us for interpreting James 5: 19, 20 differently from what he does this week. It is the soul of the one that is converted from the error of his way that is to be saved from death, not the soul of the one who is instrumental in securing the conversion. The multitude of sins covered are the sins of the converted man. Do not fail to read Bro. Lyon's explanation too.

We need more Testaments in most of our meeting-houses. There ought to be several coarse print Testaments on the table. On many tables we find a large Bible, too heavy to hold in the hands with convenience, while the table is much too low to leave the book lay on it and read, but if there are a few large print Testaments on the table, it will be much more convenient for speakers who desire to frequently read quotations while preaching. Testaments of this kind may be purchased at most any town where there is a Bible Depository, at a very small cost.

Some one at Emporia, Kan., sends us thirty three-cent stamps in an envelope, containing not one single line of writing. We do not know who the stamps are from nor what to do with them. We can read most anything that is written, but a thing of this kind puzzles us.

Teh *Rescue* is the title of a wide-awake monthly just started at Goshen, Ind., in the interest of moral and political reform, is opposed to war, and promises to make it warm, even in this world, for the secret societies. If the Masons in Goshen will take the paper to see whether it tells the truth, and the rest of the people will subscribe to learn the secrets of Masonry, the *Rescue* will doubtless become popular. Price only 50 cents per annum.

In his article this week, Bro. J. B. Lair is mistaken in regard to the late A. M. repealing the mandatory act. The act referred to was modified but not repealed. The Annual Meeting did not decide that a copy of the Revised Minutes should be placed in the hands of every church in the Brotherhood.—It was decided that the Revised Minutes be published in pamphlet form and *sold* to all who want a copy. The work is not to be given away.

The *Inter Ocean* reports Hon. T. F. Singisu as saying: "The Mormons are more disloyal to this government than the most uncivilized race on the face of the earth. In their processions they treat with contempt the flag of our country. They permit the stars and stripes to drag in the dust, and the oath taken in the Endowment House is worse than disloyal; it is infamous, and every syllable of it is impregnated with death to the government of the United States. They have no more idea of the purity of a woman than you or I have of the wardrobe of an angel. They are utterly and hopelessly destitute of any of the finer feelings of mankind. Polygamy is the smallest feature of their institution. Perjury, lust, theft, bigotry, ignorance, and all that is terrible are the planks in their platform.

OUR SPECIAL OFFER! The regular price for the Messenger from July 1st to the end of the year would be 75 cents, and some have been sending in that sum for the paper for that length of time. —But in order to double our list, if possible, and give the people a chance to test the merits of the Messenger, we last week announced that we would send the paper from the time the money was received to the end of the year for 50cts. The great bulk of the names thus sent in, will reach us near the last of July and first of August, so that, in reality, we will be sending the paper five months for 50cts. We do not expect to make anything directly out of this project, but we do it with a view of holding the most if not all of these new subscribers, for years. We hope our readers everywhere will push the good work, that we may see our list more than doubled within the next thirty days. We will send back numbers as long as we have them.

The simple fact that other religious bodies have concluded to take upon themselves the name Brethren, will not long militate against our people, for we have borne that name so long that it is useless for others to attempt to make it appear that we are not entitled to the appellation. To assume a good name will not give success. People look for deeds. If a newly organized body desires to gain the confidence of the people by calling themselves Brethren, they may deceive for a short time, but such a course cannot prove successful in the long run.

The Illinois Legislature passed a good compulsory educational bill, which our people will doubtless sanction, yet those who serve as directors will find it necessary to enforce the law contrary to our principles. The bill requires the schooling of children from eight to fourteen years ef age for not less than twelve weeks of each year, unless excused by the school directors or board of education of the proper county or city. Exceptions are made of children taught in private schools, or those physically incapable of confinement, or where no school is taught within two miles of the residence of such child or children. A fine of from $5 to $20 is imposed upon parents who refuse or neglect to comply with the law. Prosecutions occurring under the act must be instituted by boards of education or school-directors on their own volition, or upon request of any tax-payer residing in such district.

THE PREACHER'S TABLE.

In most of our meeting-houses, the speaker's table and seat are so close together that there is hardly room to kneel with any degree of comfort. And when one gets up to speak there is barely room to stand with proper freedom and convenience. It seems to us that the speaker's table ought to be at least three feet from where the speakers sit. We suggest this for the following reasons:

1. It will give plenty of room for the speakers to kneel.

2. It will give the preacher plenty of standing room while preaching, so he need not be uncomfortably wedged in between the table in front of him and the bench in the rear.

3. When a speaker at the lower end of the table desires to speak, he will then have room to walk in front of the other speakers, to a point near the center of the house, where he can be heard much better.

4. It would break our preachers of the very bad habit of leaning with their elbows on the table and their chin resting on their hands.—A sight of that kind, to a congregation is ridiculous. They ought to be taught to sit up straight, like the rest of the congregation.—We think it would be a good idea to move the deacons' seat about three feet from the table also. Such an arrangement would make less stoop-shouldered people, and perhaps induce less sleep among the officials. J. H. M.

False confidence fails in time of need.

CAN IT BE A DECEPTION?

If, notwithstanding every appearance of truth, you suppose the testimony of the apostles to be false, inexplicable circumstances of glaring absurdity crowd up on you. You must suppose that twelve men, of mean birth, of no education, living in that humble station which placed ambitious views out of their reach and far from their thoughts, without an aid from the State, formed the noblest scheme that ever entered into the mind of man, adopted the most daring means of executing that scheme, and conducted it with such address as to conceal the imposture under the semblance of simplicity and virtue. You must suppose those men guilty of blasphemy and falsehood, united in an attempt the best contrived, and which has, in fact, proved the most successful for making the world virtuous; that they formed this singular enterprise without seeking any advantage to themselves, with an avowed contempt of honor and profit, and with the certain expectation of scorn and persecution; that, although conscious of one another's villainy, none of them ever thought of providing for his own security by disclosing the fraud, but that amidst sufferings the most grievous to flesh and blood, they persevered in their conspiracy to cheat the world into piety, honesty, and benevolence. Truly, they who can swallow such suppositions have no title to object to miracles.—*Hill.*

THE INFIDEL'S TESTIMONY.

BY M. M. ESHELMAN.

Guilt, and fear, and shame, sent Adam under a tree. His understanding in some respects opened, and in others beclouded, he felt unprepared to meet God. Alienation of heart, blinding of the understanding, and a resistance of his will unfitted him for the state in which he had been, and put him in another state. But he *knew* God, and any effort of his to believe that God *is not*, would have been futile. He knew God in creation and in providence.

The latter-day unbeliever or infidel tries to console himself with the thought that there is no God who superintends the affairs of all his creatures. He *attempts* to put his understanding, his feelings and affections further from God's providence than Adam. In this effort he seeks relief by appealing to the God of nature, forgetting that the God of nature is also the God of revelation. "Whom, therefore, ye ignorantly worship, I declare unto you." Acts 17: 23.

But let us look at the plea of the infidel.—He rejects the God of revelation, "because," says he, "he seems to be cruel in that he permitted his children to kill and utterly destroy other nations." It is this destructive attitude of God which beclouds his reason, and he turns for rest to the God of nature.

Turning to the God of nature, we observe that this, the unbeliever's chosen field, is also full of trouble and vexation. The winds are not always peaceful and lamb-like. They sweep over the land, uprooting trees, demolishing buildings, slaying the people and causing havoc wherever they go. The infidel has taken "high ground." He has chosen nature as his God, because he believes nature or sense is always peaceful, generous and benevolent; but we see the very air he breathes is sometimes turbulent.

Looking at the infidel's testimony from another angle, we see that electricity is not always "kind" to the infidel. In a moment of time it may relieve him of his breath, and cause that noble, natural body of his, to sink helpless upon the earth.

Again, the clouds may open, and send down their contents in great floods, so that his dwellings may be swept away, his cattle drowned; yea, even himself turned to dust. These are some of the works of nature, and he accepts these in his creed, forgetting that for destructive tendencies he rejects the God of revelation. He seems to love the laws of nature, though they, at times, carry terror and destruction in their paths. He rejects the God of the Bible, because He vindicates justice at times. You see, unbelief is generally lame in one part, if not in both.

While nature is God's own, *it* can never remove from man the sense of guilt, and bring his affections into proper relations with the Divine Being. A third volume,—the Bible—alone can do this, wherein the character of God, as respects morality and redemption, is revealed. Nature for the body; the Bible for the soul. As the body is subject to the storms and thunders and floods, so the soul of man is subject to the devices, allurements and destruction of Satan, and needs a model in the life and character of God's Son to *save it.* Trusting in him as the only-begotten son of God for us, and we have a hope that maketh not ashamed,—one that is founded upon nature, providence and revelation.

ANSWER TO QUERY.

Bro. M. J. McClure desires an explanation of James 5: 19, 20. In the different translations it reads as follows:

"My brethren, if any one among you wander from the truth, and some one turn him back: Know you, that he who turns back a sinner from his path of error, will save his soul from death, and will cover a multitude of sins."—*Wilson's Emphatic Diaglott.*

"My brethren, if any of you shall err from the truth, and any one convert him; he must know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins."—*Douay Bible.*

As the text stands in the above versions, I understand the passage to be simply this: If one wanders from the truth, and is in danger of drifting entirely away to perdition, and one convert him (restore him), let him know (let the restorer know), that he will save his (own) soul from death, and will hide (cover) a multitude of sins (of his own).

Thos. D. Lyon.

Hudson, Ill.

A Chicago clergyman told his wife, the other morning, that he must finish his sermon, and couldn't be interrupted. But a lady with an album succeeded, somehow, in getting by the sentinel, and presented her album for his autograph. He finally accommodated her, together with a reference to his favorite text, Timothy 5: 13. On getting home the lady looked up the reference. It was as follows: "And with all they learned to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things they ought not."

A drunken man came up to Rowland Hill and said, "I am one of your converts, Mr. Hill." "I dare say, you are," replied he, "but you are not one of the Lord's, or you would not be drunk."

Two men stood under a tree at Bay St. Louis, La., last month, disputing over a small debt, when lightning killed them both. Moral:—men should pay their debts, then they need not dispute about them.

The spirit of the European age is looking toward the utilization of Palestine for business purposes and overturning the Holy Land in the interest of modern trade.

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.

The Gospel Messenger,

A religious weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, $1.50 per annum. Sample copy and agent's outfit free. Address Brethren's Publishing Co., Mount Morris, Ogle Co., Ill., or Box 50, Huntingdon, Pa.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

The Modern Fables.

MANY fables are as old as the days of Æsop, but here are two new stories of the kind:—

A fox met a rabbit, and remarked, "See here, my friend, I am not to blame for being born into the world, and now that I am here. the world owes me a living. I am going to eat you."

The rabbit protested, but in vain. The fox was picking his teeth of the last bit of meat, when the wolf came along, and remarked, "I think your logic very fine, Mr. Fox. The world also owes me a living, and I think I shall enjoy a dinner of fox." The fox tried to prove that the theory applied only to rabbits, but he was knocked over and devoured.

While the wolf was chuckling over his good luck, the lion suddenly appeared. "Why did you murder the fox?" asked the lion. "Because the world owes me a living, and fox-meat was the only kind of provision handy." "The point is well taken, and as wolf-meat is the only kind of provison handy for me, I shall dine on wolf." And he did.

A fine fat pullet was roosting on the limb of a tree, safe from harm, when a fox approached and saluted her, "Good evening, Miss Pullet; I never saw you look better. Your figure, I think, is perfectly lovely." "Do you really think so?" "Certainly I do, I'd give anything if I could wear my hair done up in French rolls and have it become me as it does you." "Dear me, but is that so?" "Indeed it is. They were talking about you at the Branch, by the Big Oak, just now, and said how pretty you'd look walking in the moonlight."

"Oh, la!" "Need I add that it occurred to me, aw, with your humble admirer, aw?"

The vain pullet came down from her roost, and in about two seconds the fox was telling the night hawk how spring chicken, which had been so high all Summer, had suddenly come down within his means, "Flattery," remarked the old rooster, as he looked down at the few bones and feathers—"flattery" is the soft purr of a cat—the sweeter the purr, the longer the claws and the sharper the bite. —*Golden Days.*

Strong Foundations.

A STORY is told of Lepaux, a member of the French Directory, that with much thought and study he had invented a new religon, to be called "Theophilanthropy," a kind of organized Rousseauism, and that, being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty in your effort. It is no easy matter to introduce a new religon. But there is one thing I would advise you to do, and then perhaps, you might succeed."

"What is it? what is it?" asked the other with eagerness.

"It is this," said Talleyrand: "go and be crucified, and then be buried, and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might acomplish your end!" And the philospher, crestfallen and confounded, went away silent—*Sel.*

What Is in Thine Hand?

WHAT is in thine hand, Shamgar? An ox-goad, with which I urge my lazy beasts. Use it for God, and Shamgar's ox-goad defeats the Philistines. What is in thine hand, David? My sling, with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dare not meet. What is in thine hand, disciple? Nothing but five barley loaves and two small fishes. Bring them to me—give them to God, and the multitude is fed. What is in thine hand, widow? Only two mites. Give them to God, and behold! the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of ointment. Give it to God; break it and pour it upon the Savior's head, and its sweet perfume is a fragrance to the church till now. What hast thou, Dorcas? My needle. Use it for God, and these coats and garments keep multiplying, and are clothing the naked still. You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, a lady of fortune, or a student, or a sewing-woman. God wants each of you to serve Him where you are. You have your business, use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give goodly wages, preach Jesus to your clerks, not by a long face, but by being like Him—doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the Gospel far and wide. Use your wealth, which in your hand is as easily moved as the pen which gives your signature, to keep that family in their home and not to eject them.

What a field you have to glorify God in, just where you are! If you have nothing, use your tools for Him. He can glorify himself with them as easily as He could with a shepherd's stick, an ox-goad, a sling, or two mites. A poor girl who had nothing but a sewing-machine, used it to aid a feeble church. All her earnings above her needs were given toward building a house of worship, and in a year she had paid more than others a hundred times richer than she. So you can do if you will. Think of the widow with her two mites, the woman with the alabaster box, and Dorcas with her garments. You can do as much and have as great a reward.—*Free Church Record.*

Reading Aloud in the Family.

BOOKS and periodicals should be angels in every household. They are urns to bring us the golden fruit of thought and experience from other lands. As the fruits of the trees of the earth's soil are most enjoyed around the family board, so should those that grow upon mental and moral boughs be gathered around by the entire household. No home exercise could be more appropriate and pleasing, than for one member to read aloud for the benefit of all. If parents would introduce this exercise into their family, they would soon see the levity and giddiness that make up the conversation of too many circles, giving way to refinement and dignity.

Hints On Speaking.

1. RESIST the temptation of circulating evil reports; spread them not at all.
2. If you cannot speak well of another, at least do not speak ill of him.
3. Never speak ill of another behind his back. Why should you consider his character of less value than your own?
4. Speak of others as you would were they present; speak as a friend of him who is absent, and cannot speak for himself.
5. Consider yourself the guardian of the character of those who may be absent, as you would wish others to guard your character in your absence.
6. Whenever it may be needful to mention anything to the disadvantage of another, let it be done with truthfulness, tenderness and humility, and with the recollection of how much has been forgiven thee.
7. Live as in God's sight, mindful of thy position as a child of God and as a servant of Jesus. Meditate on his Word: pray always. Then you will know when to open and when to close the lips; when to listen and how to behave if wrongfully accused.

Knots.

ON the table by the turning-lathe lay a rough, gnarled knot of hard pine. "Utterly useless, except to burn," was the general verdict. Not so thought the turner. With keen eye and skillful fingers he "centered" the shapeless lump, turned up the set-screws, slipped on the belt, and had it spinning before him. Then he laid a sharp chisel across the iron "rest," and moving it nearer and still nearer, chipped off the first rough protuberances, cutting more and more, until the whole outside was smooth and even. Another tool, smaller and held in a different position, cut out much of the inside, leaving a mere whirling shell. Gentle touches with emery cloth and burnishers finished the task. The belt being thrown off and the shell removed, it appeared transformed into a beautiful vase, highly polished, and rich in unique veining.

"There," said the turner, "that is my every-day lesson. No matter how rough-looking your material may be, don't call it useless until you have tried it. There is many a hard character, many a tough knot, which, under the right kind of turning, might be fashioned into a vessel fit for the Master's use.—*Sel.*

TEACHERS fail to derive pleasure from their work because they sink down to mere routine work. Others become disgusted because they wish to accomplish the impossible. Study your work, study your pupils; go intelligently to work, and teaching will not fail to be a pleasant duty.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From John Metzger.—June 27.

Dear Brethren:—

Last S turday, the 23rd, at 1 P. M., I stepped on the train and started for West Lebanon, Ind., to attend some meetings. — Upon arrival, I found my son, John W. Metzger. Had three meetings; one was baptized. The Brethren at West Lebanon, have a place of worship, and ministering brethren, traveling over the Wabash, St. Louis & Pacific R. R., should stop with them, if possible, and hold a few meetings. As they live rather isolated from the Brotherhood, they only have meeting once a month. Remember them!

Cerro Gordo, Ill.

From Pigeon River Church, Ind.

Dear Brethren:—

On the morning of the 19th of June, in company with Bro. Peter Shultz, and Bro. Henry Bock, I attended the Communion meeting, in the Pigeon river district, twenty-four miles from where I live. The brethren gathered in from other districts; speakers, James Barton, John Brown, Thurston Miller, Jacob Gump, N. Shutt, Ellison and Staffer, were from other districts. Michael Schotts is the Elder. About sixty communed, had very good order; I hope many good impressions were made; brethren and sisters seemed very much revived. Levi Hostetter.

From Primrose, Williams Co., O.—July 1.

Dear Brethren:—

I attended a council meeting June 30, at the Berkeybile meeting-house, about 30 miles south-east of where I live. The council business began at 2 P. M. The principal business was to elect one to the ministry, and two to the deaconship. This church has suffered a serious loss in the ministry. They lost four of their speakers almost at one time. Bro. Horn going with the Progressives, Bro. Brumbaugh to the Old Orderites, Bro. Aaron Berkeybile, moving to the far West, and old Father Stutzman, their Elder, had a stroke of the palsy, so he is in his bed perfectly helpless, but thanks be to the Giver of all good, he has not lost his speech or his good mind, but his eye-sight is injured much.— The old brother was anointed by Eld. John Brown, of Bryan, Ohio, and myself. He seems very hopeful, strong in the faith, and prays God to grant him his speech and right use of his mind to the last. His children and brothers and sisters are very kind to him, and he truly appreciates their love toward him.— There were only two speakers left in this church, able to work, namely, David Berkeybile and Perry McKimmy. The church keenly felt the need of more help, hence, had an election. The choice fell on Bro. William McKimmy, for minister, and John Reganole and George Hall, for deacons. These three brethren are all married and their companions all are members. All three are under thirty years of age. Strong in body and I trust, also, strong in the faith. I think all are well gifted to fill their station. It was a heavy blow to Bro. McKimmy and wife.— May God help them, and give them grace to bear their cross. The crown will be obtained beyond the cross. They were all installed into their office, but one of the deacon's wives was not present at the council, hence could not be installed. Your unworthy servant did the instructing and installing, assisted by Bro. Brown.

The church decided to have a Feast in September, the Saturday nearest the full moon.

Jacob Shaneour.

From Round Mountain Church, Ark.

Dear Brethren:—

We are moving along smothly. Health is good and a fair prospect for a good crop of corn; wheat is better than was expected.— There will be a very good crop of fruit. As working time is nearly over, we will soon commence our meeting house, as we have received some help from the Brotherhood.— As we have made no report through the *Primitive*, we now report through the Messenger for the benefit of all, thanking each one for their kindness. As we still lack some means, we conclude to make another call, and if there are those who think it would be doing a charitable act to send a few dollars to this little church in Arkansas, their donations will be thankfully received. We would like to have at least one meeting-house in the State. We do not ask for thousands of dollars, but just a few dollars to help us out.— Only four or five hundred. If we could get that much we could make the rest ourselves. We will do all we can. We really need help, as we are all in limited circumstances. Now will you consider the matter and help us?— We have just twenty-six members. Send money by registered letter to Marshall Ennis, Maguire's Store, Washington Co., Ark., or by P. O. order to Fayetteville, Ark.

A. J. Vermillion,
Secretary.

The following donations have been recceived for the meeting house.

Ella Williams, Md	$ 2 00
Lottie Ketring, Pa	1 00
A Sister, Col	30
Joseph Grey, Mo	1 50
A. Hutchison	40 00
S. T. Bosserman, Samuel Bame, J. R. Spacht, Ohio	5 00
John Metzger, Ill	7 00
Salimony Church, Ind	1 45
S. M. Neher, Mo	1 00
Eld. Jacob Witmore, Mo	8 35
S. S. Mohler, Mo	4 70
Leah Replogle, Pa	10 00
Ella Shoonover, Ind	1 00
E. Bosler, Kan	1 00
E. R. Wimer, Ore	25
Joseph Studebaker, Ohio	1 00
James R. Gish, Ill	10 00
Elizabeth Eshelman, Anna Oaks, O.	1 75
Joel Click, Mo	1 00
J. S. Snell, Ind	50
Susan Ikenberry, Iowa	2 00
Sarah Berkley, Iowa	1 00
A Sister, per S. S. Mohler	50
Collected at A. M., 1883	30 00

Marshall Ennis.
Treasurer.

From Farmer's Grove, Pa.,—June 21.

Dear Brethren:—

Our Love-feast in Farmer's Grove meeting-house, on the 13th and 14th, is now in the past. Though we were few in number, we realized the promise; we felt that we had God, the Holy One, in our midst. Only our dear young brother, John Shoop, from the Aughwick church, and Edmund Book of the Perry side of our church, for the work.— They felt their weakness for the task, and God gave them power; this is what makes good meetings. Hoping their labors may be abundantly blessed by a production of good fruits among us, and they themselves realize that is good to lean forever on the strong arm of the Lord. Mary Rohrer.

From J. A. Murray.—July 4.

Dear Brethren:—

My last communication was written from Gaylord, Sibley Co., Minn., where I closed my first series of meetings, on the 7th of June. From there I went to the town of Ottawa, Le Sueur Co., Minn., where I preached each evening, until the 12th. On the evening of the 13th I preached in the Disciple church at Sharon. From here I went to Waterville, to attend the Love-feast. Here Bro. S. Obliger was the only minister.

I was joyfully surprised to meet Brethren H. Strickler, of Grundy Co., Iowa, and Daniel M. Miller, from Lanark, Ill. Bro Strickler preached on the evening of the 15th at a school-house.

On the morning of the 16th we wended our way to the farm of Bro. Bennet, where the brethren had erected a tent in which we held the Feast. The attendance was not as large as we are used to see in the older churches, but the interest seemed good. This branch of the church is scattered over a large territory, the members living in three counties, which makes it very inconvenient for them to meet together for worship. The church having previously decided to elect one brother to the ministry, we proceeded to hear the voice of the members and the result was Bro. Henry Bacon was elected and duly installed into the ministry. The meeting passed off quite pleasantly. On Sunday evening we bid farewell to Bro. Strickler, while Bro. Miller and the writer remained to hold a few more meetings. We however closed on the evening of the 18th and on the morning of the 19th took the cars *en route* for Lewiston, Winona Co., Minn., where we arrived safely the same day. Commenced meeting on the evening of the 21st; also on the 22nd. On the 23rd was the time appointed to hold their Love-feast. Here we again enjoyed a Love-feast occasion, and continued evening meetings up to the

26th. On the 27th we bid farewell to Bro. D. M. Miller, who returned to his home, but I remained and continued the meetings each evening. On the 29th we went to the water and baptized one young sister who desired to forsake sin, and follow the Master in his footsteps. We still continued until the evening of the first of July, at which time we closed the meetings. From here, in company with Bro. C. F. Wirt, we came to Bro. Jacob Harshman's who lives about twenty miles from the brethren. We tried to gather a congregation on the evening of the 3rd, but failed on account of a heavy rain, which occurred about six o'clock. It is raining this morning.

Omstead Co., Minn.

From Colorado.—June 18.

From our late Annual Meeting, I came to Colorado, and have been visiting over the country from Denver to Ft. Collins, on the plains, in the mountains, to Colorado Springs to Blackhawk and Central city, to Jamestown, and Estes Park, near the snow range, where we passed through snow five inches deep, the thirteenth day of June, more than 7000 feet above sea level. West of us are still higher mountains, where the snow is never known to melt. I was in company with Bro. Samuel Meyers, of Rockingham Co., Virginia. We traveled together several days, looking on mountain sceneries with astonishment. There is not much land in the mountains that can be cultivated. The valleys that are wide and not too steep, are covered with grass and weeds, where cattle are kept Summer and Winter, without feeding. The plains are nearly all one quality of land, except a few alkali flats, generally along the streams. With that exception, the land is fertile, where it can be irrigated. It is not as dark in co - or as the land in the States further east, but will produce as much wheat, oats, and vegetables as other countries, except corn. The nights are too cold to produce large corn, although there are some large fields planted this year. Late potatoes do well; early potatoes are apt to freeze. Anything that is easily frozen must be planted late. Fruit trees do not grow well here, there are a few bearing apple trees that have some apples on now, time will bring more knowledge how to cultivate fruit, and other things more successfully. The farming is not done as it might be. Farmers undertake to do too much where the season is so short.

I am often asked the question, how I like the country. The best answer I can give is, Only tolerable. It is pleasant and said to be healthy. The wheat that is raised here is of the best quality, and makes the best of bread. Milk and butter are good. Meat is not as good as farther east. Pork is not much used and very few hogs are kept in Colorado. Beeves are not fed on grain, during the forepart of the Summer. Much beef is shipped from the east, the latter part of the season. It is said beef gets very fat on the wild pasture, which is a short fine grass, called buffalo grass, and is said to be very nutritious. The weather is changeable; almost every morning clear. Often through the day the wind and clouds will raise, and about four or five o'clock, clouds can be seen at a distance, and thunder heard in different directions; the next morning all will be clear and calm again.

In regard to health, I have not been here long enough to learn, only from information. It is said to be healthy; yet I know people will take cold as readily here as anywhere, and if people are consumptive in the East, they need not come here to be cured. There are many proofs of that here; chills and fevers are also known, perhaps not so much as in some localities East. There are said to be about eighty members of our brethren and sisters here. Brethren J. S. Flory and Geo. Fessler are the Elders, and Joseph and Samuel Bashor, assistant ministers. They have a church-house built of stone, where they have meeting and Sabbath-school every Sunday. The Church appears to be in union; love seems to flow freely. The Church's appearance can easily be recognized as a branch of the general Brotherhood. I now close with my best thanks to the dear brethren and sisters and friends in Colorado.

David Rupel.

Not Off Yet.

In No. 22, near the close of my fragmentary autobiographical sketch, I noted my intention to spend some months with Dr. Robert Walter, in Mountain Park Home. The intention of two months ago is no more than intention to-day, whether ever to be realized I am unable to predict. On my birthday—April 16—I started for the "Park," but just as I was leaving my home I had a severe fall which dislocated my right thumb at the second joint, causing such intense suffering for a few days as to threaten lock-jaw. Perhaps Providential.

It takes a long while to learn to know ourselves and others, and strange experiences are necessary to this end. An arm of flesh is not the safest repose, and we need rough shaking out of confidence in order to discover that what we call Brother is after all, or may be, only a bundle of self-interest. The Davids and Jonathans are "few and far between," while those that "seek their own, and not the things that are Jesus Christ's," are in the majority. We must get into the spirit of the wonderful exemplification recorded in 2 Cor. 12: 15. Then both cheeks are ready for the smiter, even if the blows come from brethren. The love that suffereth long and endureth all things is never self-generated. The highest development of the finest natural temper never attains it. It is the incarnation of very God, and a rare production it is in these days of mammon and self-worship. A good tobacco patch in some fertile little Eden meadow is with many an object of keener interest than qualifying some self-sacrificing soul with the necessary mental training to bear the message of salvation to the bestialized heathen, whether of our own or another tongue. O what wrestling with God and self it requires to have such a conception of truth, such an enshrining of the Eternal Love, as to sustain us, and keep the heart pure, bright and sweet, when all human sympathy seems withdrawn, and the Crucified is disparaged, and his disciple disesteemed.—Then the reality of our loyalty to the cross is tested. C. H. Balsbaugh.

From Kearney, Neb.—June 28.

Dear Brethren:—

Our Love-feast in the Wood River church was held, according to appointment, June 23 and 24. It was a feast of love indeed. Quite a number of members from adjoining congregations were present. Elder John Fitz, of Iowa, officiated. Elders John Snowberger, of York Co., Neb., and David Bechtelheimer, of Adams, were present and did some good preaching. S. M. Forney.

Dakota.

We still like the country, and have no reason to regret our coming here. We have a fertile soil, and a good healthy climate. We have a country settling up very fast. We can stand on a hill and count twenty-five houses or shanties around us. Three months ago, not one could be seen. Railroads and villages are expected near us. We are located in McPherson Co., on the east side of Brown Co., which it joins.

All the surveyed land is taken up, but there is plenty of unsurveyed land yet, on which immigrants can settle and wait until it is surveyed. Those who settle on unsurveyed lands, can file either on a homestead or pre-emption ninety days after it comes into market.

We would like to see more brethren come in and help us to build up a church here. There are seven of us here now, and we expect some more. We have no organized church yet, but hope to organize this Fall. We have regular meetings every two weeks in our neighborhood, held in a tent on the premises of Bro. Wm. Horning. Bro. John McClane of Mt. Carroll, Ill., is now among us looking at our land and we hope he will settle among us. Bro. B. Clemmer, too, has purchased a claim near Frederick and will be within reach of us.

Crops look pretty well, but we have had a dry spell of nearly two weeks; though it looks black and threatens rain as we write. Vast quantities of land are broken up this year, and much cereal productions will be raised next year. We hear no one finding fault with the country and all who come to live, are pleased with it. If brethren desire good, cheap homes let them come to Central Dakota. James Evans.

Frederick, Brown Co., Dak.

We all need less of the dispositon that looks downward, and is sad, and more of that spirit which looks upward towards the sunshine, and is "always rejoicing *full of* praise and thanksgiving.

From Carson City, Mich.—June 22.

Dear Brethren:—

Our Communion of New Haven church, Mich., is past. It was truly an enjoyable Love-feast, to the greater part of us. The truth was held forth with power by brethren Rairigh, Fryfogle, Albangh, Krabill and others. Deep and lasting impressions were made on some of the hearers. Upwards of a hundred and thirty members communed on the evening of the 16th, and on the 17th, upwards of seven hundred people assembled at the place of worship, the largest assembly ever known in this part of Michigan, on such an occasion. There were two additions by letter this Spring. We still feel to praise God for his mercies.

The church and membership of Michigan are considerably scattered. A small body of members living in Mason Co., were, by the help of Eld. R. Berkeybile, organized into a sub-district, known as Sugar Ridge church, with Bro. Levi Dogue as only minister, he being in the second degree. Brethren Oliver Williams and ——— Shulmyers were elected to the visit. This church numbers, in all, about fourteen members. This colony of Brethren wished to hold a Love-feast, so they wrote to Elder Chambers to be with them on June 23, for the purpose of assisting them, and to bring such other help as he saw proper. On the 22nd, Elder Chambers and the writer boarded the train at Fenwick Station, and wended our way to Reed City; thence west to Custer, on the P. M. F. R. R., where we soon found our way to Bro. L. Dogue's, where the meeting was to be held.

The brethren all seem to be in somewhat limited circumstances, but rich in faith,—nearly all earnest workers in the Master's cause. We had a very pleasant Love-feast with this little band of believers. This little body was also consulted in regard to advancing Bro. Dogue to the full ministry, and all thought it was proper to do so. At the same time, they expressed themselves that it was necessary and advisable to hold a choice for a minister, which was attended to between the afternoon and evening services. The lot fell on William Kree. The installing and ordination then took place, in the beginning of the evening services. Hope the Lord will give the grace to discharge their duties in their different offices.

This little band of members ought to be remembered by the Brotherhood in their prayers and in the missionary department, for they need help. E. Bosserman.

The Revised Minutes Again.

Dear Brethren:—

Bro. I. J. Rosenberger's article in No. 24, induces me to say something upon the subject.

When I was engaged in preparing my copy, I am sure that I was in solemn earnest, and prayed fervently for wisdom to guide me in its prosecution, and no doubt, other brethren did the same; and when I had got through, I can say truly that my own work did not suit me, and had no idea that my copy would be adopted as a whole, and in the interchange of views with the brethren associated with me, was perfectly willing, of my own accord, in many points, to make changes, and in many instances preferred the work of others to my own.

It is true, that in some cases, I would have been glad to retain what the committee, in their combined wisdom, thought best to expunge, to which, however, I cheerfully submitted, with the hope that under an overruling Providence, it would be for the best.—But I must say that in my labor in important church work since my return home, I am impressed with the thought, that in some cases, we have abridged our work too much, and will probably offer some amendments before the work is completed.

So I can say, with my brother Rosenberger, that it does not suit me as it has gone to the press, and if I had now to do the work over, with the interchange of ideas while with the committee, I would make a good many alterations, and doubtless all of us would do the same thing, and more, if we had to do it over from time to time, we would still make alterations and amendments, so we would not be likely ever to get it to suit us in every respect; and if this was possible, it would certainly not suit everybody else, with their peculiar views.

And though it may not suit me in every respect, and nobody else would be altogether suited, yet it may (as a whole) be about the best that can be done, with all our human imperfections, and as such it may suit our Divine Master, and under His Providence may meet the wants of the church, and prove a blessing to His cause. I therefore say, in the language of my brother Rosenberger, "Do not expect too much and do not ask too much, but let patience have its perfect work, and pray God for a blessing upon it."

B. F. Moomaw.

Consolidation.

In Volume 8, No. 25, of *B. at W.* we see the consolidation of the *Primitive Christian* and *Brethren at Work*, assuming the name The Gospel Messenger,—a work that we think will be approved of our general Brotherhood, and we think it will still have a tendency to unite us together in the spirit of the Gospel, as it bears the name Gospel Messenger—one that bears tidings to its thousands. May they be peace and good news to every reader of its pages. In the first place, we think our brethren who owned those papers have done nobly in this matter, as considerable sacrifice had to be made.

1. The giving up of the names of those papers which had become dear to them, was a sacrifice indeed. To us these names were dear, as we have been a reader of both papers. We would have been satisfied if they could have retained the names of the former papers in the consolidation.

2. We presume they made some pecuniary sacrifice. This would naturally follow, as a result. The paper starts out with its message of love and peace, which we hope will characterize the paper, its editors and contributors. In order that the Messenger becomes successful, the editors will have to be careful what they publish, so that it will not mar the title of the paper, or they will be held responsible. The success of the paper does not depend entirely upon the editors, but the contributors will have to bear a share of it, if there are any errors or mistakes. Hence, those that write for the paper should write such articles as will be of interest to the many readers, and conducive of good. Sometimes our editors have to pass articles to the waste-basket, which is not very satisfactory to either party, while the contributor wishes his article to be published, the editor in his judgment thinks it not best to do so. Hence the carefulness on the part of the writer, that all his pieces be published. We expect now to have the best paper that has ever been published in the church, as we think the talent of our ablest writers will be centered in one paper, from which we will get good reading matter, and get all the news of our Brotherhood. Hope our brethren will take interest in the Messenger, and every family in the Brotherhood will take it and give the encouragement it needs. With this we wish the blessings of God to rest on its message of joy that it brings to its many readers.

Jacob Rife.

From Newry, Pa.—June 27.

Dear Brethren:—

The time appointed for our Love-feast was the 16th, and it is now among the things of the past. The attendance was not so large as at some of our former meetings. A very heavy rain came up, thus hindering some that otherwise would have been present. Notwithstanding, however, we had a good meeting. There were three received into the church by baptism, and one reclaimed. May they be faithful children of our heavenly Father. The ministerial force was, S. M. Cox, of Warrior's Mark; Bro. —— Hollinger, of Altoona; and H. B. Brumbaugh of Huntingdon. Brethren Cox and Hollinger remained only for the evening services. H. B. Brumbaugh preached on Sabbath forenoon to a respectable congregation, on the beauty and importance of Christians enduring faithfully to the end. The sermon was evidently a good one and appreciated by all. Had meeting the same evening.

Thus ended another Love-feast meeting in the Duncansville church. Dear brethren and sisters, truly our heavenly Father has been good towards us, which should cause us to be very humble, careful and faithful. May He help us to live to his honor and glory.

David D. Sell.

From Greenland, W. Va.—June 25.

Dear Brethren:—

According to the request of my afflicted father, on Saturday night, June 23, at the writer's home, we had a Love-feast and Communion, and tried to observe all the ordinances of God's house. Though the number

of communicants was but fourteen, yet indeed we all felt that it was a season of great, spritual enjoyment. Surely, "Eternal wisdom hath prepared a soul-reviving feast."

Here father, mother, sisters, brother and others, near and dear, not only kindred in Christ, but in the flesh, could surround the Lord's table and enjoy the benefits of this heaven-born institution. Eld. D. B. Arnold administered, and, during the exercises, made some excellent remarks on the ordinances.—Eld. Wm. Michael and Bro. Charles Frantz, were present also.

Father is still very poorly, and verily, it was a solemnly touching, yet soul-strengthening season, to be permitted to enjoy these sacred blessings with those who seem to be very near the kingdom of ultimate glory—where all will be fulfilled with the King of kings, and Lord of lords, and all the sanctified and redeemed.

WM. M. LYON.

For the St. Louis Church.

☞The following amounts have been received since our last report:

Cerro Gordo church, Ill.,.....	$110 75
Z. Henricks, Polo, Log Creek church, Mo., ...	2 00
State Center church, Iowa, per A. H. Miller, ...	4 90
Catharine Long, Roann, Ind.,.....	50
Sister Atwood, Roann, Ind.,.....	10
Mary Isenbarg, Silver Lake, Ind.,...	25
A Sister, North Manchester, Ind.,...	1 00
A Sister, North Manchester, Ind.,...	25
Geo. Grossnickle, North Manchester, Ind., ...	1 00
No Name, North Manchester, Ind.,..	50
A Sister, North Manchester, Ind.,..	25
Bro. Bowman, North Manch'tr, Ind.,	50
F. C. Myers, St. Louis, Mo.,.....	1 00
Catharine Spanogle, Shirleysb'g, Pa.,	1 00
Some members, Woodland ch'ch, Ill.,	2 95
David Meyer, Girard, Ill.,.....	10 00
Phebe Brower, Mexico, Ind.,.....	2 00
Isaac Studebaker, Troy, Ohio,.....	25 00
A Brother, Lanark, Ill.,.....	5 00
Mary Buckingham and son Elias, Cerro Gordo, Ill.,.....	50
John Bennett, Elbinsville, Pa.,.....	1 00
Levi Miller, Mexico, Ind.,.....	10 00
Sarah Metsker, Mexico, Ind., sent by Sarepta Stonebarger, ...	1 00
Miller & Amick, B. AT W. office, Mt. Morris, Ill.,.....	11 00
William B. Goodrick, West Lebanon, Ind., ...	50
E. L. Holmestock, La Due, Mo.,....	5 00

JOHN METZGER.

From Garrison, Iowa,—July 1.

Dear Brethren:—

WE were called upon to administer baptism to a sister in a very low state of health. We were made to feel that she just made her escape. Doubts were entertained by some as to whether she would endure it or not. Others said we will go to see her die. Thank the Lord, when she came out of the water she felt happy and made strong appeals to her comrades, saying, "O turn ye, turn ye, why will ye die?" May the Lord bless her, and grant grace sufficient for her days and the afflictions thereof.

STEPHEN JOHNSON.

On the Wing.

As we are taking a flying visit through the States of Iowa, Illinois, Indiana and Ohio, we head our article "on the wing." We are trying to serve the Master by advocating the cause of education and religion. We find many warm friends of the former wherever we go, and deep interest in the latter wherever there are Brethren. What an advance we have made during the last four years, in the face of disappointments! One hour spent in the "Queen City" of the West is enough to convince us that it will soon surpass Carthage and "lofty Rome." We changed cars at Logansport and had time for a ride around that thriving little city, before the train came to take us to Monticello.

The farming country around Logansport is rich, the wheat heavy, and the corn and grass promising. The canal that formerly passed through this country, and bred fever and ague, has been filled up.

We called on the board of health in the city, and were agreeably surprised at the statistics showing this to be so healthy. The ditching through Indiana and Central Illinois during the last six years, has worked wonders.

On Sunday, we tried several times to preach to the Monticello church, and attended one live Sunday-school. The Elder of the church is Superintendent of the Sunday-school. If he has to go ten or twelve miles away in the morning to preach, he is at his post in the afternoon to take charge of the Sunday-school and inspire it with his own zeal. It is one of the best country schools we have visited for some time and has the advantage of efficient teachers.

The church, too, is wide-awake, and has eleven places within its limits where meetings are held, and all the preachers have work each Sabbath. How much better that is than to have five or six preachers at one place and only three or four places of worship in the district. Churches are like farms. Thin sowing and little labor brings scanty harvests and gives ample opportunity for the enemy to sow tares. The fruit of such labor in this church has been, ten baptized since February, and the church is in a growing condition. The members have all the liberty they could ask to serve God, and liberty to serve self, Satan or the world, a *true* Christian does not want.

Here we found an organization calling itself "New Dunkards." Their leaders withdrew many years ago from the mother church because they wanted more liberty. From what we could learn, their church boundaries are extensive enough to give ample room for Congregationalists, Thurmanites, Leedyites, and Progressives. What a pity they did not discover this sooner and save the trouble of so many organizations, since it was discovered at the late Dayton Convention there was no need of so many organizations.

S. Z. SHARP.

From Elkhart, Iowa.

Dear Brethren:—

I LAST wrote from Lathrop, California. Meeting in the evening. The next day visited Stockton. Went home with Bro. H. Eby. With him, visited some members on the coast range, at a place called Altamont; one meeting. Back to Bro. Eby's, where we had two meetings. Then again to Bro. J. P. Wolfe's. Meeting next day at East Union school-house; at night near Bro. Frederick's. On Monday, we left for San Francisco. Stayed one night with Jonathan Myers, of Oakland. After spending two days in San Francisco, we boarded the steamer for Portland, Oregon, where we arrived after sixty-four hours' ride. From there to Bro. M. M. Bashor's, and on to Albany, and to the house of Bro. Daniel Leedy, whom we found quite sick. Bro. Leedy we knew in our youthful days, when he was a young minister in Jefferson Co., Iowa. Here we also met Bro. Shamberger, from Missouri, and with them enjoyed four meetings, after which I left for Salem. Home with Bro. D. Early. Next day had meeting near Bro. David Brower's; also at night; then home with Bro. Brower's family. Sorry we could not see brother David, as he had gone on a preaching tour to Washington Ter. Next day, we turned our face homeward, where we arrived June 29.

We would like to say something about the kindness of our Brethren towards us, both in California and Oregon, but space forbids. My health was good, my trip I enjoyed, and am trying to be very thankful to the Lord for His preserving care over us all.

S. M. GOUGHNOUR.

From Majenica, Ind.—June 25.

Dear Brethren:—

THE old Salamonie church is in peace, so far as I know,—at least we have no serious trouble on hand, but there is not the warmth and zeal in the church, we would love to see. At our June church-meeting we had one addition to the church by baptism. We also appointed a Love-feast for Sept. 12. We number between 250 and 300 members, have seven ministers and eight deacons. Brethren Samuel Murray and Daniel Shideler are our elders. We are painting and otherwise repairing our meeting-house this Summer. We have had a very wet season so far. Spring was very cool, and farmers were very late getting their crops in the ground.

Health generally is good. This country formerly was in rather bad repute, on account of ague. We have a little of it yet, sometimes; but I am safe in saying, we have not the tenth part of what we had fifteen or twenty years ago. Thorough draining will make things still better.

A. H. SNOWBERGER.

SIGNS of nobleness shine on all deservers.

ITEMS OF INTEREST.

HENRY Ward Beecher was 70 years old the 24th of June.

DE LESSEPS wants the Suez canal lighted by electricity.

THE uncomplete portion of the Northern Pacific railroad is now only about one hundred miles.

THE honor of being the oldest English church in America is claimed by the old Friends Church, in Benton, Va.

THE people of Europe are as much afflicted by storm and flood as we are. The disasters in Germany are fully as destructive of life and property as those along the Mississippi.

JOHN R. SHAFER, of the Iowa Agricultural Bureau, hopes that Iowa will raise 200,000,000 bushels of corn and 22,000,000 bushels of wheat this year, and the oats crop promises to be the largest known.

THE empire of Japan is more than 1250 miles in length, and its breadth varies from 75 to 150 miles. The latest census gives the population as 36,358,994, of which 18,423,274 are males, and 17,935,720 are females.

THE possibilities of Colorado as an agricultural State are shown by the fact that in twenty-three years the wheat acreage has increased from ten acres to 50,000. The large scale upon which irrigation is now being planned and carried out, will soon cause a very large increase in the acreage available for the raising of wheat, as well as other cereals.

MANY circumstances go to show that Mormonism is not dead nor dying, but it is managed by statesmen. Its work in the South is thoroughly organized, with headquarters at Chattanooga It has presiding elders, or something like them, for the various districts, and eighty-five preachers of the rank and file. It is claimed that they made three hundred and thirty baptisms during the last year in the South, principally in Tennessee, Georgia and North Carolina. More than a hundred of their missionaries have sailed for Europe within the past few weeks.

ANNOUNCEMENTS.

Love-Feasts.

Aug. 18 and 19, at 10 A. M., Monroe Co., congregation, near Frederic, Monroe Co., Iowa.

Aug. 23 and 24th, at 11 A. M., Deep River church, Powesheik Co., Iowa.

Sept. 15, at 2 P. M., Dorchester church, Neb., at the house of Bro. J. R. Cripe, two miles east of Dorchester, Saline Co., Neb.

Sept. 15 and 16, at 10: 30 A. M., Coldwater church, Butler Co., Iowa.

Sept. 15, at 2 P. M., Somerset church, Wabash Co., Ind.. 9 miles south of Wabash.

Sept. 15 and 16, in the Crooked Creek church, six miles north east of Keota, Washington Co., Iowa. Those coming on the Chicago, Rock Island and Pacific R. R., will stop off at Keota; those on the B., C. R. & N. R. R., will stop off at Nira, where they will be met by informing Benjamin Miller.

Sept. 28th, at 4 P M., Bear Creek church, Christian Co., Ill.

Oct. 4th, at 10 o'clock, in the Clear Creek church, Huntington Co., Ind.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen, Ind

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The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH. Mail	Exp'ss	STATIONS.	LEAVE NORTH. Exp'ss	Mail
P. M.	A. M.		P. M.	P. M.
6 05	8 35	...Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	.....Grafton.....	5 35	12 23
6 35	9 05	...Marklesburg ..	5 25	12 10
6 43	9 13	... Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	.....Cove.....	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 52	...Riddlesburg...	4 35	11 20
7 30	9 57	.....Hopewell. ..	4 29	11 13
7 40	10 07	...Piper's Run...	4 17	11 03
7 51	10 15	.... Tatesville....	4 07	10 52
8 02	10 27	.....Everett.....	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	..... Bedford.....	3 30	10 20
9 55	12 35	...Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail .....2 13 P. M.	8 50 A. M.
Fast Line.....6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 35 P. M.
Mail ....3 50 P. M. H'bg.,	7 30 P. M.
Mail Express ....8 05 P. M.	2 55 A. M.

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on June 4, 1882. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 32 A. M.	8 10 A. M.
Mail Express...*1 42 A, M.	6 25 A. M.
Limited Exp'ss,*8 27 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	6 20 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh,
Day Express....†9 05 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 00 P. M.	7 42 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

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"Set for the Defense of the Gospel."

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., July 17, 1883. No. 28.

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H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞"All monies due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books. Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

BRO. J. E. Miller, a late graduate of the Normal, is booked as a teacher in the "Bridgewater, Va., Normal" for the coming year. "Jo" has our best wishes for success.

ON last Sunday, brother Quinter gave us a very interesting sermon on the soul retiring to its rest. He told us how the soul may lose its rest, and also, how it may be regained.

BRO. J. B. Wampler, of Blanco, Pa., informs us that at the regular church-meeting of the Cowanshannoc congregation, held June 24, four were added to the church by baptism.

ELD. Emanuel Slifer, of Burkittsville, Md., says: "We are in the midst of haryest. The wheat crop is very fine, and the grass crop was very heavy, but much of it spoiled on account of the wet weather."

BRO. David Zook, of Bushnell, Ill., says: "We see in your last paper that you and the *B. at W.* have consolidated your papers. We are taking both, but will donate my claim. If I get one good paper I will be satisfied." Accept thanks. How many more will do likewise?

WE were made sad to learn of the bereavement in the family of our brother B. C. Moomaw, of Virginia. They buried their little son, eight months old, on the last day of June, and their little daughter, five years old, was dangerously ill with the scarlet fever. We extend to the family, our tender sympathies. May the Lord abundantly sustain them in this, the time of their affliction.

WE have received an interesting letter from a Methodist minister who has been a reader of our paper for some time, and has also been a diligent searcher after the truth, as it is in Christ Jesus. He has organized a small body of believers who are in entire harmony with the Brethren Church, and now writes to know how he and his followers may become fully identified with us. His case has been referred to the Mission Board and, we hope, will receive prompt attention.

WE had the pleasure of a call from Geo. N. Falkenstein, a former graduate of the Normal. Such calls are always appreciated and all feel like giving him a hearty welcome.

BRETHREN S. N. McCann and John E. Keeny will spend several months in Somerset and Bedford counties, this State. Their business is to make soft beds for the people, that they may sleep sweetly. We wish them success and hope that the buyers as well as the sellers may feel that they have been benefitted.

SINCE our last, we have been informed of the death of sister Libbie Keim. As the flower of the field we bud, we bloom and then pass away—but, no—not as the flower, to bloom no more—pass away only to bloom in a fairer and happier clime. The bereaved family will please accept the sympathies of the church and school of this place.

ON account of consolidation, changing of galleys, etc., our subscribers did not get their papers for several weeks, and as a result, we have a deluge of enquiries as to what is wrong. While we are sorry for the disappointment, we are pleased to learn that the paper is so much missed and appreciated by our readers. A sister says: "We have preaching only once a month, so, when the *P. C.* does not come we feel lost, as we love it next to our Bible. I do not see how we could do without it." This is the substance of many letters lately received, and we rejoice to know that there is so much hungering after spiritual food. We hope by this time, all have received the new paper and are happy.

THE other day we had occasion to visit father-in-law, some eight miles out in the country, and as it was in the midst of harvest, we concluded to walk out into the field and have a little practical experience. The day was very warm and the grain was on a hillside, where it was necessary to use the grain cradle instead of the reaper. We thought that we could still handle the machine, and at it we went, against the heavy, tall rye. For a little while it went very nicely, but soon we concluded that our strength was not equal to the occasion, and laid aside the cradle for hands more accustomed to that kind of labor. The crop, in this part of the State is most excellent and the farmers will be richly rewarded for their labor. The wheat, rye, and barley is heavily filled, oats is heavy in straw and promises well. The corn is yet small, but has a good stand, and with favorable weather will give a good crop.

IF you wish to deposit a little money in the Lord's Bank, send it to the Orphans' Home, at this place. All donations for this purpose most gratefully received. Direct to D. Emmert, Huntingdon, Pa.

BRO. John Botorff, of Nashville, Mich., under date of July 1st says: "We have very wet weather here, and the highest waters ever known. No hay made yet. Wheat promising, corn small. The church is in union yet, but how long we know not." Keep the strife out and peace will continue.

FROM present indications, we have reason to believe that the consolidation of our papers will meet with a very general acceptance throughout the Brotherhood. Had the wisdom of such a course been acted upon years ago, we would have been, to-day a more united people. That our papers have moulded opinions, is a fact that none can deny, as the divisions that we have among us are largely the mouldings of our former recognized papers. It is true, if all the papers had advocated the same principles such results would not have followed, but in that case there would have been no use for such papers, as the patronage of the whole church is not large enough to give one paper a respectable support. It now remains to be seen whether the church will be disposed to stand by our work of consolidation, or whether it will again assist in duplicating our past follies.

THE Normal teachers are enjoying vacation. Bro. J. W. Swigart is at home, enjoying the society of the young Prof., who, we are glad to say, is rapidly improving in his elocutionary powers. J. H. Brumbaugh is off, attending the Penna. Educational Institute. Bro. J. E. Saylor is down in the Eastern part of the State at his home. As he is yet in single blessedness we shall not say what he is doing. Perhaps reviewing his Greek and Latin, and, perhaps, something else—we don't know. Bro. M. G. Brumbaugh has been boating in the Juniata and helping his father, like all good boys should do. Bro. Beery has gone West to see the Beerys. We all join in saying, success to Beery. Bro. D. Emmert and his wife intend to spend part of their vacation among their friends in Maryland, and to look after the wants of the homeless and friendless. Of course the "Orphan's Home" will not be forgotten. After a year of hard labor, we wish them all a happy and restful vacation.

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ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE OUTCAST'S LAMENT.

Written for the New York Clipper, by J. Prescott Eldridge.

[THE portraiture drawn is that of a depraved "outcast," a *nymph du pare* still *young* in *years*, but *so old* in *sin*, so *completely fallen*, that she is beyond all hope of salvation in this life, though tenaciously clinging to a hope hereafter. She is one of that too fearfully large number that swell the population of the larger cities. Her prototype can be found on any night issuing from the dens of Water and Baxter streets, in the city of New York. Awakening from a state of delirium, she finds herself the inmate of a lower dungeon in a city station-house, into which she has been dragged during the night by a minion of the law, who had found her prostrate upon the sidewalk, overcome by intoxication. In these sobered and reflective moments, she soliloquizes upon her fallen condition, reviewing the sad changes since she, the once *accomplished*, *cultured*, *artless*, *loving* and trusted maiden fell a victim to dissolute man.]

An "outcast," the streets poor and friendless I roam,
With no place on earth I may claim for a home;
But driven from cellar to garret am I,
Too wretched to live and too wicked to die.
Oh, merciful God! what a life I have led,
Bartering my body for a morsel of bread;
I've no one to pity me, none to caress,
No, not one in all this world's wide wilderness,
The life I had pictured is not what it seemed—
How sadly, how vainly, alas! I have dreamed—
Too late to repent of the scenes that are past,
Their sad, dread realities fathomed at last,
Earth's future is hopeless, I cannot atone.
My beauty has perished, my youth, it has flown.
As once the hand-writing appeared on the wall,
So stamped on my face is the tale of my fall.
My God! when I think of the years now gone by
And view the gay picture, in colors that I
In youth's inexperience, painted so bright,
Now dim, and so faded, seen in the light
Of *later* days, robbed of his imag'ry vain,
The *fires of insanity* burn in my brain.
Sad, sad disappointment, my spirit has crushed,
Soon my vain lamentings in death will be hushed,
Soon, soon, the grave's pillow my head will have pressed:
Oh, God! may I hope that I *then* shall find *rest!*
My parents who reared me, aye, worse than in vain—
Long have mourned my wrecked life in anguish and pain.
Deep drain I the wine-cup my sadness to drown,
Then roam, sad and homeless, the streets of the town;
My beauty and charms, they have long since been sold
To wanton supporters for ill-gotten gold;
In acts so depraved, so wicked and dread,
I shamelessly traffic for rum and for bread.
Oh, the years that have passed since when as a child,
From virtue's bright path so blindly beguiled,
Abandoned myself to a merciless fate,
My God! when I think, (but, *too late*, ah, *too late*,)
What "might have been" once, but can ne'er be again,
Sin's brand on my forehead must ever remain.
And those to whose arts I have yielded a slave,
Not one of them now will stand over my grave,
A mourner repentant, or sorrowing friend.
Oh! foul, black ingratitude, this is the end;
And women, my sisters, aloof *ye* all stand,
Refusing an "outcast" your sisterly hand;
Oh! *would* I "contaminate" all who'd relieve
The wants of a lost one, who fain would retrieve
The sins of her *past* by a *future* more bright,
Were one gleam of hope but revealed to my sight.
A decade's not passed, when in the freshness of youth,
Bright woven for me were the garlands of truth;
Now withered and robbed of their virtuous green,
The roses all faded and vice thorns *only* seen;
In walks then, of innocence, daily I trod,
All faithful in duty, my knee bent to God;
These days of the present I could not foresee,
My future seemed hopeful, as e'en it could be,
Sad day when the tempter my pathway did cross,
Who robbed me of virtue, then mocked at my loss.
Forth, forth from parents, home, *all* I departed,
The "one more unfortunate," rash, broken-hearted;
I'd tasted the vice cup, its wine had seemed sweet,
Madly determined the sad sequel I'd meet.
Gay, graceful in figure, with beauty of face,
Most charming in accent, seeming all love and grace,
Untried child of nature, unpracticed in art,
Blind passion, false judgment ruling my heart;
'Twas done, I had fallen, I would not relent.
My future hereafter in shame should be spent.
Thus, oh! was my destiny fated to be?
My God! can this wandering outcast be *me?*
Oh! maiden so fair, lend thine ear to my warning,
Hold fast to thy *virtue*, while yet in life's morning;
Lest stealeth upon thee blackness of night,
When groping like me, thou findest no light.
Beware of the tempter, whatever his guise,
To his arts and his smiles close thine innocent eyes;
Oh! heed not his voice, 'tis a siren's to charm,
To lure thee to ruin. *It meaneth but harm.*
His snares so seducive are woven to call
The bird to his meshes, thence down to its *fall.*
Be faithful in duty, to virtue and self,
Not vain of thy beauty, nor greedy of pelf,
Be *virtue* thy handmaid, thy chosen desire,
She'll guide thee aright, and shield from the mire,
The pit-falls of woman, everywhere spread,
To swell with the living the lists of the dead.
And you, heartless *man*, to bright virtue so blind,
To frail, loving woman, so worse than unkind,
Who seeketh by baseness, reduced to an art,
To drag her to hell, by the way of her heart;
Be to *her* as to thy sister thou'd'st be,
Or to the young daughter that climbs on thy knee;
Be true to thyself, and to her, thy fond wife,
Who gilds with *her virtues* thy story of life.
I've spoken too long, and perchance said too much,
Yet, oh! if my story can only but touch
The heart of another one, tempted like me,
All pain and all effort rewarded will be.
The cold wintry winds chill my thinly clad form,
Ah, now I remember, I swooned in the storm,
Then dragged here with violence into this cell,
By prowling night watchmen, with souls fit for hell,
Who thrust me in darkness down, down on the clay,
To weep and to curse, and to shiver till day,
My mind in confusion, now roves at will;
Back, back, then, foul fiends, why tempt ye me still?
My hours upon earth are numbered, I feel—
Down, pressing my neck, is the monster man's heel,
Strangling out life, life so hated and cursed,
Oh! welcome the grave, when my corse shall be hearsed.
No stone shall e'er mark my last resting-place,
No priest shall pray o'er it, *the grave of disgrace.*
My God! oh! my God! to Thee only I look,
Blot, then, from remembrance out of Thy book
All record against the poor penitent, she
Who, dying, at last looketh up unto Thee,
Take me home, pard'ning Savior, there to be blest,
Where "wicked cease troubling, and weary find rest."

THE MODE OF BAPTISM.

BY W. H. ROOSE.

THERE has not been any one subject in ancient or modern times that is subject to as much controversy as that of baptism. Learned men find different meanings in the word used to express this ordinance. This fact has led to utter bewilderment to many honest searchers for the path that Christ and his immediate followers trod. There are many modes of baptism, among which are single sprinkling, pouring and immersion, and a trine sprinkling, pouring and immersion. Some baptize by the forward, and others by the backward dip. Some will make the first dip in a bowing posture, the second dip by forming a cross by rising and extending the arms, and the third dip is a backward one. Thus we can readily see that there are many ways of administering this sacrament. We could not come to the conclusion that all these modes are taught in the New Testament. We have here ten ways of observing this ordinance. Nine of the ten are inevitably wrong, should one of them prove to be right.

Christ set the example for every Scriptural mode; Christ was baptized one way only.—He evidently baptized by the same mode by which he was baptized, hence only one mode. Paul tells his Ephesian brethren that there is "one Lord, one faith, one baptism." There was not one mode for the Jew, one for the Gentile, another for the Pharisee or Sadducee. They were all brought into covenant relations with the Trinity by "one baptism."

Every mode but one, should the true one still be in existence, is the invention of men or of ecclesiastical bodies. It would not be safe to trust to "the traditions of men" as we would then be making "the commandments of God of none effect." God has commanded us to be baptized, but he does not say anywhere whether we shall be sprinkled(?) poured(?) or immersed, either by a single or a trine action; but he employed faithful men to record the words of our Savior and the apostles, and we contend that they have given us enough evidence of some mode that would be safe. This mode we should be free to accept and observe willingly, as the faith Christ demanded of us will surely prompt us to so do.

Our minds should be free from prejudice, and open to honest investigation; quick to believe the truth, and loth to accept error. I will ask the reader to take a walk with me through the Holy Bible, and we will see, before we get through, whether there is not a particular mode taught in the Scriptures, without expressing it in so many words.

We learn nothing from John's baptism, only that he was at Jordan because there was much water there. Hence, we might infer that it was an ordinance that required much water. We also notice in John's baptism, regarding Christ's baptism that when he was baptized, he came up straightway out of the water. We next come to the baptism of the eunuch; here we learn that he and Philip came to a certain water, both went down into the water. Philip baptized the eunuch; both came up out of the water; Philip was caught up by the Spirit.

Here we learn, from what we have already read, that the way or method of administering this rite was such as to require much water. They were obliged to go down into the water, baptize the applicant, then come up out of the water. Now, whichever mode requires this, is the true, Scriptural mode.

No doubt but the readers of this article have seen all the modes herein expressed, observed. Now we would earnestly ask you to reflect for a moment, and see which of these modes requires the most water; which necessarily compels you to enter the water in order to be baptized. This is enough to teach which mode should be observed. The coming up out of the water does not have much

bearing on the subject, as it is in consequence of the "going down into the water," only where the baptism of Christ is recorded, it does not say he went down into the water, but "he came straightway up out of the water," which proves that he went down into the water.

This seems to be the method used to baptize those who believed. Some of the administrators and applicants follow their examples to the present day, while others, to say the least, deviate in this respect.

Paul refers to baptism as a burial or planting. To be sure, we do not rely upon the literal meaning of the terms "buried" and "planted," any more than their spiritual meaning. Paul was speaking to baptized believers, who had their sins remitted upon the application of Christ's blood to their hearts in the act of baptism. He was speaking to a people who did not bury their dead, and they undoubtedly understood what Paul meant by the terms burial and planting.

Then we find that even in the apostolic days, some were mistaken in the design of Christian baptism. Peter solves the mystery by saying, "The like figure whereunto even baptism doth also now save us; not the putting away the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ." By this explanation of the design of baptism, we see, the members to whom this epistle was written, mistook baptism for a washing or cleansing of the natural body. Probably this notion was conceived from the fact that it had been referred to as a washing of regeneration, washing of water by the Word, etc., repeatedly by the apostles, and the manner of its observance.

Now then, we will again ask the reader to consider which of the modes enumerated most resembles a washing or cleansing. Is it the sprinkling or pouring of water upon the person, or the immersing of the candidate in the water, that most resembles the washing?

I am confident the reader has already decided which mode is the proper one, but we shall notice a few objections made against the "one baptism" theory. We are told that the preposition *into*, as recorded in Acts 8: 38, sometimes means *near, by* or *at*. Harvey says that the preposition "into" should always follow a verb denoting entrance. He went, or walked into the garden; he put his pen into his pocket. The phrase *near by, at,* or *to* does not convey the same meaning that "into" does in any sentence whatever. The preposition *to* should be corrected by placing "into" in its stead in many expressions, such as, went *to* Cincinnati, went down *to* Troas, etc.

It is claimed that the word baptize has both a primary and a secondary meaning, hence, we cannot confine them alone to the primary; thus they have a baptism that will answer as well as immersion. We would kindly remark that God has no secondary laws, nor worshippers; except it be they who have exalted themselves or those that represent the goats in the final separation of the good from the wicked; here we have the secondary only.

We should make our wills of secondary importance and the service of God of primary importance. Christ plainly teaches this in his command to Peter to follow him, but Peter would turn and bury his father, whereupon Christ says, "Let the dead bury the dead." We might give many examples, such as accepting the secondary meaning of "drink" in the Communion of the body and blood of Christ. No one would think of this notion for a moment. To be sure, we find the word "sprinkle" in the New Testament and many times in the Old Testament. The places where it occurs in the New Testament have reference to the places where it is mentioned in the Old, and never refer to Christian baptism.

We are told by able scholars that the words *sprinkle, pour* and *baptize* do not come from the same root or primitive word. The words "sprinkle" and "pour" are translated from the original Greek words *rantizo* and *echeo* respectively, while "baptize" is but a slight change from the original.

Then again, we could not possibly accept the secondary meaning in the ordinance of baptism, because we cannot substitute either sprinkle or pour for baptize. Should baptize include the words sprinkle and pour as secondary definitions, they would necessarily be crowded off the list in administering the rite of baptism. If they are included, they can be used interchangeably with baptize itself.

Let the reader imagine himself an administrator with an applicant for baptism and use the words that correspond with baptize, in meaning, and it will not require a thorough investigation to find which is the "one baptism" or only true mode.

THE GOSPEL MESSENGER.

BY JAMES EVANS.

DOUBTLESS many will regret to lose the familiar name to which they became so accustomed, and which reminded us all that we were brethren and workers together in the great field of Christian duty to which we are called; still we shall have little cause of regret, if indeed a Gospel message comes to us week after week, laden with the precious gems of truth, making us richer in the knowledge of divine things, and cheering our hearts, with which the Gospel is so replete.

Let the new paper be, then, a faithful exponent of the Gospel of God's grace and love to men. Let it teach sinners the way of life and salvation. Let it give no uncertain sound, but tell men what they must do to be saved. Let no part of the counsel of God be shunned, but let it declare it all as God has made it known. Let its pages teach the whole truth and nothing but the truth. True, neither the editors, nor the correspondents are inspired or infallible, therefore we expect to read statements sometimes, that to our minds are not according to the oracles of God. But when this is the case, we can exercise forbearance, inasmuch as we ourselves may write what other brethren disapprove of.

Let us not boil over with indignation if we find a sentiment or an article that does not suit us, but read it as the honest conviction of a brother who loves the truth as well as ourselves, and let us never forget the golden rule, "Do to others etc."

We want a GOSPEL MESSENGER to tell us about the success of the Gospel, Jesus commanded to be preached to every creature. We want a paper to teach us our duty in making known the love of Christ to all; the unsearchable riches, and fullness of Christ. We want a paper whose pages will sparkle with the rays of heavenly truth, teaching saints and sinners, co-operation with the Spirit in convincing the world of sin, righteousness and a judgment to come.

We are in the last days of this dispensation. The faithful servant gives meat in due season. He adapts his teaching to the days in which he lives. By the chart of prophecy he finds that we are approaching a period of unprecedented tribulation to be followed or accompanied by the resurrection of the dead in Christ. As a faithful servant he imparts this knowledge and thus creates watchfulness on the part of the household of faith. True, he is no false alarmist, like the boy in the fable, who cried wolf so often that no one believed him when the wolf really came. What the faithful servant is to the household, let the G. M. be to its, we trust, thousands of readers. Let it speak out boldly in sin, righteousness, and a judgment to come. Let not the day of the Lord overtake its readers unawares, but by its faithful warnings prepare us all for the great future.

Let it take a firm stand for the simplicity of the Gospel. Let no spurious, flesh-pleasing, progressive tendencies find any quarter in its pages. Let it stand firmly on the Gospel which teaches separation from the world, and preserves a peculiar people in the world, but not of it.

Lastly let it offer no irrational opposition to any means that do good, that dissipate ignorance and superstition. Let not the church become an enemy to education of the highest order. The Gospel is not opposed to mental culture but rather sanctifies, directs, and uses it for Christ's sake. When we advocate and and glory in ignorance, we are advocating what would remand us back to the dark ages, when the Bible was almost unknown and men were almost savage. We are thankful that the Gospel will save us without education, but when it sanctifies and wins to itself an educated man, he becomes an instrument of good. Let us throw Gospel influences and restraints around the whole moral intellectual and physical life of man, and thus we shall serve our generation by the will of God.

PRAYER.

BY B. C. MOOMAW.

"I WILL therefore that men pray everywhere, lifting up holy hands without wrath and doubting." 1 Tim. 2:8.

WE discover, in the preceding part of the chapter, that Paul, by virtue of his apostolic authority, delivers the precept of the text, so

that prayer becomes a duty as well as a privilege. This not only has reference to the professed disciples of our Lord, but to all men everywhere—every rational creature.—All are equally dependent upon God. Uninstructed by the Holy Spirit, a man in vigorous health and comfortable circumstances may not be conscious of dependence, and may be slow to believe it, but we will venture the simple statement that if God, in the beneficent operation of his natural laws, and special providences, should, for a moment of time, withdraw himself from you, the light of life in the beaming eye would be quenched forever and the towering form would grovel in the dust.

God is the infinite and inexhaustible Source of all life and blessing—"the Giver of every good and perfect gift." We look upon the splendid array of shining orbs in the midnight sky; it is but the golden fringe of the garment of his glory; it is but the overflow of his fullness, the spray that flies from the billows of the boundless sea of life.

And this little world, with all its wealth and beauty, is only a speck—an atom of dust floating in the illimitable sea of ether. But God's resources—his wealth, his ability, is not greater than his bounty; for while all these things were created for his pleasure, they are also for the benefit and comfort of his creatures. We see, then, the necessity and beauty of prayer.

God has an absolute right to dictate his own terms and conditions, and although he is fully acquainted with all our wants, even before we ask, yet by his own wise arrangement, we must ask before we have the promise of receiving, or some one must ask for us. In all natural phenomena, there is a universal law of cause and effect, and the relation between the antecedent and consequent is, in every case, fixed and unalterable. The same law obtains in spiritual things and applies to prayer: "Ask, and ye shall receive; seek, and ye shall find."

There is nothing more definite or more absolutely certain. Unless we are brought to the point of asking for a benefit by a sense of need, we are not in a proper condition to receive and appreciate it. Intensify the sense of need, and we are not only impelled to ask, but to "seek." We may lightly ask for anything, but to seek, implies strong desire, deep earnestness, and a diligent, persevering application of the proper means to the desired ends.

We come, now, to the second and most important condition of receiving, namely, strong, intelligent, unwavering faith. Our Lord said to his disciples and to us, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." How can we believe that we receive them unless we have the testimony of our consciousness? I answer, consciousness has nothing to do with it. The unwavering Word can alone be the basis of an unwavering faith. A faith which depends upon the feelings is not faith at all. To believe that we receive what things soever we properly ask, is a matter of the will. We can determine to believe, even against the evidence of our senses, and we can stubbornly refuse to doubt, relying upon the immutability of God's Word.

He has said, "ask, and ye shall receive. If that is not enough, you may find special promises, which suit the varied circumstances of every possible case. God cannot lie, but if we refuse to believe his Word, we make him a liar, and he will not honor those who dishonor him. His Word is always fulfilled in the very broadest scope, and fullest measure of its proper meaning.

Unbelief, afraid to venture where it cannot see,—afraid to expect large and seemingly impossible things, limits the promise of God to the very narrowest meaning, or robs it of meaning altogether. True faith seizes upon the broadest significance and looks upon every shadow of meaning as of the utmost importance, of which every jot and tittle shall receive definite fulfillment. The rivers may flow back to their sources, the green grass and the flowers may refuse to come forth at the falling of vernal showers; rocks and mountains may crumble to dust; the sun forget his course; heaven and earth pass away, but God's Word cannot pass away or fail of its eternal purpose.

Faith, then, resting upon such solid ground, ripens into constant and joyous expectation.

Here, perhaps, is a point of almost universal failure. We are told to watch as well as pray, but I have heard Christians speak of having forgotten certain petitions, until the definite and unmistakable answer brought them again to remembrance. Expectation, instead of being moulded by faith, is oftener moulded by unbelief, as illustrated by the story of the woman who prayed for the removal of the high hill which stood before her door. So much is this the case, that, as some one has well said, if God should want to astonish people, all he would have to do, would be to instantly grant their requests.

Expectation of failure, or absence of expectation altogether, is the melancholy and miserable fault of vast numbers of people who pray. Not until this gives way to a proper and reasonable confidence in God's Word, and reliance upon it, followed by a constant and unwavering expectation of the blessing for which we have asked, will there be anything like full and satisfactory results.

Again, we must ask according to his revealed will, for James tells us that if we ask according to his will, he will hear us; and if he hears us, we know that we have the petition which we have desired. This is explained by our Savior, when he says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Notice, it is not a changeable condition, but an abiding, a resting in him; his Word, his law, his precepts, his commandments, his promises, written upon the heart. His thought becoming our thought, his life our life, his spirit our spirit, his ways our ways;—"God manifest in the flesh." This is the mystery of godliness; the key to all the infinite treasures of providence and grace, the door which opens to full blessedness and salvation, here and hereafter.

We must wait upon the Lord and not be discouraged if we do not always receive a speedy answer to our prayers. It is often the Divine policy to cultivate the patience, and try the faith. His purpose is formed at the very moment of the petition, yet for the reason mentioned, he will often bear long with his clamoring children. God is never in a hurry. Haste would be unseemly in him. Yet he is never too slow, nor too late. There is a sublimity of leisure in all his operations. Infinite resources, and eternal ages are before him for the accomplishment of his purposes.

There are many, however, who excuse their unbelief on the ground of God's delay. Because they do not receive their petition today or to-morrow, because they have waited a week, a month, or a year, they readily yield to the temptation of unbelief, or altogether give up in despair.

Delay is no excuse for unbelief. It is the unwavering faith that conquers. See, Abraham waiting twenty-five years for the promised heir, and Moses forty for the deliverance of his people, and yet forty more for Canaan.

O, there is a divinity about that faith which laughs at impossibilties, and which refuses to be discouraged by the flight of time. The gates of hell may conspire to shut it up in prison walls, but its song of triumph will shake the foundations and open the iron doors. Kindle about it the flames of martyrdom; they shall become a fiery chariot for heavenly ascension. Above every obstacle and difficulty,—the cruel agonies of fiery persecutions,—the vague and shadowy horrors of death and the grave, it rises in eternal triumph.

Patriarchs and prophets waited for ages for the promised Messiah. The church has been waiting through other ages for its final victory and the coming of the Kingdom.—Our Savior himself, perfect in faith, perfect in every respect, has been waiting for centuries for the answer to some of his prayers.—He is now represented as sitting on the right hand of the Majesty on High, "expecting till his enemies be made his footstool." Is he discouraged, is he tempted to despair by the lapse of ages and the long delay? Never.—Full well he counts upon the eternal and immutable Word. Though fools and infidels boast of the failure of his mission, he knows that the time is surely coming and close at hand, when all the kingdoms of the world shall be his;—that glorious time, when the banner of peace shall wave over every land, and the melody of joy shall be wafted upon every breeze.

We are come again to the season of harvest. The sowing of the last Autumn has ripened for the sickle. For those who sowed sparingly, there is a small harvest; for those who scattered liberally, there is a bountiful ingathering. While we see this law of proportion, there is another law of disproportion; for the sowing of one seed in good soil produces fifteen, twenty, thirty. This life is the seed-time for the harvest of eternity, and prayer is an important, essential part of the work of sowing. For those who sow sparingly, there will be a limited harvest; for those

who sow liberally, constantly, there will be a large ingathering.

And we find the other law of disproportion, or increase, for God will give to his children "far more abundantly above that they are able to ask or even to think." "Only believe." "Have faith in God." The rich soil of his promises will indeed produce the "hundred-fold" and there can be no failure.

Pray without ceasing, in secret, around the family altar,—at public worship,—"in season and out of season." Spend the days of a long life in earnest, humble, believing prayer, and not a word of it shall fail or be forgotten.—There shall be first-fruits of your harvest in this life, but the ripe and golden grain shall mostly be found upon the fields of eternity.

You are agonizing for the perfect victory over the world, the flesh, and the devil. Others have agonized for that victory, and now as they repose under the overshadowing of cherubic wings, will there ever be an ending of that harvest of joy? You are praying for the salvation of your friends, or perhaps your children,—that wayward son or those worldly daughters. Others, in the ages past, have wrestled for the same dear objects, and now that they are gathered together, an inseparable family, under the shadow of the Tree of Life, or in the gorgeous halls of the golden mansions, or fly in fiery chariots over the fields of glory, will there ever be an ending of that harvest of joy unspeakable? Never, while the Crystal River flows from beneath the eternal rocks,—while the Tree of Life brings forth its fruit, and bears its leaves for the healing of the nations,—while the bright domes of the Golden City are lifted into the light of that sun which never sets,—while endless ages roll round their infinite cycles—while the eternal Throne remains unshaken and unmoved, NEVER! NEVER! NEVER! O, let the child of God make it his constant employment, and let the unconverted learn the heavenly art.

HOW A CHRISTIAN QUIT SELLING TOBACCO.

BY M. P. LICHTY.

A GENTLEMAN in Pononia, California, by the name of B. F. Crabb, writes in the *Weekly Witness* how he quit selling tobacco. This is what he has to say to the public:

"Stopping in at one of my neighbor's today to evade a shower, I heard the good brother read from the 'Home Department,' a request by 'D. D.,' asking some one to give his opinion on professors of religion selling tobacco. He should have said Christians, for professors of religion, I fear, often do a great many things that Christians cannot. I was a clerk for a number of years in different cities and towns, and always, where they had dry goods and groceries connected; and for some time before I quit the business I was troubled as to whether a Christian could sell tobacco and remain a Christian having the light of God's truth. Every one would say 'It's an evil, filthy habit.' Then Bible truths presented themselves in these words (1. Thess. v. 22), abstain from all appearance of evil,' also (2. Cor. 7., 1). 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirt, perfecting holiness in the fear of God.' The devil would suggest, 'You don't use it, it's no harm to sell it.' I told a Christian brother about my convictions, 'Oh,' he said 'people will have it; you might just as well sell it as anyone.' I just said, 'people will have whiskey, but I won't sell it.' This passage seemed to ring in my ears, (Rom. 4. 1), 'What shall we say then? Shall we continue in sin that grace may abound? God forbid.' And I said, 'By the help of God I'll never sell it again in any shape or form,' and I never have from that hour. I was living in Parsons, Kansas, at the time, getting $55 per month, and did not know what to turn to, for every store in the city that had dry goods, had groceries at that time, and groceries meant tobacco. The proprietor excused me from selling tobacco. I stayed two weeks, but found it very unpleasant, being called upon to sell, especially while some of the clerks were at their meals, so I quit. I have even refused to buy it for others who wished to send for it by me, while I stopped in the country for a short time. I suffered financial loss, lived close, and the Lord tried me wonderfully on that point, for I refused places in the stores where it was sold, when I felt needy; 'but thanks be to God which giveth us the victory through our Lord Jesus Christ.' Since then the Lord has blessed me wonderfully financially and spiritually. With the light I have, I could not sell tobacco without backsliding and bringing condemnation to my soul. Neither can any other man who has, as I had, the light of God's truth; and if any who read these lines have not that light he had better get it. 'The entrance of Thy words giveth light.' 'Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.' (1 Cor 3., 16 17). Which is the greater evil, to sell whiskey or drink it? Or to sell tobacco, smoke, or chew it? 'For he that biddeth him God speed is partaker of his evil deeds."

This Christian brother certainly speaks the truth, and doubtless, the sentiments of many who may chance to read this article. He speaks my mind on the subject, exactly. Having myself been an inveterate user of the vile stuff from my early youth, until the last few years, I am fully acquainted with the many evils arising from the use of it. For five years, I, too, helped to sell the filth to chewers, smokers and snuffers.

I have never yet met one, (even those who positively declare they relish it,) that seemed anxious to advise others to use it, but all rather feel to condemn the use of it, even in themselves. Ah! this is Satan's Egypt, in which he enslaves his millions of people annually. How did I ever quit using it? I simply quit buying it, begging it, and respectfully declining all free offerings of chews and cigars. Besides, sticking to such a resolution, and every time the hunger for it comes over you, if you will concentrate your thoughts on God in solemn prayer, by so doing, in a few weeks the battle will be won.—

This is the way I did, and thanks be to God, I am a free man once more in this respect. Brethren, think on these things prayerfully, and allow yourselves to be admonished in the language of the Savior, "Go, and do thou likewise," even as this Californian did, so do ye

KEEP COOL.

BY PETER BROWER.

How often do we see people fail to keep cool! They let their excitable passions get the upper hand of their good common sense, and sometimes to such an extent that they will rush headlong to their own destruction, as well as others. Let a building get on fire, or a similar accident occur, and in almost every instance they will rush about in a frantic manner, even trampling their fellow-men under foot. How much better if every one would keep cool, and use a little forethought. Valuable lives and useful property could often be saved thereby. How often, even in deliberate bodies of professed Christians, do we see this excitement manifested, and often language is made use of, which the speaker would gladly recall, but can only make some apologies for the words spoken. If they had only used a little more forethought they would not have uttered them. But they are gone, and often prove injurious to the cause as well as their own souls.

How calm and deliberate the holy men of old were, such as Moses and Samuel with many others. With all their trials and difficulty we see them cool-headed and using great discretion, seldom showing any signs of excitement. Our Savior leaves us the best example; he says: "Blessed are the meek, etc." And though they reviled him, he reviled not again. In all his trials and dealings with mankind we see him cool and calm, strictly living out his Father's will. Imbibing his Word into our souls, will greatly assist us in overcoming this difficulty, as well as many others, and will fit and qualify us for that great day, for he says his words shall judge every one at the last day.

South English, Iowa.

THERE is in our day a marvelous idolatry of talent; it is a strange and grievous thing to see how men bow down before genius and success. Let us draw the distinction sharp and firm between these two things; goodness is one thing, talent is another. When once the idolatry of talent enters the church, then farewell to spirituality. When men ask their teachers, not for that which will make them more humble and God-like, but for the excitement of an intellectual banquet, then farewell to Christian progress.—*F. W. Robertson.*

A GOOD man in England once adopted the rule of trying to make one person happy every day. This is a very good rule. Every one of us might adopt it and practice it.—Then we should make three hundred and sixty-five persons happy every year. In ten years, there would be three thousand six hundred and fifty persons made happy by each one of us. And if this one were multiplied by hundreds and thousands, what streams of happiness would be flowing everywhere!—How much good could be done in this simple way!

THE RESURRECTION.

BY JOHN FORNEY.

I AM the the resurrection and the life. John 11: 25,—

The above sentence was spoken by Christ, to Martha, when troubled and weeping, concerning the death of her brother. It is short, but not so readily understood by all of God's children, at the time when Jesus spoke the words to Martha. The church at Corinth did not comprehend the meaning of it.—Many of them did not believe in a resurrection at all, for they could not understand how a man when he dieth can live again. And hence many in all ages have denied the resurrection of the dead, and still thousands are doing it in our time, and among them some that profess to believe in Christ as the Savior of mankind. I am convinced that the cause of this trouble arises from the fact that not all Paul-like strive "that they may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." But Paul learned this power by being dead unto sin, with Christ, and to be crucified with Christ to the world, and the world to him, and he giveth his reason for it thus: "If by any means I might attain unto the resurrection of the dead." Philpp. 3: 10, 11. Paul, with all other true believers in Christ, did not only believe that Christ is the resurrection and the life, but was assured of the fact that "if the same spirit that raised up Christ from the dead, dwelleth in us, will also raise up our mortal bodies." And we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. Philpp. 2: 20, 21. For the Almighty Father gave his Son the power to lay down his life, and to take it again. And he gave him power also, to raise all the dead; not only bring their spirits forth (as some have it) but the body, that part we lay in the grave, will he call forth with his voice. A mighty shaking of dry bones will take place when the last trump of God shall sound, O, that will be a glorious time, when God through the power of his son will bring together again the bones of all the Israel of God, and put again the breath of life in them. Thus saith the Lord God: "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." Ezek. 37: 12, 13.

This is the Lord's doing, men may disbelieve and deny it, but cannot hinder it. He will do it so sudden and so complete that there will be no lack of our perfection both in body and mind. "For then shall I know as I am known. 1 Cor. 13: 12. "For we shall be like him, and shall see him as he is." 1 Jno. 3. Job looked for this,—the prophets and apostles for this glorious resurrection, and I, with my believing brethren look for it. Oh may it soon come that this mortal can put on immortality, and death be swallowed up in victory through our Lord Jesus Christ.—Then shall the kingdom that Daniel saw be given to the saints of the Most High, and shall possess it for ever and ever. May we all be possessers is my prayer.

Abilene, Kan.

BORERS AT WORK.

BY GEORGE S. GRIM.

AFTER a sweeping storm has passed over the land and has done its work of destruction, we find some smooth and fine-looking trees prostrated upon the ground, such as have been standing the test of storms in former days, and great surprise is expressed that they would snap asunder so easily by the storm. But upon examination it is found that little worms called borers, have been boring its trunk through and through, until they have completely perforated its body and left it without strength to withstand the fury of the tempest. This accounts for the catastrophe.

In the Christian world and church we find a similar work going on. From time to time, as the storms of adversity arise from the concurrent action of the evil one, we naturally seek protection, and repose our confidence in those whom we thought to be true to Christianity, whom we trusted and honored in days gone by. But without the slightest warning they break down and fall to rise no more.—Upon careful examination it will be found in a great many instances that before the crash occurred, borers had been at work,—secret evils to entrap the simple-minded,—underlying elements of deception and corruption,—hidden iniquities, whereunto is reserved the blackness of darkness forever. Those are found to be some of the borers that have been working in the heart, exhausting the strength and vitality of the immortal soul, hence not able to withstand the contending storms and must fall. Then I will say to those who wish to stand before the tempest and storms of life as standard bearers for the holy religion of Jesus Christ, that they must seek at all hazards to preserve the integrity of their inward life, to walk honestly as in the day, and as the children of light, and not be contaminated with the unfruitful works of darkness, but rather reprove them, and stand aloof from the deceiving powers of carnality. Nothing is safe which depends on concealment, shrewdness and trickery. If such works will not come to light before men while time lasts, and be brought unto repentence, they will pass with the soul into eternity, there to be revealed before the Great Judge, and shall receive their reward as they are left on record.

THE DEATH PENALTY.

BY JOHN HECKMAN.

UPON the justness, expediency and religious consistency of capital punishment people have widely differed in their opinions. I propose at the present time to consider briefly the first, dwell more particularly upon the second and third aspects of the question; and, if possible, produce sufficient argument to prove conclusively the unjustness, inexpediency and inconsistency of the death penalty for crime.

First, it is unjust because the power of the State is given to it by the people and each one individually constitutes a member of that State. You will agree with me that no one has a right to take his own life; now, if this is true, is not the right to place any such power in the hands of civil authorities simply assumed?

The advocates of capital punishment claim that it is expedient (1) in that it remunerates the injured, and life must be given for life; (2) in that it prevents future crime. If the offense is murder, the injured cannot be remunerated; if it is treason, will the perpetrator's life correct the deed that has been committed? Can it do anything but satisfy the public feeling of revenge? But what is this feeling of revenge save the result of passion and quickly-drawn conclusions? And it may be said that justice requires the execution. Who knows when justice is satisfied? Only the God in Heaven knows, and amid all the imperfections of human justice we should be willing to leave it all with him and let him judge.

It does not prevent future crime. For this object principally has it been established, and its advocates have clung to this as unanswerable; nor could we find so much fault with their motives, if Capital Punishment did prevent future crime. Rome for 250 years was without the death penalty; Russia for 25 years; several of the States of Germany have abolished it; Belgium has done away with it since 1831; Maine since 1835; Michigan since 1847; and several of the other States for shorter periods. "The experience of these States and countries," says Wendell Philipps, "has been, that crimes are fewer and life is safer without the death penalty."

In England, about forty years ago, the death penalty was removed from all the forms of crime punishable with death except murder and treason. In the five years immediately preceding 7276 persons were committed, of whom 196 were executed; but in the five years following 7120 were committed of whom none were executed, showing in the first five years under the new experiment a decrease of 156 crimes besides 196 lives saved. Why will not the same result come from the abolition of the death penalty for murder and treason?

The question is being agitated in England; at present an attempt is being made to establish a Court of Criminal Appeals similar to the United States, making death less sure to the criminal and in some cases even rescuing him from death. After the long experience of Englishmen under their system of swift doom, does not the very agitation show the spirit of public sentiment?

Again the execution of innocent persons is enough to convince me that the death penalty should be abolished. You will agree with me that there are many persons executed for crime and afterwards found to be innocent.

This takes from a person that which, if found to be taken unjustly, can never be given him again; then who will bear the stains of innocent blood upon his hands? Who, who I say wants a law that may go so far as to take innocent blood?

Again it is claimed that the very horrors of execution prevent crime. Let me echo the words of Rantoul when he says: "The greatest safeguard of life is its sanctity, and this sentiment every execution diminishes." When death is seen constantly, it becomes a common thing and ceases to be a horror. And "indeed," says Philipps, "unless the death penalty can be shown to be absolutely necessary, it has been said that society commits a second murder in inflicting it."

Is it not inconsistent for a government to allow the very source of crime to exist in the country—the uneducated youth—then execute them when they have grown up and committed crime out of a want of education? Yea, grossly inconsistent! But I say, abolish the death penalty and establish schools for those who are deprived of educational advantages.

Again the inconsistency of capital punishment in a Christian land appears, when we call to mind these words from the Bible: "Do good to them that despitefully use you."

Think to yourselves for a moment of Jesus summoning to his aid legions of angels and sending those who persecute him to perdition.

As for us, while we are hanging a man up by the neck till he is dead, we pretend to be anxious about his welfare and salvation. It is the climax of mockery!!

SOWING AND REAPING

BY LYDIA BIGLER.

Even nature gives evidence, that whatsoever a man soweth, that shall he also reap. The person who is of an amiable disposition, and always cheerful, has a pleasant word for every one he meets, and as a result finds others ready to return the same courtesy; while the surly and selfish character, sees a reflection of his own countenance in the faces of those whom he may be accustomed to meet. Also the person who indulges his appetite, in eating or drinking to excess, will reap the sad results of intemperance and misery. And while he may impute his misfortunes to bad luck, and envy those who through soberness and industry are enjoying the comforts of this life, he nevertheless is only reaping as he has sown, and his luck and chance are the result of his own management and choice. It is then of great importance that we give heed to the kind of seed we are sowing for our reaping by and by. "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 8.—Should you, my unconverted friend, peruse these lines, let me entreat you to pause a moment and consider, what kind of seed you are sowing. What are your hopes of gathering precious sheaves in the great and coming harvest?

Will you bring them forth rejoicing, or will you blush for shame, of the productions of your own labor? These thoughts are worthy of our greatest attention, and should demand our best efforts; for upon this life depends our future destiny.

Acquaint now thyself with God and be at peace, and thereby good will come unto thee. Job 22: 21. Having thereby assurance of the blessings of this life and of that which is to come, let us not think it strange if we meet with trials and temptations, which but prove our stability. Genuine faith never shrinks when duty calls, never wavers when persecutions arise, but goes ever onward, ever upward, and when attended with much patience is willing to wait if the case demands. When we desire to find a friend who can sympathize with us in trials pertaining to this life, we find none so sympathetic and ready to bear our burdens, as those who have experienced similar trials. Let us then, who have accepted Jesus as the Captain of our salvation, ever remember that we have not an High-priest which cannot be touched with our infirmities, but who was in like manner tempted as we are, and has promised sufficient grace unto us, that we may overcome all. Having these promises, let us not be weary in well-doing, for in due season we shall reap if we faint not.

ONE ANOTHER.

BY L. T. SHELLABARGER.

In our school-house, in the Summer-time, hung a mirror for the purpose of accommodating the little girls who were in the habit of combing their hair at noon-time. One day the mirror accidentally got broken in pieces. As soon as the little school-girls noticed it, one was heard to exclaim,

"Girls, we can't comb now, the looking-glass is all broken to pieces;" to which the teacher replied, "Can't you comb one another?" "Yes, yes," replied a dozen little voices in concert.

It was no sooner said than begun. One girl did not comb several, for in that way some would not get to comb any; but Mary combed Ann and in turn was combed by her, and the rest did likewise.

Just before school was dismissed, two little boys were brought before the teacher on the charge of having quarrelled. They were only seven years of age.

"Charley," says the teacher, "did you strike one another?" The answer was, "No, sir.—Freddie struck me, but I did'nt strike him."

I could not help being struck with the readiness with which these little children understood the meaning of the term, *one another*. If all our brethren understood it equally well, as those little children did, then there could be no difference of opinion in our fraternity, on the subject of feet-washing.

Covington, O.

"My will, not thine, be done," turned Paradise into a desert. "Thy will, not mine, be done," turned the desert into a paradise, and made Gethsemane the gate of Heaven.

Matrimonial.

SHAW—ROHRER.—In the Disciple meeting-house in Pine Creek township, on Sunday evening June 24, by Eld. G. W. Ross, John H. Shaw of Woosung, to Melissa J. Rohrer, of the former place.

BURKET—HELSEL.—By the writer at his residence, June 28, Mr. Samuel Burket and sister Jennie Helsel, all of Roaring Springs, Pa. D. D. Sell.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

SAGER.—Near Dayton, Virginia, Bro. Samuel Sager, aged about 68 years. Funeral services by the writer from Gen. 5: 27. S. F. Sanger.

STEINMAN.—Near New Stark, O., July 4, Lillie Maud, daughter of Mr. and Mrs. David Steinman, aged three months. Funeral services in the Brethren's meeting-house by the writer. S. T. Bosserman.

KEIM.—At his residence in Falls City, Neb., June 30, 1883, of consumption, Bro. C. L. Keim, formerly of Somerset Co., Pa., aged 53 years, 6 months and 14 days.

The funeral took place July 1st and was largely attended. The occasion was improved by the writer from John 11: 25. C. Forney.

LEAVELL.—June 24th, in Appanoose Co., Iowa, Mrs. Ella J. Leavell, aged 20 years, 9 months and 16 days, leaving a sorrowful husband and one child. Funeral by the Brethren. Jos. Zook.

CRIPE.—Near North Manchester, Ind., July 1, of erysipelas, sister Hannah, wife of Bro. D. C. Cripe, aged 39 years, 4 months and 29 days.

A husband and five children greatly mourn this early loss, as do the many relatives and the church. The esteem in which sister Cripe was held, was manifested by the large assembly of sympathizing friends, upon the funeral occasion, which was improved by Bro. R. H. Miller, using as a text, Rev. 14: 12, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

Mary E. Bowman.

GIBSON.—In the Smith Fork church, Clinton Co., Mo., July 5, 1883, Bro. Isham Gibson, aged 38 years, 5 months and 9 days. Funeral services were conducted by Bro. J. E. Ellenberger, assisted by Bro. John Sturgis.

Bro. Gibson leaves a wife and five small children to mourn his loss. May the widow's God, the Father to the fatherless be their rod and staff in the conflicts of life, is the prayer of many sympathizing hearts.

E. A. Orr.

MATHIAS.—In the Lost River church, Hardy, W. Va., May 14, 1883, Bro. Jacob Mathias, aged 82 years.

He had been a faithful member of the church for upward of forty years, but for several years unable to attend meetings. He was anointed with oil in the name of the Lord, and died in the triumphs of a living faith. Funeral services by Bro. F. Cline, and J. Schickle, from Rev. 14: 12, 13 to a large and sympathizing congregation. L. D. Caldwell.

PENCO.—June 27th, Jennie Perley Penco, only daughter of friend Albert and Rosey Penco, aged 3 years, 1 month and one day. Funeral discourse by Bro. G. W. Stambaugh, from Amos 4: 12, to a large and sympathizing congregation.

La Fayette Sutphin.

WARFIELD.—In Arnold's Grove congregation, Carroll Co., Ill., May 18, 1883, sister Elizabeth Warfield, aged 63 years, 2 months and 18 days. Funeral services by Bro. William Eisenbise from 1 Thess. 4: 13—18.

Noah Blough.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,

JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

Agents Wanted in every locality to gather subscribers. Sample copies and agents' outfit free.

Sending Money.—Send money by Drafts, Postal Orders, or Registered Letters. Drafts and Postal Orders should be made payable to the BRETHREN'S PUBLISHING CO. Postal Orders must be made payable at the office to which they are sent.

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BRETHREN'S PUBLISHING CO., MT. MORRIS, OGLE CO., ILL.
BRETHREN'S PUBLISHING CO., BOX 50, HUNTINGDON, PA.

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Mt. Morris, Ill., - - - - July 17, 1883.

THREE recently united with the church at Ladoga, Ind.

BRO. Enoch Eby has been in Kansas ever since the Annual Meeting.

ONE was received into the church here by confession and baptism last Sunday.

BRO. Sharp returned to-day from his trip through Indiana and Ohio.

J. C. McMullen reports two recently received by baptism in the Richland church, Ohio.

THE *Progressive Christian* has laid aside its old name, and now calls itself the *Brethren's Evangelist.*

C. C. Root's address is changed from Marabile, Caldwell Co., Mo., to Kingston, same county and State.

BRO. J. G. Royer, of Monticello, Ind., spent one day with us this week. He seems to be enjoying good health.

WHEN writing to a minister expecting an answer, you should enclose a stamp. So says one of our contributors.

THE Revised Minutes are now in type, and will soon be ready for orders. We will announce price next week.

THOSE who read Bro. L. J. Shellabarger's article, headed "One Another," should remember that old people can sometimes learn from children.

THE earth after its creation was said by God himself, "to be good and that very good," yet man is trying to improve it every day by building, bridging, trenching, etc.

BRO. B. C. Moomaw gives us a good line of thought on prayer. His article is a little lengthy, but it is well filled. We need more simplicity and less display about our prayers. More solid words. We need less formula and more earnest praying for the things we actually need.

THERE is no use in people having a spite at each other, just because they cannot agree about religious matters.

THERE are two methods of defeating an opponent—soft words and hard arguments, or silence; frequently the latter will prove most effectual.

IN Germany, Baptists are not allowed to hold a Sunday-school under that name. To make it lawful it must be styled, divine service for children.

THERE are only eight cases of suicide mentioned in the Bible: Abimelech, Samson, Saul, his armor bearer, Ahithophel, Zimri, Razis and Judas Iscariot.

IF God intended a man to have more than one wife why did he not take several ribs out of Adam's side and make Adam the corresponding number of help-meets?

WE must ask our readers to be a little patient with us till we get the mailing lists fully adjusted. We find it quite a task to get the two lists together, so all the papers may be mailed at the same time.

BRO. Geo. S. Grim could not well find a more important subject than he treats this week. If people were as careful to avoid the borers in their souls as they are to exclude them from their trees they would be much better off.

THE Philadelphia *News* says: "As you journey through life, remember that the side-show makes the most noise." There is more truth than humor in this, for some very small people make as much noise as an empty coal-wagon passing over a mountain road.

A YOUNG man by the name of Daniel Stonebraker, son of Frank Stonebraker, living one mile north of Mt. Morris, was drowned Sunday evening in Rock River, three miles north of Oregon. He was bathing at the time, and was taken with a cramp.

PRESIDENT Eliot, of Harvard, mailed a circular to the parents and guardians of all the under-graduates, inquiring whether they had daily morning prayers in their own households. He received 741 replies, and five men out of every seven said they did not.

☞THOSE who have been taking both papers can either have their time on the MESSENGER extended six months, or donate the extra copy to a friend, named by them, the remainder of the year. Please inform us by card immediately what you want done. tf.

WE find the July number of the *Microcosm* well filled with interesting and instructive discussions. Wilford Hall, the editor, has a very interesting article on "Cyclones—Tornadoes; their cause and remedy." He holds that these destructive instruments of nature can be greatly mitigated by retimbering the treeless regions of our common country. Had we space to spare, we would like to give his article in full.

SEVERAL cyclones visited different parts of the country last week. Dodge City, Kan., was considerably damaged, and a few places in Michigan were lately torn up. London, Ontario, was deluged by a rain-tornado which lasted eight hours; much property destroyed and many lives lost. Parts of Illinois, Missouri and Iowa also suffered from cyclones.

WE hope all our readers will carefully read, and seriously ponder the touching lines headed, "The Outcast's Lament." It tells a sad story far more frequent than most people are prepared to admit. If there is a class of people on earth to be pitied and helped, it is the wretched outcasts, who feel the weight of sin resting so heavily upon them, and are anxious to reform; but no one gives them the least encouragement.

BRO. Neilson and family from Denmark, reached Mt. Morris last week. They were accompanied by a young brother—not Hope's brother as mentioned before—about fifteen years of age. Their voyage across the ocean was very unpleasant. The accommodations were not good, hence the children and mother were quite sick, but they are improving. Bro. Neilson is a deacon in the church, and comes to us well recommended as a Christian and a worker in the church. By occupation he is a tailor. We hope the family will be pleased here, and enjoy themselves among us.

LAST week Daniel Dierdorff, Edmund Forney and the writer were called to the Milledgeville church, ten miles south of Lanark, to aid the congregation in some church work. The early part of the meeting passed off both pleasantly and satisfactorily, but the latter part of the work did not result as encouragingly as we had hoped. We however trust that all may come right, and the church be permitted to work in peace. The Milledgeville church is large, wealthy and intelligent, and if the members will stand united they will have it in their power to acomplish much good. We labored for the union and peace of God's people, knowing that in division there is weakness, while in union there is strength. J. H. M.

WE acknowledge the receipt of a neatly printed, well-bound volume of 198 pages, entitled, "The Christian Ordinances" by Eld. C. H. Forney, editor of the *Church Advocate.* The work is mainly against trine immersion and the Lord's Supper, as practiced by the Brethren. The chapter on feet-washing is good, and contains much valuable testimony in its support. The arguments presented against trine immersion are not new. Many of them are weak and predicated upon premises that are neither logical nor reasonable. We have not yet read the chapter on the Lord's Supper. The work is written in a kind spirit, and displays a degree of scholarship and smoothness that will make the book popular. We had expected to view the work through the MESSENGER, but so far we have not had time to prepare even an outline for the parts read. Price $1.00. Published by Eld. J. Haifleigh, Harrisburg, Pa.

Bro. Fahrney, of Chicago, sent us a descriptive circular of his *Sani-Couche*, a very convenient and a much needed structure, of his own invention. It is a large bed, with an oval glass case; is so constructed that it may be placed in any room, even in the parlor, and contain a diseased person in a manner that he may be seen and waited upon, yet others in the same room need not be exposed to the disease. One pipe passing through the window supplies the patient with fresh air, while another pipe carries off all foul air. The contrivance is a very simple one.

WHAT ARE YOUR PLANS?

On an evening preceding the commencement exercises of a female seminary, six young ladies, candidates for the graduating honors of the institution they had been attending, were seated together conversing about their intentions and prospects for the future. Each one in turn expressed her plans for the future, until five had spoken. The sixth hesitated, and was prompted to speak by one of her companions, putting the suggestive question to her, "What are *your* plans?" She answered. It is not however with her answer that we now have to do.

We read the circumstance above narrated with interest, the question, "What are your plans?" having impressed our mind. We cannot expect to accomplish much in life without a plan. And yet there are many that have no definite plan formed by which to be governed in their future life. When no plan is formed, by which to live, whatever is done seems to be done by accident or chance. And while there are no definite plans formed, what is done will not always be of the best character. It is, therefore, highly important that we all have our plans for future life formed, always, however, remembering that the unseen events of the future may have more or less influence upon them. First it is important that we have plans for doing good, because we shall then be less likely to do evil; and, secondly, we shall be likely to accomplish more good if we have a plan before us, than we shall if we have none.

Young people when about setting out in life, are very likely to have their thoughts more or less directed to the future, and in their imaginations there are formed some bright pictures of the future. But these pictures, however dazzling and beautiful to the young mind, are often altogether visionary, and the plans laid to secure them, if there are any plans, are as void of wisdom, as the conceived pictures themselves are void of reality.

All persons entering upon the responsible duties of life, and having in a great measure, their own destiny to work out, should have some plans formed in relation to their character and their calling. To have no definite object before them, and to have no rules to regulate and govern themselves by, is to expose themselves to a state which is both unpleasant and dangerous. It is unpleasant, because they are unsettled, and when unsettled, they will be vacillating and changeable; and this is an unpleasant state of mind to be in. It is also a very dangerous state of mind to be in; for while the mind seems to be void of any worthy or noble purpose, it is exposed to the danger of imbibing wrong principles, and of forming bad habits.

Plans of life, therefore should be formed by all. And those plans should be based upon principles that will secure them success, and success, too, that will prove a blessing to them and not a curse. It is no less important that our plans be right than that we form plans. And if our plans are right, they must be formed in accordance with our lawful desires and our highest interests. And if they are thus formed, they will be formed in harmony with the law and will of God. Our relation to God and his moral government of the world is such, that opposition, and even indifference to him will hinder us from reaching a noble and honorable destiny. The following language of Job is highly suggestive: "He is wise in heart and mighty in strength; who hath hardened himself against him, and hath prospered?"

Our plan of life then should be based upon the principles of eternal truth and justice, to do justly, to love mercy, and to walk humbly with God. Mic. 9: 8. Such a plan, sincerely and considerately adopted, and carried out with an humble reliance upon the merits and righteousness of Christ for the needed assistance to execute it, will conduct all, young and old, who adopt it, safely through the world, let the temptations, the danger, and the difficulties be whatever they may, and as great as they may, and secure to them the immortality of the good.

Beloved reader, "What is your plan?" Is it the plan of God, the plan above stated? Strive to carry it out. Have you no plan formed? And if so, to say the least is not this most unwise? Do you not want to experience a peaceful death, and a glorious future. And if so, will you trust to the changing circumstances of a sinful world to bring you to the peaceful end to which you desire to come? What a fallacy! Adopt at once the Christian plan already stated or given in another form thus: "Abhor that which is evil; cleave to that which is good." J. Q.

OUR NAME.

The Progressives at their late Convention, in forming their new organization, accepted for a name "The Brethren Church." Now we have no exceptions to take to this as they have a right to call themselves what they please. But since then they have, very persistently, been calling us the "German Baptists," a name that we never accepted, neither was it ever accepted by H. R. Holsinger, while in full fellowship with us. Why he should now turn around and try to enforce upon us a name that we never accepted, and one that he was never willing to accept, we cannot quite understand.

It is true that in 1836, A. M. decided that in recording deeds for meeting-houses it should be done in the name "Fraternity of German Baptists," and in 1871, in giving letters of recommendation, "German Baptist Brethren." But these decisions both were made for special uses, and never intended to change the original name of the Church, "The Brethren Church." That the name has not been changed is evident from its use. We have Brethren's Hymn books, Brethren's Hymnals, Brethren's Almanacs, Brethren's Certificates of Membership, and had a Brethren's Normal College, but because the Brethren thought it best to not have our schools named after the Church, we were asked by A. M. to drop the name Brethren and to avoid offense we did so.

If A. M. intended that we were to be known, as a Church by the name "German Baptists," there would not have been much good sense in being offended because we called our school, "The Brethren's Normal College." We have not a single book, periodical or anything else published in the name of the German Baptist Church, neither will we have by our vote. We are, strictly speaking, neither a German or a Baptist,—never joined a German Baptist Church. We united with "The Brethren Church" and have never changed our church relationship, neither do we expect to do so, hence we will continue to call ourselves "The Brethren" as we always did. If you persist in calling us "German Baptists" you can do so, but you do it against your former declarations and against the wishes of the Church. H. B. B.

OUR SPECIAL OFFER! The regular price for the Messenger from July 1st to the end of the year would be 75 cents, and some have been sending in that sum for the paper for that length of time. — But in order to double our list, if possible, and give the people a chance to test the merits of the Messenger, we last week announced that we would send the paper from the time the money was received to the end of the year for 50cts. The great bulk of the names thus sent in, will reach us near the last of July and first of August, so that, in reality, we will be sending the paper five months for 50cts. We do not expect to make anything directly out of this project, but we do it with a view of holding the most if not all of these new subscribers, for years. We hope our readers everywhere will push the good work, that we may see our list more than doubled within the next thirty days. We will send back numbers as long as we have them.

Tom Thumb died at his residence in Massachusetts last Sunday, aged 40 years. He was in comfortable circumstances, having used his means sparingly.

THE ASIATIC CHOLERA.

THE regular Asiatic cholera has broken out in Egypt, and is killing off the people by the hundreds. In places whole cities are being depopulated. The disease threatens to spread, and some think it may yet spread to this country. If it should, there is nothing so valuable as a reliable preventative. People should keep themselves very clean by bathing every few days; let the air and sunshine into every room in the house; keep their dwellings well ventilated. Especially should bed-rooms be well ventilated. Drink pure water, use healthy food, discarding cucumbers and other things of like nature. Keep the premises clear of all stagnant water, and decaying matter. Occasionally burn sulphur in the house and especially in cellars. Build a little fire in the house on cool and damp days, and do not forget to keep the mind cheerful and the conscience clear. This manner of living will not only prevent the cholera from spreading, but will greatly modify other diseases.

But if you do get the cholera, it will be very important to have in your house a remedy that has seldom, if ever, been known to fail, when taken in time. Of this remedy the Chicago *Herald* says:

"The *Sun* will be remembered throughout New York and the New England States in connection with the best cholera medicine ever prescribed. For more than forty years what is known as the "Sun Cholera Medicine" has stood the test of experience as the best remedy for looseness of the bowels ever yet devised. It was once vouched for by the New York *Journal of Commerce*, 'No one who has this by him and takes it in time, will ever have the cholera.' Even when no cholera is anticipated, it is an excellent thing for the ordinary Summer complaints, colic, diarrhœa, dysentery, etc., and we have no hesitation in recommending it. Here it is: Take equal parts of tincture of cayenne, tincture of opium, essence of peppermint, tincture of rhubarb, and spirits of camphor. Mix well. Dose, fifteen to thirty drops in a wine-glass of water, according to age and violence of the attack. Repeat every fifteen or twenty minutes, until relief is obtained.

Do not fail to preserve this article, and place it in the hands of as many of your friends as possible. J. H. M.

SUPPER, FEET-WASHING AND GOLD.

WHY do the Brethren, who profess to do the whole will of God, as near as we know how, not have the Supper on the table before beginning to wash feet as John 13: 4 is so plain upon that point? "He riseth from Supper, etc." And why do we not leave the remnants upon the table, when through eating? I am unable to find any Scriptural authority for removing them, but, on the other hand that it should be left on, as Matt. 26: 26 says, "And as they were eating, Jesus took bread and blessed it and brake it," and, furthermore, I think it would save much time, prevent much confusion and hold the attention of the audience much better. And why are we not better united on the question of one person both washing and wiping another's feet, for it says plainly in St. John 13, that Christ first washed the disciples' feet and then wiped them. If Christ gave us an example in this, why do we not follow it more closely. I think it is fully as important as many other matters which we strive to follow to the very letter.

Would it not be well for some one who has the ability to do so, to write up this subject from time to time, in order that all may see it in its true light, and therefore bring a greater union in our modes of following the ordinances?

One more topic. Is it right to allow members to come to the Communion table, or, in fact, anywhere, with gold watch chains, gold rings and gold breast-pins adorning their frail bodies. I have seen this and I believe it is very wrong, yet I do not want to be a fault-finder, and think it may have a better effect, for good writers to give us good doctrinal essays for and against the things we have herein mentioned. A SISTER.

REMARKS.

THE above was not intended for publication, but we give it that the attention of our readers may be called to a few points mentioned therein.

1. At one time the Brethren were somewhat divided in regard to having the supper on the table at the time of feet-washing, but of late years they are becoming more fully united, till now there are but few localities where the Supper is left off the table during the feet-washing exercises. Our people are inclined to follow additional light on this as well as on other subjects, and it will not be many years till they will all have the supper on the table; for it is very evident that that is the way the Savior and the apostles had it.

2. The different ways of washing feet have given rise to much controversy among the Brethren. There are strong minds on both sides. The only argument that will likely remove this difference is that, which sets forth the conveniences. If one mode is shown to be more convenient than the other, that will likely fill the bill. This manner of reasoning could not well apply to all ordinances, but in regard to feet-washing it so happens that the most convenient mode fills the bill in all its parts. We will have to continue to exercise proper forbearance towards each other, till we can all see alike. If we have proper Christian charity, we will not allow differences of this kind to divide us, or to ever create unpleasant feelings. The Brotherhood is rapidly growing towards the single mode, and, like the Supper on the table, it may yet become general, or almost so. This mode happens to be our preference, as it makes less confusion during feet-washing, and, at the same time, permits all the members to both wash and wipe. Still, for the conscience of others we are willing to practice the double mode wherever we have an opportunity of doing so.

3. The wearing of gold as an ornament is too plainly forbidden to be allowed either at the Communion table or any place else. Such things belong to the world, and should be left there by those who profess to follow a better way. Our adorning, says the apostle, should not be the putting on of gold. Gold is lawful, when properly used, but it should not be used for adorning. We see nothing wrong in a gold watch, if used on account of its superiority as a correct timekeeper, but if worn as an ornament for the purpose of decorating the body, it becomes a sin. So it is with anything that is worn in the sense of adorning. Anything so plainly forbidden, ought to have the law speedily enforced against it, but before doing so, the parties guilty of wearing ornaments as mentioned above, should be kindly admonished by some of the members. If possible, let them be admonished privately. And we suggest to our sister and all others, that when they see members doing wrong, they should make it a point to have a friendly Christian talk with them, and labor to convince them of the error of their way. We do not believe in making church-matters out of all these missteps; most of them can be remedied privately, and thus save the church trouble, and the parties themselves many perplexities. If each member would endeavor to watch over others for good, hundreds would be saved from little sins, that now lead them to ruin forever.

J. H. M.

THE Nashville *Christian Advocate* says: "Some brethren seem to think that the true way to "provoke" those of other communities to love and good works, is to stir up their wrath by denunciation and ridicule. That is not the sense in which the holy Apostle used the word." We add, others seem to think that the best way to preach the Gospel, is by exposing the faults of others. This is also a deviation from apostolic preaching.

BRO. Solomon Buckalew, of Clifton Mills, W. Va., says: "We are laboring, as best we can, for the good cause. Had no additions lately, but we are striving for the kingdom. I have just returned from the Feast at Markleysburg. Had an enjoyable meeting indeed. We expect to meet in council in two weeks, and among the things for consideration will be our feast.

BRO. E. J. Blough, of the Quemahoning church, Somerset Co., informs us, that they had a soul-refreshing season at their late Communion services. Had good assistance from the surrounding churches. Also Bro. D. Brallier, of Altoona, Pa., was with them. Four were received into church-fellowship at their church-meeting, and they are laboring together in peace.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Who Named the Baby?

Some beautiful angels came down,
Four months ago to-day,
And brought the sweetest little thing,
And then they went away.

We never heard the faintest tread,
Nor saw them in the air;
But they came down to our house,
And left a "treasure" there.

Her hair was brown as chestnuts are;
Her feet, like shells, were pink;
And it was fun to sit and watch
Her lovely blue eyes wink.

Papa was glad, and said to me;
"She is your little sister,"
And then I very softly touched
Her pretty face, and kissed her.

And said to her: "How do you do?
Please tell me what's your name,
And how did those good angels look
That brought you when you came?"

She never answered me at all;
I thought it very odd
That she should only stare at me
And give a little nod.

Perhaps she wondered who I was,
And how I learned to talk,
Or it may be that she was pleased
To see that I could walk.

Yet, what she thought, or what she liked,
I'm sure nobody knew;
But I'm so glad that she has come
I don't know what to do.

And I'm so glad that we can say
That now she has a name;
But she had none till yesterday;
And wasn't that a shame?

Only to think that she should be
For almost four months here,
And Papa call her nothing else
Than just "my little dear!"

Aunt Esther, too, has been to blame,
For she has called her "Siss;"
And Mamma's said "Poor little soul!"
And given her a kiss.

But any man who scolds Mamma
Don't know what he's about.
She worked so hard to find a name
That she is tired out.

Papa don't scold, but still he said:
"If I were baby's mother,
I'd take a book and hunt it through,
And then I'd try another.

"I'd look until I found a name,
If I sat up all night;
I'd call her Love, or something else,
Before the morning light."

To put around my sister's neck,
I made a daisy chain,
And Papa clapped his hands, and said:
"We needn't try again.

"A name has come to her at last,
When I was growing lazy.
No more we'll call her 'little dear,'
For she is little Daisy.

"But I must own, though I'm a man,
It takes a deal of wit,
When dainty buds, like her, unfold,
To find a name to fit.

"And I am glad that daisies grow.
And boys can be so smart.
Ah! precious boy and precious girl.
I hold you to my heart.

Then Papa sang a funny song,
And danced me up and down,
And Mamma laughed and said he was
"The funniest man in town."

Well, now, the baby has a name
That pleases "baby's mother,"
And some one else I know is pleased,
It's baby's little brother.

Tuny Bunch

"Tuny Bunch," as he is called, lives on the same street that I do. His real name is Freddie Boice, and he is six years old, though you would never take him to be more than four.

Sometimes he is called "Punch and Tuny." He is a very sturdy, independent little fellow, and people are very fond of talking to him.

One day he came into my house and said to me, "Has your father any old pants?"

He calls ladies' husbands their fathers.

"What do you want to do with old pants?" I asked.

"I want them for my mother to make me a pair of pants out of; I expect to have a bicycle, and that will wear out a great many pants."

"But," he added thoughtfully, "It isn't begging to ask you, is it? I don't want to be a beggar, but I would like to help papa and mamma a little, and I'm too little to earn money."

He got the pants, and they were made into small ones, too, before his mamma knew anything about it; but I have not seen his bicycle yet.

When Tuny began to go to school, the teacher told him he was too small to come to school; he straightened himself up with the answer,—

"If I am little, I am old."

It seems needless to add that he remained in school.

But, best of all, Tuny is a good boy at home. Instead of quarreling and finding fault with his little sister and his baby brother, he is always trying to amuse them, and they are made happy when they hear his footsteps outside the door.

"I have two pairs of hands and feet, when Tuny is around," says his mother, "so ready and anxious is he to do something for me."

She calls him "mother's comfort."

Tuny may never be of very great size in body, but I'm sure he will be a veritable giant in kindness and usefulness.

"The Best-Dressed Lady in Ireland."

Most ladies have a natural ambition to be well-dressed; and most people admire neat, elegant, and tasteful apparel. It is to be regretted, however, that many persons array themselves at great expense, but without good taste and a proper discrimination.

An Irish preacher named Thaddy Conellan, who greatly assisted Dr. Monck Mason in his labors connected with the revision of the Hibernian Bible Society's Irish Bible, was eminent not only as an orator, a wit, and an humble, unostentatious Christian, but was unmoved by the splendor and gayety which surrounded him, and retained his simplicity amid it all.

A magnificent duchess having one day asked him, "Pray, do you know Lady Lorton?" was quickly answered,—

"Yes, madam, I do, and she is the best-dressed lady in Ireland."

"How very odd! Best-dressed lady in Ireland! What a strange man! Pray, how is she dressed?" But her Grace's surprise was converted to satisfaction when Thaddy rejoined, "Yes. madam, Lady Lorton is the best-dressed lady in Ireland, or England either, for she is *clothed in humility*."

Here is a hint for those who are looking for new and seasonable clothing.—*The Christian.*

True Wisdom.

A man may know all about the rocks, and his heart remain as hard as they are, a man may know all about the winds, and be the sport of passions as fierce as they; a man may know all about the stars and his fate be the meteor's, that, after a brief but brilliant career is quenched in eternal night; a man may know all about the sea, and his soul resemble its troubled waters, which cannot rest; a man may know how to rule the spirit of the elements, and not know how to rule his own; a man may know how to turn aside the flashing thunderbolt, but not the wrath of God from his guilty head; he may know all that La Place knows, all that Shakespeare knew, all that Watts knew, all that the greatest geniuses have known: he may know all mysteries and all knowledge, but if he does not know his Bible, what shall it avail? I take my stand by the bed of a dying philosopher as well as of a dying miser, and ask of the world's wisdom as of the world's wealth: "What shall it profit a man if he gain the whole world and lose his own soul?"

I despise not the lights of science; but they burn in a dying chamber as dim as its candles. They cannot penetrate the mist of death, nor light the foot of the weary traveler on his way in that valley through which we all have to pass. Command me, therefore to the light which illumines the last hour of life; commend me to the light that can irradiate the face of death; commend me to the light that when all others are quenched, shall guide my foot to the portals of that blessed world where there is no need of the sun, and no need of the moon, and no need of any of the created lights; for God and the Lamb are the light thereof. Brethren, leave others to climb the steps of fame; brother, sister, put your feet upon the ladder that scales the sky; nor mind though your brows are never crowned with the fading bays, if you win, through faith in Jesus, the crown of eternal life.—*Dr. Guthrie.*

God is no respecter of persons, but of character, and this character is one who does the will of God as it is made known to him, or her, and was exemplified in the life of Christ, and is attainable by all who live His life and follow His example. It is a lovely character. Let all who name His name strive to attain it, press into it.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Walla Walla, W. Ter.—June 28.

Dear Brethren:—

I SEE that the good cause keeps moving forward in the Brethren church. God speed Christianity everywhere. Eld. David Brower, of Salem, Oregon, reached my place, May 31, on his mission of love. He remained with us, and friend David Bashor and wife, until June 4th, when he departed for Eastern Washington Territory and Western Idaho. He preached twice at the Lawrence school-house, in our neighborhood, and once at the Birch Creek school-house, where the writer is Sunday-school superintendent; at both places, at the hours of 11 A. M. and 3 P. M. of the same day.

We are very sorry, friend G. A. Shamberger, could not suit himself in a location for the colony from Nodaway Co., Mo. I am afraid he overlooked much good country. He wrote me from Sodaville, Linn Co., Oregon, June 4th; he said he was staying with Bro. Peebler. We are sorry to let such organizations pass by, as we know what the Brethren are as a people. We would like to see something more from the brethren of Monroe Co. Iowa; it being like a letter from home, as we once lived there. We took our leave of that country, the Spring of 1864. Times here are very good, crops fair, fruit crop light. Health pretty good, other than Diphtheria; forty cases reported in Walla Walla on the 25th.—It appears to be very fatal. If any of the brethren should chance this way, they will be met at the Depot at Walla Walla, by notifying me in due time. O. W. HARTNESS.

From Lone Pine, Whitman Co., W. Ter. —June 28.

AT my last writing for B. AT W., I was at Pleasant Home, Multnomah Co., Oregon. I arrived at Walla Walla City, on the 30th of May. Held three meetings, ten miles south of Walla Walla (near our dear friend O. W. Hartness'), on Saturday night and Sunday the 2nd and 3rd of June. Attention very good. On the 6th of June I arrived at Dayton, W. Ter. Bro. I. E. Hopkins met me at Dayton and conveyed me to his residence the same day, and from there he conveyed me to what is called Assotin Flat, about twenty miles south of Lewiston, I. Ter., and about fifty miles nearly east of Bro. I. E. Hopkins.' Said flat is in Garfield Co., W. Ter. Here we held four meetings in a new country, where the brethren had never preached before.—Commenced our meetings on Saturday, 10 P. M., June 9th. Had two meetings on Sunday, and one on Monday, the 11th. During said meeting, four persons were made willing to unite with us, and on Tuesday morning, the 12th of June, were buried with Christ in baptism. From there I was conveyed to the Pataha Flat same county. Had some meetings there; one sister, who had went off with the Adventists, returned to the fold. On last Sunday, the 23rd, I attended Communion with the brethren near Moscow, I. Ter., and two meetings on Sunday. It was thought by some that this was the best Communion ever held there. Many out, excellent order and attention; one person added to the church by baptism on Sunday. I expect to hold some meetings here, on Hangman Creek, in two neighborhoods; commence here this evening, have two meetings thence down the creek about fifteen miles and continue there over Sunday. My health is good, thank the Lord. Pray for us, brethren. DAVID BROWER.

From Ripon, Cal.—June 30.

Dear Brethren:—

ON the 26th of May last, was our quarterly council meeting, and we had the pleasure of forming the acquaintance of Bro. S. M. Goughnour, of Iowa, who preached for us the same evening, and the following day at 11 A. M., it being Sunday. The 11 o'clock sermon was given from James 1: 26, 27.—Congregation reasonably large. We accepted our share of that wonderful text. Would that every religious professor would do likewise, and bridle that unruly member, that his religion, indeed, may not be in vain. The following Sunday Bro. S. M. Goughnour preached for us at our school-house in the evening. Spent the rest of the night with us, had a pleasant little visit, as he was acquainted with some of our old neighbors in Iowa. The following day (June 4th) I took him out through part of our farming country which seemed to please him very much. In the evening we bid him farewell, as he left for Lathrop, on his way to Oregon. We hope to see more brethren from across the Rockies. Leave that foul seed of discord behind and do not forget to bring the Gospel with you. B. G. FREDERICK.

Thanks.

I RECEIVED last week, from some friends, nearly a dozen copies of the *B. at W.* for the early part of the year. On the margin was printed the name of Isaac Kemper. The person who sent them, will please accept thanks for the same, as it is a feast to me to read papers published by the Brethren.

In one of those papers I see a card from Bro. Larkins, asking for addresses of brethren living here. My address is Redfield, Spink Co., Dak., but expect to be in Illinois before long. Crops are looking pretty well, have had good rains. A great deal of breaking was done this Spring and Summer.

H. C. LUCAS.

From Oregon.

Dear Brethren:—

I WILL inform you that the annual church visit of the Lebanon church, Linn Co., this State, came off on the 9th of June. Considerable business before the Meeting. All went off as well as could be expected, especially the last part of the council was very pleasant. At this meeting the brethren completed their arrangements to build a church-house, 36 by 48 feet. It is now under headway; think it will be completed during the Summer. This is the oldest congregation in the State, and appears to be in a prosperous condition at this time. Elders present at the meeting, David Barklow, Allen Ives and Samuel Goughnour from Iowa, also our dear brother, G. A. Shamberger from Mo. The Gospel was preached with power, from Saturday night the 9th until Sunday evening the 17th, eleven sermons in all. No addition during the meetings, but good congregations and good attention, and we believe much good was effected in building up the members in their most holy faith. During the meeting we were made to rejoice at the arrival of our oldest son, George W. Bashor and his wife, Mollie, from Colorado, and also our uncle, Martin Bashor and his son, Allison, from Andrew Co., Mo. They were well pleased with the meeting. They say we have a good country, but think it will take considerable money to locate here in the valley. Our uncle and son have gone to Washington Territory to look at that country. Expect to return soon. M. M. BASHOR.

Stolen Mail Bag.

INASMUCH as the mail-bag was stolen and robbed of its contents, in Frederick, Dak., on the evening of July 4th, and as a letter addressed to the writer was in said bag, if any brother has written to him just previous to that time, he should inform him of it, or write again. The envelope was found but not the letter. Any one writing to us should address Box 213. JAMES EVANS.

From Texas.

Dear Brethren:—

WE are a little band of brethren and sisters located in Cook Co., Texas, about nineteen in number. The writer, a minister, is getting somewhat advanced in years and feeble in health; cannot labor as much as he should. We are all poor; hence cannot offer much inducement to brethren from a distance to come to us. In church council we concluded to hold a week or ten days' meeting in August or September, if we can get some brethren from the North to help us. We took a collection, and raised twenty dollars for the purpose of defraying the expenses of the one or more that would come to us. As we are willing to dig, and not ashamed to beg in this way, we thought we would solicit the help of some brethren from the North, as Bro. Levi Stump has informed us that brethren in Missouri and Kansas have missionaries appointed to go and preach, and that they also had a missionary fund out of which to remunerate those men for their labor.—Now, brethren, I wish to appeal to your conscience concerning this matter, as I am aware that many are sent out to preach, and it is too often the case when they start out to preach, they go into the strongest and wealthiest churches where they are able to help themselves, and where they have from two to

four and sometimes six to eight ministers behind the table, and where they have the most commodious meeting-house and the richest and best filled tables. This however is not always nor everywhere the case, but is often so, and wherever this is the case, those who are limited in circumstances and isolated from the main portions of the body are neglected. And now, brethren, we are hundreds of miles from any other organized church of the Brethren, and I would just say here, that if there are any brethren who wish to emigrate to where land is cheap, they would do well to come and take a look at Texas. Good land can be had cheap yet, and as mild and pleasant a climate as can be found anywhere, and the best grazing country in the world. We also expect to hold a Communion at the time of our meeting; would be very glad to have some elder come, but will be satisfied with any one who can help us.

Those wishing further information should address me at Pleasant View, Box "Gainesville," Cook Co., Texas.

HENRY GEPHART,
By Order of the Church.

From Ladoga, Ind.—July 12.

AFTER spending a pleasant hour in Sunday-school work, the 8th inst, we went to the water-side where baptism was administered to three applicants. It is but reasonable that we thank God for the continual blessings which are showered upon us. "May he hide them under the shadow of his wings." Ps. 17: 9. SALOME A. STONER.

On the Old Trail.

BY the courtesy of the Atchison, Topeka and St. Fe Railway, wife and I were permitted to pass along the old Santa Fe Trail as far west as Garden City, Kansas—"the garden spot" of Kansas, as many of its admirers choose to call it.

We left our home July 3d, and the same day had the pleasure of stopping with brother John Peck at Emporia. Bro. John is doing well, and seems to have no regrets that he took Greeley's advice— "go west." Emporia is a city of about 8000 inhabitants; is beautifully located on the Cottonwood river; the center of a large trade, and with its machine shops, State Normal School, Business College and other enterprises is destined to be a noted place.

We tried to hold forth the Word of Life the same evening in the Disciple house. Here for the first time met O. W. Miller who at one time was (and should yet be) a member of our fraternity. He is at the head of the Commercial College at this place.

On the 4th we went on to Newton, Harvey County, and were met at the depot by brother John Wales, who, by the way, is an indefatigable worker in Christianity. The 5th was spent in looking at the country, and behind such a fine team as brother John has, we cannot help seeing "much land"—and *some* water, too, as we can truly testify, since a bath in the beautiful creek Emma, is a thing not soon to be forgotton. This fine stream of clear, cool water runs through Bro. John's farm and for stock purposes is hard to beat.

The wheat crop is good, oats promises a large yield, and corn bids fair to bring forth a golden harvest.

In short, Harvey county is a grand country; and it would be a noble deed for some good minister to locate there and feed the sheep and lambs. Bro. Wales offers the use of 40 acres for ten years to a minister, and if there were a house on it, it would not long go begging. Still it is a good offer to one who can put a house on it. On account of previous arrangements I could not remain over Lord's day to preach. We would have enjoyed fellowship with the saints there.

The 6th found us at Hutchinson, Reno Co., Here we met Mr. A. H. Beegle, an uncle of my wife's and by him was taken ten miles South-east, on the south side of the Arkansas river. Mr. B. located here on a homestead two years ago, and recently sold his place for $3500. All kinds of grain and vegetables look well. A fine rain while we were there freshened up things lively. On the 7th we went five miles South to Mr. John Cowen's, who certainly lives in a nice and beautiful country. In the afternoon we came to Hutchinson and took the train for Nickerson. The brethren not knowing of our coming, did not meet us, but a friendly Irishman by name of Mc Fadden took us out to brother Deterer's where we arrived at milking time. Of course it was a surprise, but none the less enjoyable for all that, The next morning brother Percy Trostle came over and we had a short visit with him, and though it was Sunday and we much desired to remain and preach Jesus, we were obliged to go on to Garden City, having arrangements with three others to meet them on the train.

At Nickerson we were again joined by Mr. Wm. Lescher the gentlemanly Transportation and Field Agent of the A. T & S. F. R. R. Mr. Lescher is a hard worker. He is kind, not given to exaggeration, and fills a place where he can do much for mankind. He was with us at Hutchinson, and we feel that it is a pleasure to meet one who is ever ready to kindly aid in making all feel good.

At Pawnee Rock we were joined by Mr. Beegle and wife, and by 4 P. M. just as the people were emerging from Sunday School, we alighted in Garden City, of which and the surrounding country we shall speak next week.

M. M. ESHELMAN.

Notes and Jottings.

On June the 21st we left home, to visit a colony of members in Henry county, that were formerly under our care. Spent that evening and the next day visiting the members for their encouragement. Our donations of time, labor, and money had previously evidenced our concern for the cause among them, which we yet retained. We were mentally pained to find the spirit of division from the labors of one who had come among them. We hoped for better things of him;—"by the fruits we know the tree." With Eld. John Provont, and E. H. Rosenberger met with them in council next day. Called the matters of difference up, and allowed, and even solicited every brother and sister to express their mind freely. In love, the advantage of humble union was shown; and our humble prayers were more than met. After several meetings with them, we left with very satisfactory evidence of an encouraging future with them. They have a commodious house for worship, with but a trifling indebtedness.

Bro. Provont feels much encouraged in his own immediate field, having neither of the recent ruinous extremes to destroy the flock. Reported twelve received in the last eight months.

Our Sabbath-school is encouraging, having no opposition. Our beloved elder, Samuel Mohler has charge of the Bible Class.

The old saying that "if it rains on Whitsunday, it will rain for seven successive Sundays," was true with us this year.

We are pleased with the result of the consolidation of our papers. That to us is an exponent of our future union. Annual Meeting has committed errors, no doubt; and to us one of its errors has been, in allowing periodicals to be published among us, to mould elements for division in the church.

I. J. ROSENBERGER.

UNDER date of July 17, Bro. C. H. Balsbaugh says: "To-morrow it will be 86 years that my mother was born. She died on New Year's day 1874. On the 4th inst., it was 90 years that my father saw the light. He died Nov. 21, 1871. They lie side by side one hundred yards from where I am writing. They grow dearer to my soul as the years roll on. They being dead yet speak, and the voice is Emmanuel.

The Gospel Messenger,

A RELIGIOUS weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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A Greeting to the General Brotherhood.

We propose to set forth in order a declaration of the fundamental principles of the Gospel which are most surely believed among us.

First, faith in the being and attributes of the one true and living God, in three Persons, the Father, the Son, and the Holy Ghost, three in one, and one in three, a Trinity in Unity, and a Unity in Trinity. "He that cometh to God must believe that he is, and that he is a rewarder of all them that diligently seek him." Heb. 11: 6.

The obligation we are under of paying religious regards to each of these Divine persons respectively, arises from the respective relations in which they each stand to us.—These relations are made known to us by reason and revelation. First, by the exercise of our intellectual endowments in contemplating the economy of nature, the mind is impressed with the being and attributes of the Father. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." But Christianity is to be considered as containing an account of a dispensation of things not discoverable by reason, in consequence of which several distinct precepts are enjoined upon us.

Christianity is a promulgation of God's general providence as Governor of the world, and contains a revelation of a particular dispensation of Providence, carried on by his Son and Spirit for the recovery and salvation of mankind; and in consequence of this revelation being made, we are commanded to be baptized, not only in the name of the Father, but also of the Son, and of the Holy Ghost, and other obligations of duty (unknown before), to the Son and Holy Ghost, are revealed.

The importance of these duties may be observed from the offices which appear, from Scripture, to belong to these divine Persons, or from the relations which, we are there informed, they stand in to us. By reason is revealed the relation which God, the Father, stands in to us. Hence arises the obligation of duty which we are under to him.

In Scripture are revealed the relations which the Son and Holy Spirit stand in to us. Hence arises the obligation of duty we are under to them. The truth of these premises being admitted; that God is the Governor of the world, upon the evidence of reason; that Christ is the Mediator between God and man; and the Holy Ghost, our Guide and Sanctifier upon the evidence of revelation: it is no more a question why it should be commanded that we be baptized in the name of the Son, and of the Holy Ghost, than that we be baptized in the name of the Father.

Second, God commands all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness, by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead. Acts 17: 30, 31.

An evangelical repentance comprises the following considerations:

1. Conviction of sin, and that we stand exposed to the righteous indignation and wrath of God.

2. That we are sorry for sin, and that we have offended His majesty.

3. That we are cultivating a hatred to sin in all of its forms.

4. That we are determined to renounce all the sinful practices and pleasures of the world, God being our helper.

5. That we covenant with God to reform our lives, and conform to His will, as revealed in the New Testament Scriptures.

6. That we believe on, and accept Jesus Christ as our Redeemer and Savior, trusting in his blood for reconciliation and pardon,

7. And waiting for the comforting influence of the Holy Spirit (our Guide and Sanctifier) to refresh our memory "and guide us into all truth, that we may perfect holiness in the fear of the Lord," and with that grace which is to be brought unto us at the revelation of Jesus Christ, prepared for the enjoyment of the mansions of the blest. "Ye believe in God, believe also in me," says the Master. "In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you, that where I am, ye may be also." John 14: 1, 2.

B. F. Moomaw.

My Trip West.—Continued.

When I last wrote, I was stopping in the city of Lawrence. At this place I enjoyed the hospitality of the family of Bro. Thomas G. Winey, formerly of Juniata Co., Pa., also visited the families of brother and sister Supplee, and Kantherman. Sister Winey accompanied me to the University. It is a fine structure built of stone, situated on a hill overlooking the city. We were shown through the building and out to the cupola, from which we had a grand view of the country. The height of the building is ninety feet, and on that clear, beautiful afternoon the scenery from the top was very fine. The library is an immense one, and surely the students there have no reason to complain of a want of reading-matter. The museum contains quite a large collection. They have an agent traveling every Summer collecting specimens. The chapel will seat fifteen hundred. Six hundred were there during the last year. The students were busy preparing for commencement, which took place the second week in June, and as we passed through the halls, we heard them rehearsing for the occasion. The location is a beautiful one and the institution an honor to the State of Kansas. The building cost over $200,000.

On the following Sunday I attended the Brethren's Sunday-School at the Pleasant Grove church, eight miles from the city. The work is rather in its infancy and not many children present, but I was pleased to see a number of fathers and mothers there, and manifesting an interest in the school. Too often the parents think that they are too old to attend Sunday-school, and the result is, the children want to follow their example. Children, as a rule, feel safe in doing what father and mother do, and if parents wish their children to take an interest in Sunday-school, they should encourage them by going with them. Example is more potent than precept, and children can very soon discover whether or not their parents are interested in the good work. The country schools labor under many disadvantages that we know not of, but this should not cause discouragement nor impede the work.

We also spent a day with sister Mattie Hertzler, formerly Bashor, from Perrysville, Juniata Co., Pa. A few years ago I formed her acquaintance in her eastern home. She was then a young school girl and not a member of the church. Since, she has married and moved to Kansas, where she is very pleasantly located.

Among the most pleasant events of my visit in Lawrence, was an evening spent at a social prayer-meeting, at the home of our old sister Rothrock. She requested to be anointed, and for that purpose the meeting was apointed. Eld. John Forney of Abilene, officiated, assisted by brother Baker from the home church. Among those present was our old sister Supplee, of Philadelphia, who took an active part in the meeting. Several States were represented and the occasion was one of interest, and was richly enjoyed by all. Such seasons have a tendency to unite still closer Christian believers, and were they more prevalent in the church to-day, greater good would be accomplished. The little band in the busy city of Lawrence, very much needs meetings of this kind, and they expressed a desire to have them. Ever since the Brethren. have preached in Huntingdon, a weekly prayer-meeting has been in progress, and we have realized that it has been a powerful means of keeping us united, and giving each one "something to do." Those who have been here and have gone out to battle with the world, can testify to the benefit they derived while attending them, and when leaving, expressed regret that the churches, into which they would go, did not have them. Workers are needed in the church, and there is a vast harvest field ripe and ready for reapers.

On the afternoon of May 30, while thousands were congregating in the Park, to hear the speeches incident to Decoration Day, I left for the East. By six o'clock, I was in Kansas City. Soon I took the C. & A. for St. Louis, and as the sun sank in the western horizon, and the evening shades gathered, I could not help but feel somewhat isolated, surrounded by strangers in a strange land.—Not a familiar face was to be seen. It was Wednesday evening, and as the hour arrived for our prayer-meeting at home, I longed to be there. The occasion afforded a good opportunity for meditation. In my musings, realizing that we were exposed to danger while the train was rushing rapidly through the darkness, the language of the Apostle Paul, when he was shipwrecked, came forcibly to mind; "For there stood by me this

night the angel of the Lord, whose I am and whom I serve." There is much comfort derived from the promises of the Bible, and were it not that we can claim these as ours, our pathway through life would often be dark and gloomy. Relying on the strength of the "everlasting arms," all is well, and so on this occasion. The darkness passed away and the "king of day" shone forth in his usual brilliancy, and we were safe from all harm.

By 7 o'clock, we entered St. Louis. It is a great railroad center, and crowds are constantly coming and going. Left there at 8 o'clock, for Cincinnati. By my side sat an old gentleman from Kansas City, on his way to Kentucky. He said he made the trip forty years ago in twenty-one days, by private conveyance, and now he could go over the same distance in two days. Quite a change. In the evening arrived at Cincinnati, and was glad to get a glimpse of the Ohio River. The far West is noted for muddy, sluggish streams,—very different from those that wind their way among the grand old hills of Pennsylvania.

By 7 o'clock the next morning, we crossed the Allegheny again. The sun shining on the grass and flowers wet with the dews of the night, the sparkling water as it ran from the sides of the mountain, the beautiful stream, Cheat River, as it rushed over its rocky bed below, constituted a picture that was calculated to awaken feelings of reverence and adoration toward the Divine Artist and Architect. The scenery from there to Cumberland is very rugged, but to my mind, exceeds, in real grandeur, any I saw in the Western States.

By 10 o'clock, reached Cumberland, where I spent a short time at the home of Bro. L. D. Rohrer. In the afternoon, accompanied by sister Emmert, we left for Huntingdon, and in the evening reached home. Several changes had taken place during the four weeks, some of which were very pleasant to contemplate. Among the most enjoyable was the addition of eleven to the church. These were all students of the Normal School, causing great rejoicing.

On the following day, our Love-feast was held, and it was a feast indeed, and one that will long be remembered by those present.—Notwithstanding many were happy in their new relation, others were sad and longed to be released from their cruel bondage.

On the following Wednesday evening we again resorted to the river side, and three more made the good confession, and since, two, making sixteen in a few weeks. We feel that those added will be ornaments to the Church, and willing workers in the good cause. As they leave us and go out into the sinful world where they will not be surrounded by such favorable influences as here at school, we feel to pray the prayer of the Savior for his disciples, not to "take them out of the world but to keep them from the evil that is in the world." The Church greatly needs their assistance, and we trust wherever they go, they will all help to build up the waste places of Zion and prove true to the principles of the Gospel. Finally, when the warfare is ended, when we are done meeting in earthly sanctuaries, and at the baptismal waters, what a grand reunion that will be, when we can all meet where sin and sorrow never enter, and where there are no sad partings—in the sunny climes of heaven.

"A few more meetings here,
Shall cheer us on our way;
And we shall reach the endless rest,
The eternal Sabbath day."

WEALTHY A. CLARKE.

Huntingdon, Pa.

From Richland Church, Ohio.

Dear Brethren:—

OUR Love-feast is past. Large attendance and good order; ministers present, William Murray, George Worst and Rudy, of Ashland Co., Ohio; William Workman and David Brubaker of Loudonville, Ohio. May the Lord bless them for their labors.

J. C. MCMULLEN.

From Hardy, W. Va.—May 21.

Dear Brethren:—

OUR church-meeting held at Crab Run, on the 19th inst., passed off very pleasantly. We were made to weep for joy on seeing two wandering souls return to the fold, asking fellowship with us again. Health is good; fine growing weather. Let us all be faithful to God, and a few more days we will all meet in our Father's House. L. D. CALDWELL.

From James M. Neff.

Dear Brethren:—

AFTER spending three months at Mt. Morris, I am again at home. And in behalf of Mt. Morris, the students and the church at that place, I wish to say a few words through your worthy paper.

To say that I am highly pleased with the College, and the culture and influence afforded by it, would but half express it. The College is conducted under the most judicious management, and supplied with a most proficient corps of professors, and the instruction is very thorough, being given in a clear and effective manner.

Although the advantages received from the intellectual training are great, yet they are not surpassed by the advantages received from the social and religious influence which the school affords.

The students, as a rule, are of the most refined and Christian character, and the moral influence exerted by such associations cannot be over-estimated.

The brethren and sisters are plain, courteous, modest and unassuming. The church is in a prosperous condition, there being no trouble with either of the opposing factions. Under such circumstrnces fraternal love can freely flow.

Services are held in the chapel every morning; and, besides this, we have the privilege of attending preaching, Sunday-school, and prayer-meeting every week. All these advantages make it a very desirable home.

The three months which I have just spent with the dear brethren at Mt. Morris, will ever be a verdant spot in memory's wreath; and I hope that the future years which I shall spend with them may be many.

Roann, Ind.

From Covington, Ohio.—July 8.

Dear Brethren:—

THIS morning I had the pleasure of meeting with the beloved members and friends at Sabbath-school and church in Covington. Although the weather was a little unpleasant, there was a good attendance.—The interest manifested in the Sabbath-school by both parents and children was exceedingly encouraging. The dark cloud that for awhile seemed to be casting its shadow over us, is fleeing away, the sea of disturbance becoming quiet and the "old ship" is again gliding smoothly, as it were, over the once troubled waters. We were very interestingly entertained this morning with a sermon delivered by Bro. I. J. Rosenberger. Taking his text from Matt. 16: 18, the basis of his discourse was the church. Truly no one present and interested could help but be benefitted by the appropriate remarks made.

It is quite a pleasure to meet with the dear friends at home again, yet we shall never forget the dear members at Mt. Morris, nor the many kind words they gave us, and the good lessons we learned of them. Quite often do I vividly recall the pleasant recollections of kind teachers and school-mates, whom I met in the halls and class-rooms of the dear old College. Although we are now separated may our greatest aim be to please God, and our united prayers for the increase of his fold. VINA ELLER.

From South Keokuk Church, Ia.—June 8.

Dear Brethren:—

THIS arm of the church seems to be in love and union. Our regular quarterly council was held on Saturday, June 30th; everything passed off pleasantly; nothing came up to disturb the peace and harmony of the church. We have regular meetings every first and third Sundays. On the first day of July the church was made to rejoice by two precious souls that confessed their sins, and were made willing to accept Christ. One was a young man who has been afflicted for some time. He was carried into the water and was baptized. He then walked out in newness of life, we hope and trust, to serve and praise his Maker the remainder of his days. Next day he called for the Elders of the church and was anointed with oil in the name of the Lord. We hope and trust that many more will see the error of their ways before it is too late. MARY C. WONDERLICH.

A MISSIONARY writes from Ceylon: "It is a noticeable fact that where Christian women are married to heathen husbands, generally the influence in the household is Christian; whereas, when a Christian man takes a heathen wife, he usually loses his Christian character, and the influence of the household is on the side of heathenism."

ITEMS OF INTEREST.

The British Lords, Thursday evening, June 28, rejected the bill permitting marriage with a deceased wife's sister.

Report has been made by the Board of Health, to the Collector of Boston, that within six months 23,550 assisted immigrants had been examined at that port, many of them being so aged and infirm that they must necessarily become public burdens.

Shad and other varieties of food fish are disappearing from the Potomac. Twenty years ago the annual catch of shad alone amounted to scores of millions. Hardly as many thousands are now taken, and the price has advanced in Washington to 25 cents per pound.

ANNOUNCEMENTS.

Love-Feasts.

Aug. 18 and 19, at 10 A. M., Monroe Co., congregation, near Frederic, Monroe Co., Iowa.

Aug. 23 and 24th, at 11 A. M., Deep River church, Powesheik Co.. Iowa.

Sept. 1, Little Traverso church, Arbor Springs, Emmet Co., Mich.

Sept. 8 and 9 in the Verdigris church, Madison, Kan. Those coming by rail will pleaso notify Chas. M. Yearout.

Sept. 15 at 2 P. M., Somerset church, Jalapa, Ind.

Sept. 15, at 2 P. M.,Dorchester church, Neb., at the house of Bro. J. R. Cripe, two miles east of Dorchester, Saline Co., Neb.

Sept. 15 and 16, at 10: 30 A. M., Coldwater church, Butler Co., Iowa.

Sept. 15, at 2 P. M., Somerset church, Wabash Co., Ind.. 9 miles south of Wabash.

Sept. 15 and 16, in the Crooked Creek church, six miles north east of Keota, Washington Co., Iowa. Those coming on the Chicago, Rock Island and Pacific R. R., will stop off at Keota; those on the B., C. R. & N. R. R., will stop off at Nira, where they will be met by informing Benjamin Miller.

Sept. 22 and 23, at 2 P. M. in the Bethel church at the house of Bro. Samuel Teeter, about 9 miles N. W. of Carleton, Thayer Co., Neb., on the line of the St. Joe and Western—a branch of the U. P.

Sept. 28th, at 4 P M., Bear Creek church, Christian Co., Ill.

Oct. 4th, at 10 o'clock, in the Clear Creek church, Huntington Co., Ind.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen, Ind

Oct. 13 and 14 at 10 A. M., in the Spring Run church, at their meeting-house six miles east of Prairio City, Fulton Co , Ill.

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6 05	8 35	...Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	..... Grafton.....	5 35	12 23
6 35	9 05	...Marklesburg ..	5 25	12 10
6 43	9 13	... Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	.....Cove.....	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 52	...Riddlesburg...	4 35	11 20
7 30	9 57	.....Hopewell. ..	4 29	11 13
7 40	10 07	...Piper's Run...	4 17	11 03
7 51	10 15	.... Tatesvillo....	4 07	10 52
8 02	10 27	.....Everett.....	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	..... Bedford.....	3 30	10 20
9 55	12 35	...Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ..... 2 13 P. M.	8 50 A. M.
Fast Line ..... 6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express .... 1 25 P. M.	7 35 P. M.
Mail ..... 3 50 P. M. H'bg.,	7 30 P. M.
Mail Express .... 8 05 P. M.	2 55 A. M.

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

The following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on June 4, 1882. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express .... †7 32 A. M.	8 10 A. M.
Mail Express ... *1 42 A. M.	6 25 A. M.
Limited Exp'ss, *8 27 P. M.	6 57 A. M.
Fast Line ..... §11 42 P. M.	6 20 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh,
Day Express .... †9 05 A. M.	6 12 A. M.
Limited Exp'ss, *5 00 P. M.	6 57 A. M.
Mail Express ... *5 40 P. M.	12 22 P. M.
Fast Line ..... *11 00 P. M.	7 42 P. M.

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Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., July 24, 1883. No. 29.

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H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All monies due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books, Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

ELD. Isaac Price, who has been suffering for the last few weeks, informs us that he is now (July 16,) greatly relieved, and happy in the Lord. We wish thee well.

IN brother S. H. Myers' "Notes By the Way," *P. C.*, No. 2, we made him say: "beautiful country," instead of "beautiful scenery," as he wrote it. We gladly make the correction.

BRO. J. B. B. and wife are off on a visit East and will be gone several weeks. After their return they expect to prepare for school work and will commence with the coming school year.

THE "Revised Minutes" are now ready for distribution. They are nicely printed, with marginal notes, and indexed, and will be sent to all who may order them at 20 cents per copy or $2.00 per dozen.

IN order to close out the Reports yet on hand, of the last A. M., we will hereafter send, postpaid, single copy for 25 cents or five for $1.00. Stamps taken for change. The Report is a very good one and should be read by all. Send for it.

WE pride ourselves in being able to decipher almost anything in the shape of writing that comes within the scope of legibility, except names. These should be written in legible characters. In writing, please remember this and few mistakes will be made.

BRO. J. B. Thompson, of Swedonia, Kan., says: "Health is good in this vicinity. Crops of all kinds look splendid. Corn promises a large yield,—have had roasting ears on the market for some time. Peaches promise a fair crop. This is a splendid stock country." —July 10th, 1883.

WE pity the brethren who write us for certain numbers of the paper "to know what is being done," saying that they have not been taking any of the church papers during the present year. We pity them because they are abundantly able to pay for the paper, but are not willing to do so.

DR. P. Fahrney, of Chicago, has invented a "Sani-couche," a contrivance to keep cool and purify the air of the sick chamber, or any other chamber in which pure, cool air is desired. It is a novel invention and we advise those who wish to know all about it, to send for his circular.

SISTER Mamie Quinter will spend several weeks in the "Green Tree" Congregation visiting her sister and brother-in-law, J. T. Myers. Sister Laura Keeny and sister B. H. Funk are down in the "Old Dominion" State. Sister Funk visiting among home friends, and sister Laura calling with former Normalites. We wish them all a pleasant visit.

BRO. S. J. Garber, of Middle River church, Va., says, at their last meeting they were made to rejoice at the reception of three members by certificate, all young and zealous, one, H. C. Early, being a minister. They were also made to mourn the loss of one of their own members by death, Daniel Seroyham. He fell from a cherry-tree and was so badly hurt that he died in about ten days. His family, consisting of a wife and five children, has the sympathy of the entire neighborhood.

OUR Legislatnre has appropriated $200,000 more, towards continuing the work of the State Reformatory that is being built just across the river from our office. It has been already two years building and will require several more to complete it. It is a sad thought that many a darling boy that now nestles in the fond mother's bosom is a candidate for a position behind those iron bars. Who is it that will prepare them for the position? Go and ask the rum-seller. Ah, thou fiend in human form, *thou* art the man.

BRO. and sister Detwiler, of Summitville, Ind., says: "We are much pleased with the new paper and especially with the renewal of old acquaintances, as we had not felt able to take more than one paper for some time. We wish the new firm a larger patronage and much success in their labors for promoting love and holiness in the church." Your good wishes are appreciated and we hope that you may not be disappointed in your expectations. To make our work a success, depends largely upon the patronage given us by our brethren and sisters. The "MESSENGER" ought to go to every home in the Brotherhood, and there is no reason why it should not, especially for the balance of the year, when it can be had for only fifty cents. A pull all together, will greatly enlarge our list.

BRO. D. C. Moomaw in speaking of being present at one of the Old Brethren's Meetings says: "In the speeches made on the occasion of the divisions here, it was repeatedly stated that the "traditions of the fathers" *must* be preserved. On yesterday, the occasion of their first devotional meeting, the same speaker affirmed that the primitive Christians were persecuted because they followed the traditions of the fathers, and intimated that they should expect the same treatment. If he will just reverse the statement, it will serve the cause of truth better. The traditions of the fathers *need not* be preserved and the primitive church was persecuted because she would not preserve them."

BRO. Jacob Shaneour, of Primrose, Ohio, says that the dropping of the names of the former papers will seem strange for awhile, to many, but hopes that all will soon learn to love the GOSPEL MESSENGER even, better than the others. We hope, too, that this may be so. We shall try to make its character correspond with the name it bears, and if so, a Gospel Messenger should be a welcome guest into the home of every Christian family. He farther says that as the papers are now consolidated, he hopes that it may be the means of uniting our hearts more truly than they have ever been before. So may it be. He reports harvest as being good, hay heavy, corn small and but few apples in the country around,—but thanks be to the Giver of all good, we have plenty to eat, to drink and to wear, and "a little to spare." This little to spare we ought all to have, and it ought to be for the Lord—for the promotion of his cause.

As the time is now here that we wish to commence making preparations to issue the "Brethren's Almanac" for 1884, we want to call the attention of our ministering brethren to our "Ministerial List." Corrections should now be made, and made soon. We suggest that two or three or more, in each District take this matter into hand and then attend to it at once. To all who are willing to do this, we will send a copy of this year's Almanac free, in which to make corrections. And as the lines are now sufficiently drawn between the different divisions to determine where each one belongs, it is suggested that we insert the names of those only, who stand identified with the regular Brethren Church, and that all other names may be erased. Now, all who are willing to aid us in getting the list as correct as possible, let us hear from you at once, and do not wait till after the Almanac is published and then commence pointing out the errors. Now, is the time to do this and we want it done *soon*. Any suggestions in regard to the work or contributions for its columns will be thankfully received.

G702

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE PERFECT DEATH.

WHERE shall we learn to die?
Go, gaze with steadfast eye
On dark Gethsemane,
Or darker Calvary,
Where, thro' each lingering hour,
The Lord of grace and power,
Most lowly and most High,
Has taught the Christian how to die.

When in the olive shade,
His long last prayer He prayed;
When, on the Cross, to Heaven
His parting spirit was given,
He showed that to fulfill
The Father's gracious Will,
Not asking how or why,
Alone prepares the soul to die.

No word of angry strife,
No anxious cry for life,
By scoff and torture torn
He speaks not scorn for scorn;
Calmly forgiving those
Who deem themselves His foes,
In silent majesty
He points the way in peace to die.

Delighted to the last
In memories of the past;
Glad at the parting meal
In lowly task to kneel;
Still yearning to the end
For mother and for friend;
His great humility
Loves in such acts of love to die.

Beyond His depth of woes
A wider thought arose,
Along His path of gloom
Thought for his country's doom,
Athwart all pains and grief,
Thought for the contrite thief—
The far-stretched sympathy
Lives on, when all beside shall die.

Bereft, but not alone,
The world is still his own;
The realm of deathless truth
Still breathes immortal youth;
Sure, though in shudd'ring dread,
That all is finished,
With purpose fixed on high
The friend of all mankind must die.

O! by those weary hours
Of slowly ebbing powers,
By those deep lessons heard
In each expiring word;
By that unfailing love
Lifting the soul above,
When our last end is nigh,
O, teach us, Lord, with Thee to die!

—*Dean Stanley, in Macmillan's Magazine.*

"VERILY, VERILY."

BY C. H. BALSBAUGH.

To Bro. Samuel Reed, of Big Swatara Church, Penn'a.:—

When you pruned my grape-vines this Spring, I promised you, as equivalent for your services, the outline of a sermon on John 1: 51. The subject is,

HEAVEN OPENED.

When Christ says "*verily*," we may be sure he has an important truth to announce.—When he says "*verily, verily*," he means to call our attention to a matter of the very highest consequence. Verily, Verily, is the same as Amen, Amen. When the Godman utters his double Amen, he is opening to us the very heart of redemptive truth, the innermost of His and our being.

When man sinned, and fell from holiness, he fell from God and heaven; he was driven from Paradise, and the home of beauty and ecstasy was shut. God shoved the bolt of his righteousness across the gate of Eden, so that the sinner's return was impossible. Omnipotent holiness stood between man and bliss.—That door had to be opened before heaven could be entered. Christ came for the very purpose of drawing back the bolt with which the Almighty had barred the passage to the Tree of Life. "I am the Door; by me if any man enter in, he shall be saved." John 10: 9. No man cometh unto the Father but by the Son. When God and man are at odds, a Godman Mediator is requisite to reconciliation. The being whom God makes out of His own substance, can be redeemed only by the sacrifice of His own substance. This demonstrates the essential immortality of human nature. God incarnate is the Shepherd of the sheep, the Door of the fold, the Lamb of God, the Lion of the tribe of Judah, the Tree of Knowledge, Tree of life, Bread of life, Water of life, yea, *the* Life. Wonderful Jesus. He is mighty to save, meek to suffer, wise and tender to guide, and full of eternal life to nourish and strengthen and sweeten and beautify the soul with the very power and peace and blessedness of God. It is fitting that his name is "Wonderful." His office is to open Heaven, to shut Hell, to undo the *effects* and the *power* of sin, to bind the devil, to "lead captivity captive," and conduct us back into Paradise through the open, blood-baptized, holiness-hinged, crystal door of Golgotha. He must be more than perfectly human—"God manifest in the flesh," very man, very God, "holy, harmless, undefiled, separate from sinners." Heb. 7: 26. When man sold himself to the Devil, there was no self-restorative energy left. The first Adam was "corrupt through the deceitful lusts," and a New Man, a Divine Man was necessary to break the tyranny of Apollyon over humanity, and unbind the fetters of evil desire and debasing habit.

The first thing that we learn when we sin is that Heaven is shut, that God's face is veiled, and that Paradise is no longer ours. This is the beginning of Hell. This is the first spark of the unquenchable fire. No sooner is wrong committed than we feel in our conscience the gnawing of the undying worm. This flame must be extinguished, this worm must be slain, this door must be unlocked, unbolted, and set wide open, and we must enter in, into the very heart and holiness and serenity of God, or the incipient hell of earth becomes the consummate hell of Eternity. Paradise was a miniature Heaven, and this garden of delights was man's congenial home. Sin made us homeless, outcast tramps among thorns and thistles, baptized us in our own sweat, covered us with shame, filled us with self-reproach and the condemnation of God, and smote us with spiritual and physical death. There is perhaps nothing that will so amaze us when we reach the spirit-world, saved or unsaved, as the virulent, damnable nature of sin. "Blindness hath in part happened unto Israel," or there could occur no schism save for one reason, viz., that which necessitated the Divine Incarnation and crucifixion. But the sad truth is, that what is no sin *per se*, becomes so to us because we are sin. What shuts Paradise to one does not necessarily shut it to another. But there is no truth so liable to abuse, and none with which it is so difficult to deal, and none, perhaps, which the Brethren understand less, and none wherein we more easily practice self-deception. Here comes in a broad law of expediency, the ignoring of which has much to do with our ecclesiastical perturbations.

The first question of the Old Testament is, "*Where art thou?*" The inquiry comes from the lips of God, and tells man that he is a prodigal, away from home, feeding his swinish nature with less satisfaction than the filthiest brute. It is natural and complimentary for a sow to wallow in the mire, but for a being created in the image of God to "walk after the flesh," is abnormal and suicidal.—The first question of the New Testament is, "*Where is He?*" Matt. 2: 2. This is the New Man, the better Adam, the conqueror of sin and death, who was dead and is alive forevermore, who carries at his golden girdle the keys of Hades and the last enemy, who openeth and no man shutteth, and shutteth and no man openeth, whose Being is absolute Perfection. His first "verily, verily" includes both these primary questions, and declares that henceforth Heaven is open, God is reconciled, man can return home and rest in his Father's embrace, and be co-heir with Emmanuel of the exhaustless wealth of the All-possessor. The question which God puts to man reveals his apostasy; that the bond of perfectness uniting him to God is broken, that he is self-centered and hellward bound. The "*where*" in God's interrogation also includes the *what*. Alienation and distance mean orphanage and destitution and misery. "*Where* art thou?" is an awful question, yet the simple fact that it is put carries with it the yearning love of the maltreated Father of mercies, and has hidden in it all the wealth of redemption. The question of the Magi unlocks all the riches of God's purposes and all the love of his heart, and is the glorious complement of the stunning question in Eden. "Where art thou?" means separation from the Source of life and peace, slavery to the devil, and the horror of the Divine displeasure. "Where is He?" means Emmanuel, God with us, the healing of the fatal breach, the opening of the bosom of Eternal Love, and the welcome of the outcast to his forfeited estate. The first double Amen of Jesus is an epitome of the fall and the restoration, a linking of Eden and Gethsemane. Had not Heaven been shut by sin, there had been no need of a Divine Incarnation to open it. Plucking forbidden fruit is a dreadful crime, for it means insulting God, and believing the devil in preference to Jehovah, and

necessitating the Eternal to clothe Himself in flesh, lie swaddled in a manger, and hang upon the cross expiring in agony and ignominy. So horrible a thing is sin, that a single infraction takes the co-eternal Son out of the bosom of the Father and nails him to a wrath-blasted tree, a curse and an object of public derision. If we lose God's life we are unfit for God's fellowship, and to restore both, God and man must meet in one Person, and become the "Way, the Truth, the Life." Whoever "apprehends that for which also he is apprehended of Christ Jesus," sees Heaven opened, and the old Bethel-dream fulfilled.

The stupendous fact of an open heaven stands at the threshold of the Gospel. It demands Christ's first "verily, verily." Were it not for this great primal truth, we would have nothing to preach but a Gospel of despair. Man is damned, and he knows it, however much he strives to hide the dreadful fact from himself. The sinner's very laugh betrays his lost condition. Some would-be-Christians had better think of this when they feel their risibilities rise. Even preachers sometimes advertise their carnality by their laugh. We were made to laugh, and laugh all the elect will by-and-by; but in this life much of the Divine laughter is through sighs and tears. God himself laughs. Ps. 2: 4.—Nothing is more inopportune, shocking, and amazing than the laugh of a soul on whom rests the wrath of God, and who carries in heart and forehead the seal of hell. Afar off, unseen but heard, we discern in the sinner's low, boisterous joy the fact of his separation from God, and his degradation to the world, the flesh, and the devil. When the Heaven, opened in Jesus, also opens to and in us, we see our real self for the first time, and the sight is appalling indeed. Such a soul need not be told that he is lost, God-accursed, sin-fettered, devil-claimed, or that he must humble himself into the very ashes of self-abasement, to "crucify the flesh, with the affections and lusts," to forsake the world and fight the devil with all the desperation inspired by the pressure of eternal issues. The open heaven of the Incarnation opens our deepest inner being, makes sin exceeding sinful, reveals God in his awful majesty and holiness, lays bare the blackness of hell, and the blacker blackness of hell's Prince, and the outer darkness of the inner abyss of corruption and woe.

Heaven was unveiled to the Godman in baptism, because there He fully came to his self-consciousness as God made flesh, and fully consecrated himself to his work as Redeemer of humanity. At twelve years of age he had a strong intimation of his nature and mission, and longed to be about his Father's business. No doubt as a mere child, when he yet played with other children in the streets of Nazareth, he felt "stirrings of Divinity within." But it was in his liquid burial, when he unreservedly committed himself to the sublime object of his incarnation, that the first audible recognition of his Sonship was vouchsafed to him. He was the Son from the beginning, but he had to reach a certain stage of self-recognition before the Heavens opened, and announced his qualification for the Messiahship. So it always is. Christian water-baptism is infinitely more than water. A Christless triple dip, even when administered by the holiest hands that were ever laid on applicant, will not avail.—This is the sad mistake that some of our evangelist brethren perpetrate. Some are over anxious for large additions to the church, and rather than dismiss their work without a net full of fishes, they will drag through the shallows instead of "launching out into the deep." Superficial conversions are the fruit of emotional clap-trap, so much in vogue with a large part of Christendom, and so assiduously practiced by not a few of our own preachers. When Jesus went into Jordan He was Emmanuel, and this drew back the curtain of the sky, opened heaven, and called forth the voice of God. He was the Door, and therefore to him as well as in him was heaven opened. To be baptized as Jesus was, is to see what he saw, hear what he heard, although we may have great light and a high and glorious vision before. "Baptized into his death," "planted in the likeness of his death." I take this to be one of the most wonderful passages in the New Testament. It is a small matter to be in the likeness of his burial, in a merely external way. But to be baptized in the likeness of his *death*—this is to be Christed indeed. No wonder that Heaven opened to Christ in Jordan, and that a like experience is vouchsafed those who are with Him in the fullness of their self-sacrifice and consecration. Water is the symbolical door to the visible kingdom of God, while Jesus is *the* Door, and no less the Kingdom. There is an inbirth no less than an outbirth, and when Christ is both, baptism is Christian. The two are complemental. A Christ of pure Divinity is no Redeemer, but a consuming fire. A Christ of pure humanity is impotent to effect our salvation; the test of Gethsemane and Golgotha would destroy him. God and man must coalesce, and the Person so constituted must do all that is possible to man in the fulfilling of the law, and all that is possible to God in man in atoning for its violation. Water and Spirit are needed to the double birth that inducts into the double Kingdom.

The first "verily, verily" of Christ deals with a radical work, leaving nothing in God or man, or devil, or sin untouched. It declares the tremendous significance of the Incarnation with all its antecedents, concomitants, and consequents. The startling question of Nathanael, "Whence knowest thou me?" merges into the thrilling confession of Hagar, "Thou God seest me." Gen. 16: 13.—The prophetic dream-apocalypse of the fugitive patriarch at Bethel unfolds in the heaven-opening, God-revealing Christ with overpowering reality. The mystic ladder stretches from earth to Heaven, and on it the God-and-man-serving angels descend and ascend. What Jacob saw in vision as far future, is in Christ a glorious, waking fact. "The temple of God is opened in Heaven, and there is seen the ark of his Testament," and the Divinely-sensed soul is greeted with the most wonderful exhibitions of the Divine presence and character—"lightnings, voices, thunderings, earthquake, and great hail." Rev. 11:19. When Heaven opens in the full revelation of God in Emmanuel, Sinai is forgotten in the greater glory and marvel and terror and grace of the Manger and the Cross. Among the "voices" that come down along that telegraphic ladder is this, "I am the Lord God, behold, I am with thee, and will keep thee in all places whither thou goest, I will not leave thee, until I have done that which I have spoken to thee of." Gen. 28: 13, 15. Philip. 1: 6.—And with the subdued terror of Jacob, and the radiant, open-hearted amazement of Nathanael, we will be constrained to say, "Surely, the Lord is in this place and I knew it not: this is none other but the house of God, and this is the Gate of Heaven." The sin-bolted Eden has been unlocked at great cost, the sacrifice unto death of God's only-begotten and well-beloved, and we are not only to gaze through the open door into "the glory that excelleth," but to enter, and be with God and like God, and see Him as he is, and share his exaltation and rapture forever.—God is the proper home of man, and where God is, there is Heaven and to see Jesus is to look into the heart of God. "Marvel not that I said unto you, ye *must* be *born again*," "born of God," born into God. "Behold I have set before thee an open door, and no man can shut it." Rev. 3: 8.

Who will enter?
Eternity will answer.

THE PRAYER OF FAITH.

BY EFFIE ASHBAUGH.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22.

"And the prayer of faith shall save the sick, and the Lord shall raise him up." Jas. 5: 15.

Why were these words written? Were they for those only who lived at the time they were written? Surely not. They certainly have the same meaning in this nineteenth century that they had at that time. While I believe that "God reaches us good things by our own hands," I also know that we receive numbers of blessings that no effort of our own, except the prayer of faith, can bring us. Jas. 1: 5. Read the eleventh chapter of Hebrews, and note some of the results of faith. "Women received their dead raised to life again." Could anything short of the faith taught by Christ, Matt. 17: 20, Mark 11: 22, 24, Luke 17: 5, 6, and many other places, raise the dead? Jas. 5: 17, 18.

Elias, a man subject to like passions as we are, prayed earnestly that it might not rain. Did he not have faith? Yea, verily. Otherwise his prayer would never have been answered. For what other effort could he have put forth that would have availed anything? Some persons seem to think it impossible for us to have faith like that of Elias, and like that faith that Christ taught his disciples. Why do they think so? Is there anything in the Scriptures to lead them to think so?—Certainly not. Were not Elias and those oth-

ers who received such answers to prayer, flesh and blood, and subject to like passions as we are?

Did not they have temptations like we? Did not that "sin that doth so easily beset us" (unbelief) trouble them as it does us? Was God's rich love and grace any more freely or lovingly bestowed then, than on his humble, trusting followers now? No, God is unchangeable.

"But without faith it is impossible to please him." Then if we expect to have our prayers heard and answered, we must become as little children, not only in humility and obedience, but also in child-like trust in our loving, heavenly Father. Jno. 14: 12. "Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also: and greater works than these shall he do; because I go unto my Father." Now, without help from God we can do nothing. How are we to get help? Through the effectual, fervent prayer of faith. What the world needs is earnest, praying, believing Christians. A consistent, lowly follower of Jesus preaches a more powerful and effective sermon by his life and example, than man can ever preach in words from a pulpit. Our faith shining through all our actions is what convinces and converts the skeptic and the infidel.

"Then let us be careful for nothing, but in everything by prayer and supplication, with thanksgiving let our requests be made known unto God." And then we have the promise of that blessed peace of God that passeth all understanding. Sometimes we may feel that we know not what we should pray for.—"But he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for us." I have often asked why it is that many professed followers of Jesus are inclined to murmur about too much rain instead of asking the Lord to withhold the rain, as did Elias, and in time of drought asking him to send rain.

Some will say, I do not believe that the Lord answers such prayers as that now. Ah, there's the trouble. You do not *believe*, and of course he will not answer. Jesus said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." I believe he meant temporal as well as spiritual things, when he said, all things. I believe it is right for us to pray for rain when we need it, and to ask God to withhold it when we have too much. Then instead of murmuring, let us trustingly bring our petitions to him who will never leave or forsake us. If our petitions are reasonable and we have faith, he will hear and answer us.

We can, however, pray for patience, wisdom, power, the Spirit of Christ, that we may at all times do those things that are pleasing in his sight. Who of us has not some dear friend or relative that is yet unconverted and with whom words of ours have no apparent effect? We can offer the prayer of faith for the healing of their souls. Ah! if we had not received blessings in answer to prayer that could not have come otherwise, then our faith might not be so strong. But we must believe. May God help us all to trust him more fully.

Girard, Ill.

SELECT NOTES.

BY J. B. LAIR.

Why do the heathen rage, and the people imagine a vain thing?

Let every worldly-minded person read 1 Jno. 2: 15–17, and, in fact, much other Scripture, and just get right into the spirit of Christ, and let the world go for what it is worth.

—If we convert ten thousand sinners, there will be ten thousand more, and when they are all converted, there will be just as many as there were before.

—We don't believe in long sermons for the reason that congregations don't want them; but it looks a little strange that people who are preparing to spend an eternity with God, and in His praise, will complain of an hour's service in this world, and that just once a week, or probably just once or twice a month, will not such persons have to *change?* Think of these things.

—If standing on street-corners and whittling store-boxes would make men Christians, there would be a great many more than there are. Add to this, smoking and chewing tobacco, spinning yarns, and an occasional sip at the tippling-bowl, and make them conditions of salvation, and the "narrow way" would have to be enlarged to accommodate the rushing crowd. So much for the men.—And if gossiping and promenading and following all the vain and foolish fashions of the world, were Christian graces, the great mass of the women would be so pure that the judgment would sit in vain so far as they would be concerned.

—It is not the fault of the Gospel of Christ that religion is declining.

—And now the consolidated paper is before us. Its name is appropriate, its make-up commendable, and its size—well, large enough for the price, but I am of the opinion that one paper the size of the Messenger is not sufficient to give all the news and writings of the Brotherhood; for that reason, I was not so favorable to a consolidation; but if the patronage will warrant, the publishers will doubtless enlarge to the required size, to give all the productions of the church. I do not want to be understood as already demanding an enlargement of the paper, for I am aware that it would require a greater patronage than it will be likely to get, before it can be materially enlarged, without an increased price, and that would militate against its circulation, as many people are opposed to paying what they term "big prices" for papers, and yet don't mind paying ten cents for a cigar, and smoke it up in a few minutes—just about what they would want to pay for a *good, readable paper a whole year*—saying nothing about innumerable, unnecessary unmentionables. I have digressed; but we shall expect of the publishers just such a paper, in price and size, as the patronage will warrant, and no more.

Now I do not wish to turn dictater, nor say anything that might be the editors' business to say; but I beg leave to say a few words to the contributors, and here it is. If you have not time to write a short article, just wait until you can get time before you write; for a whole-page article with less *points* than columns is enough to put anybody to sleep these warm days. If you have time to write a two column article, don't send it away just yet—but wait until you get time to reduce it to one column; and then wait a little longer—perhaps you can find spare time enough to get all the points in just space enough to make exactly half a column, and *then* send it away, then we will have a good, readable paper indeed.

Now, you may think that I can tell a little better how to do, than I do myself;—well, it is your liberty to think just as you please.

—And now about that little mistake of mine. I believe I was the first one to make public the idea of publishing the Revised Minutes and putting them in the hands of all the churches—so to speak—but I had never, as yet, conceived the idea of a free distribution of them. But I still think that every church ought to have them and study them, and every delegate be prepared to vote intelligently upon them.

And as to the Mandatory Decision, you may call it "modified" if you please,—it is enough to know that the term mandatory is stricken out, and "rule" substituted, so the idea of *law* is destroyed, and that is what the hue and cry was about.

—There are many people in the world, who if they get to heaven at all, will get there in a way of their own making; for, in their way of thinking, there is no way right but their own—Christ's teachings to the contrary notwithstanding.

—It is not the mission of the Church to crowd its aisles and pews, as the manner of some is, but to present the pure, simple truth of God's Word,—this is what humanity is waiting for.

"Let every one that nameth the name of Christ depart from iniquity."—*Bible.*

Andrews, Ind.

FROM ENOCH EBY.

Accompanied by my wife, I left my home at Lena, Ill., May 10, *en route* for Bismarck Grove, Kansas, where I enjoyed one of the best Annual Meetings I ever attended. After the close of the meeting, in company with my oldest son, Bro. J. D. Trostle, of Maryland, and numerous other co-laborers of Northern Illinois and Iowa, we accepted the kind offer of the A. T. & S. F. R. R. company to visit Hutchinson, Reno Co., about one hundred and seventy-three miles south-west of Lawrence. After enjoying a Feast with the members at and around Nickerson, some of our company left for home, others for Abilene, while wife and I went to Peabody where we enjoyed another Feast. From there we went to Newton, Harvey Co., where we held some meetings with the few members and friends at that place. We also preached

the Baptist church in the town of Newton. e congregation was very large; many were t able to find room in the house. We re-ned to Lawrence, then went to Topeka, ere we stopped over night with some of my fe's friends. The next day, visited my fe's brother, Henry Lauver, in Miami Co. ere I held a few meetings, then returned to wrence in company with Bro. Geo. Meyers, o met a part of the Committee of Arrange-nts to make a final settlement of the financ-of the late A. M. Bro. M. M. Eshelman eached in Lawrence the same evening.—ere we spent one day visiting the manufac-ring establishments, where much of the art d wisdom of man may be seen.

The most interesting was the State Univer-ty, where the wisdom and skill of man is t to shame and silence by the handiwork God, as exhibited in the thousands of spec-nens in which his Divine hand is clearly own and demonstrated, as much so as in e starry heavens. Especially did we see is in the working of the silk-worm, manu-acturing its silk, and encasing itself (after eing fed a few weeks on osage orange aves) in its comfortable cocoon. Mulberry aves are preferable for feeding them, but hen not obtainable, osage orange leaves are sed. In the Spring, we see the lowly little orm come from its cell a beautiful butterfly.

To us, this is a striking resemblance to the esurrection of the saints. Here the great nd wise men must stop and look on with ut-er astonisment and confusion, and can only ay: "Great and marvelous are thy works, O ord God Almighty; in wisdom thou hast ade them all."

Especially would we invite the belle, in her ilk attire, strutting along the streets, like he vain peacock, walking and mincing as she oes, to go to the worm, and learn a lesson, nd be wise and humble; and often sing,

"How proud we are, how fond to show
Our clothes, and call them rich and new;
When the poor sheep and silk-worm wore
That very clothing long before.

The tulip and the butterfly
Appear in gayer coats than I;
Let me be dressed fine as I will,
Flies, worms, and flowers exceed me still."

We had one meeting in Lawrence in the vening; next day, took our leave for the ome of our son, L. H. Eby, near Sabetha, emaha Co., where we enjoyed the (so-call-d) dedicatory services in the Brethren's new eeting-house at Sabetha. In consequence f the heaviest rain-fall and flood ever known n this country on Saturday night and Sunday orning, the services were held at 3 P. M., nstead of 10 A. M. The attendance was not o large as was expected, on account of bridg-s being washed away; much damage was one, miles of railroad being washed out, tel-graph poles broken down, so that mail and elegraph communications were cut off for everal days. Some eighteen persons are re-orted drowned in this county.

I hope the consolidation of our church pa-ers will prove a blessing to the church, in romoting her peace and unity as well as rosperity. The GOSPEL MESSENGER paid its first visit to us a few days ago; hope it will give general satisfaction, and that there will be a general effort to increase its circulation. My address, until further notice, will be, Sabetha, Kan.

SHALL WE KNOW EACH OTHER?

THE minister of a fashionable church once preached a beautiful sermon on this subject. He drew the picture of a very beautiful heaven. We would walk in sunlit groves, by the music of waterfalls, and gaze out on the amaranthine fields. "And then, too, we shall know each other there," said the minister, and then added, "there'll be no strangers in the New Jerusalem; we'll all be friends."

"Beautiful!" said Deacon Sham, as he trotted down the aisle.

"A lovely sermon!" said Miss Simkins, as she put her bonny hand into the minister's. She was stopped by a poor mechanic, who came up and addressed the preacher:

"Mr. ——, I am glad we shall recognize each other there. It will be a great change, though—for I have attended your church for over four years, and none of the members of this society have recognized me yet. But we shall know each other there."

A SUGGESTIVE THOUGHT.

SUPPOSE it were possible to convert all the men in a single place, and leave the women just as they were, I believe that in the second generation you would see little or no improvement,—the great wave of conversion would have passed over that place, and left but little trace. But suppose the reverse of this.—Suppose all the women were converted, and the men left untouched. I think I should be found right in saying that a large proportion of the second generation would be Christian men and women, and an immense and permanent improvement would be found to have taken place. How is this? Simply because God has intrusted into the hands of us women, the nursery, the house, the moral influence on, and the formation of, the character of the rising generation.—*People's Magazine.*

A STRANGE BURIAL AT MIDNIGHT.

PROF. John A. Warder, the most noted naturalist and horticulturist in the United States, who died on last Friday, at North Bend, Ind., was buried in Spring Grove Cemetery, in Cincinnati, at 3 o'clock this morning. Attending the funeral were features of a decidedly sensational character. The two sons of the deceased attempted to have made for their father a slat coffin so that the earth would come in contact with the body directly and cause it to decay immediately. The undertaker refused to make such a coffin, and then the commonest kind of a coffin, such as paupers are buried in, was used. The sons wanted the burial performed at midnight, and they had it as near that unseasonable hour as they could under the circumstances. The coffin was hauled to the cemetery in a wagon and nobody but the two sons and the undertaker attended the burial. They rode in the same wagon that conveyed the corpse. No services of any kind were held, and the noble gentleman was dumped into the ground as though he had died of small-pox instead of old age. Members of societies to which Prof. Warder belonged are exceedingly indignant at not being notified of the burial—*Ex.*

This is the result of the absence of religion. Men may stand in the very front ranks among their fellow-men, yet when they come to die they are treated like brutes. This is the very conduct to which infidelity will lead.

THE POPULAR SCIENCE MONTHLY FOR AUGUST, 1883.

THE August "*Popular Science Monthly*" is the most vigorous and brilliant of the year. Its most important article is the last, and it is likely to cause considerable excitement among the holders of telephone stock. It is notorious that the most unblushing and inconsiderate monopoly in the history of patent-right extortion is the Bell Telephone Company. They say to the public: "We hold the patents of a new art; we have patented talking through a wire, and the courts pronounce our patents valid; now help yourselves!" But, if the statements in this article are true, the whole claim is now exploded, and nothing remains for the courts but to reverse their decisions, and make the telephone free to the world. The art of talking through a wire was invented first, not by Bell, but by Reis, of Germany, who devised every one of the contrivances now used, in their essential principle and working effect. He designed it for a talking telephone; he and many others talked through a wire by the aid of electricity, and his machines will now do the same thing, while his inventions are long anterior to Bell's patents. Prof. Sylvans P. Thompson has gathered all the proofs of the case, making a volume of the life and inventive researches of Prof. Reis, and Dr. William F. Channing, of Providence, has summarized the work for this number of "*The Popular Science Monthly*," with illustrations of the apparatus and explanations of its performance that forever settle the question as to who is to have the honor of priority in these brilliant inventions, and demonstrate that this art should be opened to unrestricted public use.

New York: D. Appleton & Company; 50 cents per number, $5 per year.

THE BABY'S IDEA.

A YOUNG mother while dressing a very young child said in rather an impatient tone, "You are such a queer-shaped lump of a thing it is impossible to make anything fit you."—The lips of the child quivered, and looking up with tears in its eyes, it said in a deprecating tone, "God made me." The mother was rebuked, and the little "lump" was kissed a dozen times.

REMEMBER, you are not a tree that can live or stand alone. You are only a branch. And it is only while you abide in Christ as the branch in the vine that you will flourish, or even live.

WESLEY ON DRESS.

"Whose adorning let it not be that outward adorning of wearing of gold, or putting on of apparel."—1 Peter 3: 3.

What harm can there be in the wearing of gold, or silver, or precious stones; or any other of those beautiful things, with which God has so amply provided us? May we not apply to this what Paul has observed on other occasions, that "every creature of God is good, and nothing to be rejected?"

It is certain, that many who sincerly fear God have cordially embraced this opinion.

And their practice is suitable thereto; they make no scruple of conformity to the world; putting on, as often as occasion offers, either pearls, or gold, or costly apparel.

And indeed they are not well pleased with those who think it their duty to reject them; the using of which they apprehend to be one branch of Christian liberty. Yea, some have gone considerably further; even so far as to make a point to bring those who had refrained from them for some time, to make use of them again; assuring them that it was mere superstition to think there was harm in them. It is, therefore, certainly worth our while to consider this matter thoroughly; seriously to inquire whether there is any harm in the putting on of gold, or jewelry, or costly apparel?

You know in your hearts, it is with a view to be admired that you thus adorn yourselves; and you would not be at the pains, were none to see you but God and his holy angels.

Now, the more you indulge in the foolish desire, the more it grows upon you. You have vanity enough by nature; but by thus indulging it, you increase it a hundredfold. Oh, stop! Aim at pleasing God alone, and all these ornaments will drop off.

The wearing of costly apparel is directly opposite to being adorned with good works.

Nothing can be more evident than this; for the more you lay out on your own apparel, the less you have left to clothe the naked, to feed the hungry, to lodge the strangers, to relieve those that are sick and in prison, and to lessen the numberless afflictions to which we are exposed in this vale of tears. If you could be as humble as when you choose plain apparel(which I flatly deny); yet you could not be as beneficent, as plenteous in good works. Every shilling which you save from your own apparel, you may expend in clothing the naked, and relieving the various necessities of the poor, whom "ye have always with you." Therefore, every shilling which you needlessly spend on your apparel, is, in effect stolen from God and the poor! And how many precious opportunities of doing good have you defrauded yourself of! How often have you disabled yourself from doing good, by purchasing what you did not want! For what end did you want these ornaments? To please God? No!—but to please your own fancy, or to gain the admiration and applause of those that were no wiser than yonrself. How much good might you have done with that money? And what an irreparable loss have you sustained by not doing it, if it be true that the day is at hand, when "every man shall receive his own reward according to his own labor?"

I pray you, consider this well. Perhaps you have not seen it in this light before. When you are laying out the money in costly apparel which you could otherwise have spared for the poor, you thereby deprive them of what God, the proprietor of all, had lodged in your hands for their use. If so, what you put upon yourself, you are in effect tearing from the back of the naked; as the costly and delicate food you eat, you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of his Gospel, stay your hand! Do not throw this money away. Do not lay out on nothing, yea, worse than nothing, what may clothe your poor, naked, shivering, fellow-creatures.

Many years ago, when I was at Oxford, in a cold winter's day, a young maid, (one of those we kept at school) called upon me. I said, "You seem half-starved. Have you nothing to cover you but that thin gown?" She said, "Sir, this is all I have." I put my hand in my pocket, but found I had scarce any money left, having just paid away what I had. It immediately struck me. "Will thy master say, 'Well done, good and faithful steward? Thou has adorned thy walls with the money which might have screened this poor creature from the cold.' " O justice! O mercy! are not these pictures the blood of of this poor maid? See thy expensive apparel in the same light; thy gown, hat, headdress!

Everything about thee which cost more than Christian duty required thee to lay out, is the blood of the poor! Oh! be wise for the the time to come. Be more merciful. More faithful to God and man. More abundantly clad (like men and women professing godliness) *with good works*. I conjure you all who have any regard for me, before I go hence, that I have not labored, even in this respect, in vain for near half a century.

Let me see before I die, a Methodist congregation, fully as plain dressed as a Quaker congregation. Only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me, and your own souls. I pray let there be no costly silks, among you, how grave soever they may be. Let not any of you who are rich in this world, endeavor to excuse yourself from this by talking nonsense.

It is stark, staring nonsense to say, "Oh, I can *afford* this or that!" If you have regard to common sense, let that silly word never come into your mouth. No man living can *afford* to waste any part of what God has committed ot his trust. None can *afford* to throw away any part of that food and raiment into the sea, which was lodged with him on purpose to feed the hungry and clothe the naked. And it is far worse than simple waste, to spend any part of it in gay or costly apparel.

For this is no less than to turn wholesome food into deadly poison. It is giving so much money to poison both yourself and others, as far as your example spreads, with pride, vanity, anger, lust, love of the world, and a thousand "foolish and hurtful desires," which tend to "pierce them through with many sorrows." O God, arise and maintain thy own cause! Let not men and devils any longer put out our eyes, and lead us blind-fold into the pit of destruction!—*Wesley's Sermons.*

ONWARD, EVER ONWARD.

BY WEALTHY A. CLARKE.

THIS is an age of progression. Rapid developments are being made in art, in science, in literature, and yet "Onward" is the battle-cry that resounds through the vast universe. The tiny rivulet as it rattles over the pebbles through the green meadows does not stop to rest in the sunshine, but hurries onward until it reaches the mighty ocean.

The student is not satisfied with his few intellectual attainments. He is continually looking forward. His mind is engaged in the great subjects, which enlarge and expand his reservoir of thought; the midnight oil is consumed that he may make progress in the acquisition of useful knowledge. "Onward, ever onward" is his motto. The individual, as he enters upon the Christian life, feels that he has been raised from the "miry clay"—has emerged from darkness to light, but there are greater achievements to be made. The light in the future shines with much greater brilliancy, and it is his desire to rest in the golden beams reflected therefrom. With an eye of faith he penetrates the darkness, and intensely longs for the hour when he may enjoy the glory of the light beyond. In his anxiety to reach the blissful state, he must realize the mournful truth that there is no royal road to the light, or to anything grand and glorious; but by laboring constantly, by making onward strides, by setting his mark high, and making every effort in his power to reach it, he will finally gain the desired haven, and bask in the radiant sunlight, which reflects from a life of faithful adherence to right.

"Onward, ever onward," should be the motto of all who desire to make their lives useful and sublime. There is nothing gained by standing still. The quiet water becomes a stagnant pool, while the active, running stream is fresh and pure. Life is a journey, an onward march from the cradle to the grave. Those who are satisfied with their present attainments will make but little progress in the world, and their usefulness is, in a measure, retarded. There is a grand future, and in order to be prepared for its responsibilities, the present must be a scene of preparation—a continual striving, and advancing and progressing in those things which make life important. Onward to greater achievements and grander results. Such is the longing desire of all earnest lives. When the great work of life is ended, and the obscure problems all solved, how sweet to feel, as nearing the shores of eternity, that the propelling power all along the mysterious and difficult way was, "onward, ever onward!"

"Grow in grace," is progression. In language unmistakable the mind is impressed with the thought that in order to attain to Christian perfection there must be a constant advancement. Little by little, the evil disposition is curbed, and the carnal nature subdued. We cannot attain to perfection in a day or hour, but 'onward to duty' overcomes the difficulties and master efforts remove the obstacles. It requires a life-time of faithful warfare before the result is achieved, and the portals of heaven gained. The crown is not in the beginning of the journey, nor the middle, but at the end.

"The heights of great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

LOVE.

BY ISAAC C. JOHNSON.

"By this shall all men know that ye are my disciples, if ye have love one for another. John 13: 35.

Love is the basis of true knowledge and right doing. Without love, religion degenerates to doctrines and theories that are unprofitable. What is even morality without love? And what is religion without love? They are as a building without a foundation.

If charity means love, we can see its great importance by referring to 1 Cor. 13. Peter says: "See that ye love one another with a pure heart fervently." 1 Pet. 1: 22. Even conjugal love is strong, as is well-known to all who have experienced its power. Even the common love between friends closes the eyes to faults, and the mouth, that it utters no slander against a friend. How much greater then is the "brotherly love," that all Christians should possess, which is love from the Father! And how much deeper, sincere, and effectual are its workings!

It is said, we should love our enemies; to some, this seems hard to do. And while we are to love them, yet I feel that we are not to love them as we are to love the Brethren. And right here I will add that this thing of talking so much against members and the church, is no characteristic of true love.

It is no use to condemn the Pharisees, that have been in their graves 1800 years; when the same thing besets us all; we all try to get away from the center, and dwell contented on the circumference. We are satisfied to take the flowers without the root to them, and stick them into our little gardens, when, of course, they shortly die. People may try to cultivate virtue without religion, and to acquire correct ideas of moral and spiritual truths, they may temporarily and partially succeed, but the one will be a yoke of bondage, and the other a barren theory. If you have that firm foundation laid in the soul, then the knowledge and the practice will be built on God's own plan as near as the carnal nature is able to go. But if not, the higher you build the temple, and the more aspiring are its cloud-pointing pinnacles, the more certain will be its toppling over some day, and the more awful will be the ruin when it comes. Where there is no love, there is neither light, nor heat, in the soul, and the knowledge is a field of barren notions, and the so-called religion is a soul-destructive self-righteousness. We are informed, if we break one of the least of the commandments, we are guilty of the whole, if so, what will be the consequence, if we break this greatest, which is to love one another?

Somerset, Pa.

TO ELDERS AND MINISTERS OF THE GOSPEL.

BY JOSEPH JOHN.

How beautiful and acceptable with God it is when the elders and ministers of a church stand united in principle and the unity of the Spirit! Take notice where such is the case; what a thirsting and hungering there will be among the members of that church, to assemble with their beloved elders and ministers in the worship of God, and the result will be, many souls added to the fold.

They read the Word of God alike; they do alike, they preach alike. The world will take notice of this, and will be impressed to say, "Those plain, good people truly are God's chosen people. See how they love each other; how kindly they speak to each other and to all men they meet with, because they have banished that evil spirit whose name is Hatred, Evil Surmisings, Jealousy, etc.

Then please notice a church where the elders and speakers are not united, and do not work together harmoniously. Let the elders and ministers be at variance. They dispute; they quarrel; they disagree in sentiment; they speak forth evil insinuations; give way to jealousy, and envy the lot of each other.

Will it stop here? No; but it passes right from their lips, with lightning speed, to the hearts of their influenced friends and brethren. Next, the laity will take part in it. The power is now running so high that the good with the bad grains will be carried overboard into the lake of sin. Next, the world gets hold of it, and will say, we are just as good Christians as those plain professors are.

They will not come to hear the brethren preach. The result will be, no additions; members grow cold, stay away from meeting; some unite with other denominations; others fall back into the beggarly elements of the world, and there perish; hence, a ruined church. Who is to blame for all this loss?

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? This commandment have we from him, that he who loveth God, loveth his brother also." 1 Jno. 4: 20, 21.

Hosannah to Jesus, O how I love peace!
My heart from ill feelings and hatred release;
Omnipotent Father, in mansions above,
I wish to know nothing but heavenly love.

Roann, Ind.

Lord Houghton, when asked why he did not visit the United States, replied: "I am afraid to go, because I might never want to come home again."

Fallen Asleep.

"Blessed are the dead which die in the Lord."

GATES.—In the Hopewell church, Bedford Co., Pa., July 6, Mrs. Belle Gates, aged 22 years, 4 months and 15 days.

The subject of this notice, like many others, neglected the one thing needful until on her dying bed, when she sent for the elders and expressed a willingness to be baptized. She was amiable and respected by all who knew her. She leaves a sorrowing husband and many friends to mourn her departure, but we trust their loss is her eternal gain. Funeral discourse by David S. Clapper, from Deut. 32: 29.

COGAN.—In the same church, July 7, Maria E. Cogan, daughter of Bro. Wm. and sister Leah Cogan, aged 11 months. Funeral discouse by Bro. John Rush, from Isa. 40: 6-8. Bettie Keller.

MYERS.—In the Waddam's Grove church, Ill., June 14, at the residence of her brother-in-law, W. K. Moore, sister Lizzie B. Myers, youngest daughter of Eld. Isaac Myers, dec'd., of Buffalo Valley church, Union Co., Pa., aged 38 years and 15 days.

Sister Lizzie died of consumption. Two years ago, while at Ashland, O., at the A. M., she took cold, and began to decline in health. One year ago, she went to Colorado for her health; was in the Hygienic Home five months; afterwards in a private house with Bro. G. W. Fesler, but continued to get worse, until she was not able to come back without assistance. Her brother-in-law brought her to his home in Illinois, where she had her home. She called the elders and was anointed by brethren Knisely and Rupert, of Ind., before she started for her home in Illinois, where she died.

She was much devoted to the church, and took a deep interest in all its affairs; was an active worker in Sabbath-school, and a ready helper to the needy. Was loved by all who knew her. We trust our loss is her great gain. W. K. Moore.

BAKER.—In the Lower Cumberland church, June 25, John, son of Christian Baker, aged 39 years, 3 months and 19 days. Funeral services by Eld. J. A. Sell, from Ps. 103.

GERHART.—In the Allison church, Lawrence Co., Ill., March 9, Bro. Basil Gerhart, aged 73 years, 5 months and 13 days. Cause of death, throat and lung disease, attended with dropsical affection.

Deceased was born Sept. 26, 1809, near Baltimore, Maryland. His father, Jacob Gerhart, having died when Basil, the youngest child, was two years old, the widow Gerhart and her four children (three sons and one daughter) emigrated to Ohio, settling at Dayton about the year 1830. Basil was married to Catharine, daughter of Eld. Moses Shoup, in 1839. They removed to Whitley Co., Ind., in 1844. Basil and Catharine united with the church in 1864, while on a visit to Ohio, being baptized by Nicholas Brubaker. Removed to Lawrence Co., Ill., March, 1869, where the family still reside.

Eleven children were born to him; eight still living, five having united with the church, and hope to meet father in heaven. According to the faith and request of the family, he was anointed with oil in the name of the Lord. Funeral services by Eld. Menno Stouffer, of Cerro Gordo, Ill., from Rev. 14: 13.

GERHART.—In the same congregation, April 21, of malarial fever, Menno, infant son of Bro. B. R. and sister Amanda Gerhart, aged 1 year, 4 months and 11 days. Funeral services by the Brethren.

LOGSDON.—In Frostburgh, Alleghany Co., Md., Feb. 17, of consumption, sister Nancy C., wife of Elias Logsdon, and daughter of Christian and Annie Blocher, aged 45 years, 7 months and 4 days. We feel assured that our loss is her eternal gain. Her Bible was her guide in life. Funeral services July 8, by Eld. Silas Hoover, of Somerset, at Mt. Zion M. E. church, 6 miles west of Frostburgh, at 10: 30 A. M.

Nathaniel Nerrill.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

Agents Wanted in every locality to gather subscribers. Sample copies and agents' outfit free.

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BRETHREN'S PUBLISHING CO., MT. MORRIS, OGLE CO., ILL.
BRETHREN'S PUBLISHING CO., BOX 50, HUNTINGDON, PA.

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Mt. Morris, Ill., - - - - July 24, 1883.

Two were recently added to the church at Waddam's Grove, Ill.

ON Sunday, July 15, two united with the Honey Creek church, Nodaway Co., Mo.

FATHER Bechet, a French Catholic missionary, has been beheaded by the Anamites.

WE are very thankful for the many encouraging letters we are receiving at this time.

ELDERS and ministers will do well to heed what Bro. Joseph John has to say to them this week.

IF you have a free-will offering to send to Bro. Hope and family, forward it to this office at once.

IN the Sherbro district of West Africa, fifty persons were recently roasted alive for witchcraft.

WE regret that the messenger is late this week. We cannot remedy it till we get our new press up.

THE Teacher's Institute is in Session at the College this week. About forty teachers are in attendance.

UNTIL further notice Bro. Enoch Eby's address will be Sabetha, Kansas. He has not yet fully decided about going to the Pacific coast.

TEN thousand cigar makers have struck in New York. Now let all the smokers in America strike for ten years, and we will have peace.

BRO. Peter Wingert, of Miami Co., Kansas, gave us a short call last week. He moved to that State when it was yet a Territory, and still thinks there is no place like Kansas.

BRO. S. M. Eshelman, formerly mailing clerk on the *Brethren at Work* several years, has taken charge of the mailing department in the MESSENGER office. He is giving the entire list an overhauling, and will soon have it in excellent condition.

BRO. Evans desires all his correspondents to put Box 213 on the letters they address to him at Frederick, Brown Co., Dak., as there is another James Evans who lives there.

WE are now ready to receive orders for the Revised Minutes, price 20 cents per copy, or $2.00 per dozen. Those desiring the work, will please send in their orders immediately.

ALL of our people should work for more real piety in the church, and a higher grade of Christianity than is now found in the world. For this kind of work we have a large field before us.

A NEW post-office has been established at the Hygienic Home in Colorado,. All persons addressing J. S. Flory or the Hygienic Home Company, will address: Hygiene, Boulder Co., Colorado.

THOSE who wish to subscribe for the MESSENGER from now till Jan. 1st, 1885, can do so, by sending $2.00. We mention this for the benefit of those who find it inconvenient to send small change.

THE editoral item on page 24, in No 27, from J. C. Johnson, Meyersdale, Pa., should be J. C. Johnson, Middle Creek, Pa. We failed to understand the import of his letter. Will try and do better next time.

BRO. Thos. G. Snyder writes that their new meeting house in Linn Co., Iowa, is under roof, and will be completed in time for dedication in September. The size of the house is 40x62, and 18 feet inside.

WHEN the brethren are assembled in their spacious meeting-houses, think of the handful in Dakota, meeting in a tent and trying to hold up the standard of the Cross. Brethren, remember them at the Throne of Grace.

We may have published Wesley's sermon on dress before. It is however good enough to be repeated every year. If the churches could only be induced to heed his good advice, there would be more happy Christians and successful homes in the world.

☞THOSE who have been taking both papers, can either have their time on the MESSENGER extended six months, or donate the extra copy to a friend, named by them, the remainder of the year. Please inform us by card immediately what you want done. tf.

JENNY Lind is living in retirement at her beautiful home, South Kensington, London. She is 63 years old, has two married daughters, and a son in the army. She occasionally sings, and her voice retains many of the charms which aroused the admiration of the world years ago.

WE were simply surprised last week, when we were told that nearly one hundred students have already made applications for entering Mt. Morris College the coming Fall. If there are that many now enrolled, we may expect a still greater number when the time comes to open the school.

BRO. D. P. Sayler's article, this week, concerning the work of the A. M. Committee in the John A. Bowman trouble, in Tennessee will be read with considerable interest by those who attended the late A. M.

THE *Home Mirror*, published at Longmont, Colorado, has bowed itself out of existence, and its editor, J. S. Flory takes an editoral chair on the *Longmont Press*, a wide-awake weekly. He is assisted by his son W. H. Flory, proprietor and publisher. Success to the *Press*.

THE prayer-meeting here last Thursday evening was conducted by Bro. D. L. Miller, it being the last prayer-meeting that he could attend before starting to Erope. The subject was "Faithfulness to God." The meeting was a most excellent one, and many things were said that would be well for us all to heed.

WHEN we sent out our prospectus, a few weeks ago, we expected to see them return with one and two names, but they are completely overrunning our expectations. Many of them return with from six to twelve names. The efforts made by our friends to double our list are truly encouraging, and we hope to see it continue.

BRO. Michael J. Good on a card to this office says: "I am glad the papers are consolidated into one paper, and now hope to see the day when the Holy Spirit will lead our ablest and best thinking Brethren to contribute thereto, and also hope every member in the Brotherhood will have the privilege of reading the same."

AT the Annual Session of the Trustees of Mt. Morris College, last week, the following officers were elected for the ensuing year: D. L. Miller, President; S. Z. Sharp, Vice President; D. L. Miller, Secretary; M. S. Newcomer, Treasurer. During Bro. Miller's absence in Europe, his place in the school will be filled by competent workers.

WE owe an apology to our readers for the bad press-work on last issue. The press we now have is not sufficient for the amount of printing required here, hence the Company has just purchased a large, first-class, Potter Cylinder, capable of printing 1,500 papers an hour. It will require about two weeks to get the press here and put it up ready for work. After that our readers may look for a much better printed paper, coming out fully on time.

THE Sunday-school *Times* says: If a superintendent really wants order and quiet in his school as a preliminary to beginning the exercises, he can have it without fail. He need do nothing more than to take his place in the desk and—wait. If he will not begin until there is quiet, he will have quiet before he begins. But if he enters into a competiton with the school, to see which can make the most noise, with bell or voice, the majority will be pretty sure to win.

To-day, July 24th, Bro. D. L. Miller and wife took leave of their many friends in Mt. Morris, and started on their trip to Europe. They will spend a few weeks in Pennsylvania and Maryland, and set sail at New York, at 8 A. M., August 22nd, and if all goes well, will reach Bremen, Germany, abont the first of September. They sail in the steamer Werra. They take with them the good wishes of the people of Mt. Morris, and especially of the members wherever they are known. We all unite in wishing them a safe and prosperous journey. They expect to be absent about one year. Upon his arrival in Germany, and until further notice, Bro. D. L. Miller's address will be as follows: "D. L. Miller, per Adr., Postsecretair Richard Lohmann, 57 Fehrfeld, Bremen, Germany.

Sister Effie Ashbaugh, in her well-written article on "The Prayer of Faith" this week, takes very strong grounds in favor of a faith which will produce miracles. She is not alone in this belief. Many intelligent and sincere Christians hold the same doctrine. We wish to remind them that in the days of the apostles and prophets, those who believed that way could generally succeed in having prayers answered, calling for rain, dronth, healing the sick and raising the dead, but those of like faith now, cannot obtain answers to the same kind of prayers. They claim the same kind of faith, yet cannot do the works thire faith calls for. The object of miracles, in this day, was not to benefit man temporally, as much as to demonstrate the power of God, and to establish his teachings among the people. When that was completed, miracles ceased.

FREE-WILL OFFERING FUND.

Some time ago it was stated that as Bro. Miller would likely visit Denmark while in Europe, it would be well for the members to send Bro. Hope's family a liberal contribution, and that such as wished to send a free-will offering for that purpose should forward the same to Bro. Miller at this place. A few responded to this call, and those who send in donatioi s after this, should send them to this office. The following has been received. We hope to hear from many others soon:

Julia A. Wood	$ 1 50
Francis C. Myers	1 00
A Sister from Iowa	1 00
A Brother at Polo, Ill	5 00
Jacob Mitchell	5 00
Jacob and Amanda Witmore	10 00
M. M. Eshelman	50
Judson Beckwith	1 00
Martha A. Huff	1 00

THE OPENING IN TEXAS.

We are pleased to learn that the Brethren in Cook Co., Texas, have made arrangements to hold a series of meetings the coming Fall. They have invited brethren from the North to aid them, and have raised $20.00 to help pay traveling expenses. We hope some of our ministers will heed the call, and spend at least one month preaching in that State, for by all means we ought to have a large body of members in Texas. It was suggested that Bro. Andrew Hutchison, of Centerview, Mo., should respond to the call, and in reply to that request sends us the following:

"I am glad to know that there is some prospect of a revival of the good work in that country, and if my health would permit I would at once say I would go. But I am fearful to undertake it, as I have nervous apoplexy and am therefore unfit for such long tonrs. I saw Bro. Gideon Bollinger yesterday, and I think he will go, and I feel perfectly safe in intrnsting the work to him. He lives in this congregation. He can fill the call well. I hope to see the work set on foot there again. In Cook and Grayson counties there is some very fine country, and the Brethren ought to go in and possess it."

THE ONLY INFALLIBLE STANDARD OF JUDGMENT.

There are some who think their judgment upon moral subjects and doctrinal questions is infallibly correct. And such think they do no wrong, only when they go contrary to the convictions of their own conscience. This however is a mistake. They may do wrong when acting in harmony with their conscience, as well as when acting contrary to it. While it is important that every person has a tender regard to the dictates of his own conscience, his chief concern, however, is not that he does not offend against his conscience, but that his conscience is right, and formed in strict harmony with the teaching of the Christian Scriptures. Men may sin when acting with their conscience as well as when acting against it. In the trial of our Lord, the Jews said, "We have a law and by our law he ought to die, because he made himself the Son of God." John 19: 7. "They sinned with their conscience." Pilate on the same occasion sinned against his conscience, for he evidently had misgivings in regard to the propriety of giving his consent to our Lord's death. The Apostle Paul after his conversion did not regard his own conscience as an infallible rule of right and wrong, as is evident from his language: "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified; bnt he that judgeth me is the Lord." 1 Cor. 4: 3, 4. (*Revised Version.*) The meaning of the Apostle seems to be this: With me it is a very small thing that I shonld be judged by any man's judgment, as even the judgment I pass upon myself I know is not to be the final judgment that is to decide my character and destiny. And thongh I find nothing against myself when I examine myself, as I am doing my utmost to live with a conscience void of offence toward God, and toward man, nevertheless, I know that my finding nothing against myself, will not be sufficient to justify me in the final judgment, for I with all others must be judged by the Lord, and my character be decided by him and the requirements of his Holy Law.

The Apostle's language given above has impressed us very much, and it suggested the snbject and thoughts of this article. We find people sometimes maintaining the correctness of their own opinion when they become involved in trouble, against the judgment of others, and even against the judgment of the church, with as much zeal and tenacity as if they were to decide their own case forever: It is true, such persons may be right, and we would not intimate that they are always wrong. But the point we want to make, or the thought that we wish to impress upon our readers is, that we all should remember that we are not to be the final judge of our character and conduct. Consequently, we should not maintain the correctness of our position against all others, especially when the testimony we have to offer is not of the most convincing or satisfactory character, with the earnestness and determination as if we were to make a final settlement of the case. This the Lord is to do at his coming. In the meantime, we should prepare for that great and solemn event, by frequently judging ourselves by the divine law, and by making the improvements we may find necessary, and by making the advancement in the divine life that it is our privilege and duty to make. And if we are judged faithfnl in the final judgment, we shall then have "praise of God," 1 Cor. 4: 5. And to have the praise of God, will be the highest honor. J. Q.

OUR SPECIAL OFFER! The regular price for the Messenger from July 1st to the end of the year would be 75 cents, and some have been sending in that sum for the paper for that length of time. — But in order to double our list, if possible, and give the people a chance to test the merits of the Messenger, we last week announced that we would send the paper from the time the money was received to the end of the year for 50cts. The great bulk of the names thus sent in, will reach us near the last of July and first of August, so that, in reality, we will be sending the paper five months for 50cts. We do not expect to make anything directly out of this project, but we do it with a view of holding the most if not all of these new subscribers, for years. We hope our readers everywhere will push the good work, that we may see our list more than doubled within the next thirty days. We will send back numbers as long as we have them.

Over four hundred persons died of the cholera in Egypt last Monday. The disease is raging to an alarming extent.

A SABBATH AT HOME.

The Sabbath-School.

LAST Sabbath, July 8th, we met as usual at 9 o'clock for Sabbath-School. It was a rainy morning and many of the children remained at home, yet there was a fair attendance considering the inclemency of the weather. There were, in all, including teachers, between eighty and ninety present, and what was most encouraging, both teachers and pupils seemed in earnest. We generally have an attendance of about one hundred children, which, taking into consideration our field, is a good attendance. Of this number there are not a dozen of the Brethren's children, and yet, as far as we know, the Brethren's children are all in attendance. Our school is composed largely of children we gathered in from families of non-professors and such as are not prejudiced by the spirit of sectarianism. In fact our field is by no means an easy one in which to work. It requires a constant and persistent effort, and had it not been that we have had first-class Sunday-school workers, we would not have the school we have to-day. Many of our brethren and sisters, we fear, under similar circumstances would have become discouraged. Many of the children's parents are entirely indifferent and the children receive little or no encouragement at home to attend the Sabbath-school, hence about all the incentives they have to attendance are the teacher's efforts to interest them and to make the place pleasant and attractive. Then too, back of all this, we think there has been something else. Our brethren and sisters have been united, earnest and sincere in their work. Many a heartfelt prayer has gone up from the family altar and the closet in behalf of the work, and this, after all, is the secret of success. What can we accomplish unless God is with us, and what is it that we can not do, that is right, if we have His blessings? Think of this, Christian fellow-workers. Do not attempt to conduct Sunday-schools, or Christian works of any kind, without a deep sense of responsibility and without often taking thework to the Lord in prayer.

OUR VISITORS.

Last Sunday we had with us a Bro. Winter, of Ohio and Bro. G. M. Falkenstein. Bro. Falkenstein graduated from the Normal last year and since then has been pursuing his studies at Oberlin College. He was, while with us, a teacher in the Sabbath-school and an active worker, and we are glad to find that he has not lost any of the zeal that characterized him in days gone by, that he is firm in the faith of the Gospel, and ready and willing to do what his hands find to do and to do it with his might. At the close of the school he gave an earnest talk to the Sunday-school, which was appreciated by the pupils and all present. As our lesson was "Crossing the Jordan," we selected a stanza of the old hymm, "On Jordan's stormy banks I stand" in which the entire school joined heartily.

OUR SUNDAY MORNING SERVICE.

At 10: 50 was the regular Sunday morning service. The congregation was not large but we had a feast of good things, and we think all felt that it was good to be there. Bro. Quinter preached from the 7th verse of the 116th Psalm. Subject, "The Rest of the Soul." Rest of the Soul, he said, consisted, first, in consciousness of safety: Second, in consciousness of right: Third, in congeniality of pursuits and associations. It was a soul-thrilling discourse; in fact, we enjoy great religious advantages.

PREPARED DISCOURSES.

We have two discourses every Sabbath and in commendation of our ministry we say, they are well prepared and contain much food for thought. Many of our brethren used to think, and some of them, perhaps, still entertain the idea, that it is wrong to study a sermon. With all deference to such brethren we think the idea is a mistaken one. God helps those that help themselves. These same brethren doubtless, carry out this principle in aiding their fellow-men. They would discard the idea of helping any one who would fold his hands and depend on the aid of another. The same principle obtains in God's dealings with his people. He wants them to be active, to improve the talents with which he has endowed them, and until they have done this, they cannot consistently ask his help. Then, too, our brethren should remember that Paul made study a duty. To Timothy he says, "*Study* to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." To rightly divide the Word of Truth and apply it, requires study, and may not those who fail to improve the capabilities which God has given them for this purpose, be regarded as unfaithful stewards? Of course, discourses should not be studied to tickle the ear and to obtain the applause of men. Such a motive is wrong, but when it is done with a view of getting truth intelligibly before the minds of the people, and to honor God, it is right, and not only so; it is the duty of every faithful harbinger of Jesus.

EVERYBODY CAN DO SOMETHING WELL.

On Sunday evening Bro. Swigart gave us a short and pointed discourse in which he portrayed the obligation heartily and sincerely. Everybody can do something and do it well. If you can do nothing more than dig sewers and break stone; do it with your might. Such men are useful, and the world could get along much more easily without some men that occupy prominent positions than it could without the men that dig the ditches and break the stone. No one has any reason to be discouraged, because he cannot do good things. If he does the little things well, he fills his mission and will be regarded as a faithful servant. This ended the Sabbath, and for the precious seasons of grace and the hallowed influences of the day we give God the praise. J. B. B.

Huntingdon, Pa.

ABLE MINISTERS.

SOME of our correspondents frequently express a desire to have some "able preacher" move among them. This seems to indicate that something rather more than common is desired. It may be well to remember that nearly all of our able preachers have as much as they can do at home, and very few of them feel disposed to move. We all love to hear able preaching, but as a rule we have to put up with what we get, even in large flourishing churches. "Able preachers" do not always do the most and best work. They may preach sermons that will sometimes fairly raise the congregation to its feet, and greatly astonish the people, but in many instances they do not seem to get down among the people. It is the common preacher, with not a lazy bone in him, who usually accomplishes the most work. He preaches common sermons in a way that the common people will receive the Word gladly. He is not afraid to get among the people, and work among them. It is not the great preacher that you need on the frontier as much as it is the inveterate worker. You want a man who is determined to do his part towards saving the people from their sins. He should not be a noisy man, nor does he need such a fine education, but must be a worker who will study to rightly divide the Word of Truth. Hence instead of calling for "able ministers" to move into your locality, call for working preachers. We have a host of good workers among us, who would gladly settle where they are needed, but when you call for "able ministers" they do not even as much as raise their heads, for they feel that they cannot fill the bill. Get some of those common preachers among you and after a while they may grow into great usefulness even if they are not so polished. Then by the way, common preachers, who are prudent and energetic, take best among the common people. J. H. M.

We need more true vital piety in the church and in our families, and for this we should earnestly work. Christian ordinances are not enough to take us to heaven. We need more of Christ and his life, personally in our hearts, daily walk and daily conversation. Without this piety there can be no salvation either from sin or in heaven. Then let us earnestly work for that which is so essential to our present and future welfare.

THE hiding places of men are discovered by affliction. As one has aptly said, "Our refuges are like the nests of birds: in summer they are hidden among green leaves, but in winter they are seen among the naked branches.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

A Prayer.

"I ask not wealth, but power to take
And use the things I have, aright;
Not years, but wisdom that shall make
My life a profit and delight.

I ask not that for me the plan
Of good and ill be set aside,
But that the common lot of man
Be nobly borne and glorified.

I know I may not always keep
My steps in places green and sweet,
Nor find the pathway of the deep
A path of safety for my feet.

But pray that when the tempest's breath
Shall fiercely sweep my way about
I make not shipwreck of my faith
In the unfathomed sea of doubt.

And that though it be mine to know
How hard the stoniest pillow seems,
Good angels still may come and go
On the bright ladder of my dreams.

I do not ask for love below,
That friends shall never be estranged,
But for the power of loving, so
My heart may keep its youth unchanged.

Youth, joy, wealth—Fate, I give thee these;
Leave Faith and Hope till life is passed
And leave my heart's best impulses
Fresh and unfailing to the last.

For this I count of all sweet things,
The sweetest out of heaven above;
And loving others, surely brings
The fullest recompense of love."

"What is Your Life?"—James 4: 14.

BY L. T. SHELLABARGER

Sometimes early in the morning we can see a mist or fog, and when the sun rises it disappears. We cannot see where the fog has gone neither can we see where it had been. So is it with our lives. We exist here for a short time and then quickly disappear from the world. The brevity of life is an important thought. We are more apt to improve our moments if we try to realize this solemn truth. The young and the old look at life from two different standpoints. To the young everything looks bright and promising, and to them old age appears to be something afar off in the distant future. The young, look ahead to the future, while the aged look back over the past. The young are apt to think it will be a long time till they become old. This is a mistake. The longest life is too short, if it does not prepare us for heaven. Only a few people attain to what is called old age. Official statistics show that over *one-half* the children born, die before the 6th year of age. Christ was 33 years on earth. That is the average life of man. As many persons die below that age as they do above it. There are many people living in the world. I am not old but I can remember the names of many acquaintances that have lived and died. Some were old people but the majority had not attained the middle age of life. Reader, you will die. It may not be this week nor this year, and it may be sooner than we expect. We cannot avoid death, but we can avoid heaven by leaving undone those things which God wants us to do. Many people and even some of our brethren think that because they deal honestly and do not commit any bad deeds that they are doing all that God requires of them. This is a great error. We must keep God's commandments to prove that we love him. If God says "Give to him that asketh thee" and we do it not, it is evidence that we do not love God. If our Lord says "Love one another," and instead of doing so we hate somebody then we are not keeping His commandments; then we can have no part with Him unless the Bible is not true. We are admonished to feed the hungry, clothe the naked, visit the sick, pray for our enemies, etc.; if we do not, we will be among the number on Christ's left hand, to whom it shall be said, "*Depart from me ye workers of iniquity, I never knew you.*" What is your life? "It is even a vapor, that appeareth for a little time, and then vanisheth away." (Jas. 4: 14.) O the brevity of life! To-day we may be engaged in the sunshine of worldly pleasure; to-morrow we may be tossing to and fro on the thorny bed of affliction or adversity. To-day we may be full of life and hope; to-morrow we may be silent in the cold embrace of death!

Will you live unconverted and die unconverted or will you "repent and be baptized for the remission of your sins?" If we have been initiated into the church by baptism, will we continue to live conformed to anything in the world of an evil tendency, or will we be transformed by the renewing of our minds and thus seek the kingdom of God by trying to keep all His commandments? Our life is a test, a trial, a conflict, and a prophecy. When a ship is built, it is launched upon the ocean for trial to see if it will withstand the pressure of the water, the action of the waves and all the many conditions to which it would be subjected in actual service. The ship may move over the ocean of waters very well until storms arise. When the winds blow and the waves dash furiously about the ship, then if there be a defect in its material or workmanship, it will be made manifest. So it is with our lives. We are launched into this world of sin and suffering upon a test trial, to see if we can withstand the dangerous temptations of Satan. A small hole in a ship, if too long unobserved, may sink the ship in mid-ocean. And so with our lives: small defects of Christian character, if disregarded, may sink our souls to perdition. The Bible is our compass and Jesus our pilot. Thus we can all know in which direction we are going. By what we do in this life we can know what to expect in the life to come.

In this sense, our present life is a prophecy. In the light of a prophecy what is your life? What kind of thoughts are uppermost in your mind? What is the chief aim of your life? Are you laying up treasures in heaven? When you talk of doing this or that next Winter, or next year, or some time in the future, do you say "*if the Lord will, we shall live,*" you will do so and so, or do you disobey that plain Gospel command? Do you pray often, or do you neglect that duty? Do you receive everything with thanksgiving, or do you seldom or never thank God? "Ye cannot serve God and Mammon." Whom are we serving? *What is your life?* What is my life? Sometime we will die, and what then? Oh let our efforts be united in the direction of qualifying ourselves for life eternal beyond the grave!

Too Much for his Father.

Once upon a time, the editor called on his aged father and mother, who then lived in a beautiful little city. Near by they had pleasant and agreeable neighbors. One of these neighbors had two bright little boys who were as smart and mischievous as they were good. One day one of these little boys ran into my mother's room and told her to come over quick, as Frank, his little brother, was very sick. The old mother was soon at the side of the sick boy, and found him deathly pale; the cold perspiration was standing in great drops on his brow, and his body was full of pain. His mother was much frightened, for she could not imagine what could be the matter with her poor boy. Camphor was applied to his temples; some was also given inwardly, and in a short time he grew much better.—Our old mother could not think what might be the cause of the boy's sickness. After a while, a ray of light came to her mind. She asked the boy's mother if the little boy had not been down in town? After learning that he was, she suggested that perhaps some of the larger boys had given the little fellow a chew of tobacco. Sure enough, that was found to be what was the matter with the little sufferer.

When his father came home, and learned the trouble, he proceeded to give the little fellow a piece of fatherly advice, telling him that he ought not to use tobacco; that it was not becoming a boy like him, and it was a very bad habit.

Says the boy: "If it is such a bad habit, why do you use it, papa?"

"But," says the father, "it is such a filthy, nasty, dirty habit, and I do not want you to fall into such a nasty habit."

"If it is such a nasty thing, why don't you quit?" replied the boy.

The father soon retreated, finding the little fellow too much for him in argument. The father afterwards said that the pointed talk of that boy made him think.

He was very willing to give advice to his boy, but when the boy turned the good advice back, it was more than the father could stand. Parents should learn to put their advice into practice before giving it to their children. J. H. M.

It is said that inhaling the fumes of sulphur will cure catarrh. This statement causes the Albany *Express* to make the following reflection: The course which many people pursue in this life gives promise that they won't be afflicted with catarrh in the next.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Dakota.

To-day (8th) we had services in the tent. Bro. Horning led in speaking, followed by the writer. Brethren McLane and Clemmer were with us. They are thinking of locating among us. We would say to all enquirers, if they desire cheap, fertile land, a good, dry, healthy climate, then come to our country.—The water is good. We dig from eight to thirty feet for it. The fertility of the soil cannot be surpassed. But it is not Eden restored. We have a black bug which eats the potato vines. It came on us unexpectedly. We were not prepared with Paris green.

We shall soon have railroads, towns and a thickly settled country. We want Brethren to come in and possess the land. Do not come greedy of land, but come to get comfortable homes, where independence may be gained by God's blessing and honest industry.

We have as yet no house-flies, but plenty of mosquitoes. James Evans.

From Arrow Rock, Mo.—July 15.

Dear Brethren:—

We are in peace and union in the Clair Creek congregation at this place. No seed of discord has yet been sown among our own little band of faithful workers, hence we feel to praise God for this blessing. I herewith send a report of the money received for our meeting-house. We fear we will not be able to build this Summer, unless the Brethren respond more liberally. Brethren, we do not like to beg, but I see that we will have to do so now. Let me appeal to you once more in behalf of this little congregation of brethren and sisters. Permit me to tell you of our misfortunes this Summer. Our crops are all washed away by the high waters of the Missouri river. Nearly all of the brethren were farming on the Missouri bottom lands. Some had a little of their crops left that happened to be on high ground, but most of them had their entire crops destroyed; hence instead of having something to give towards helping to build the meeting-house, many of them will have to work out by the day to support their families. This is the third year that some of them have thus suffered by high water. Our old brother Abram Wallace is the one to feel the stroke the hardest. He is now seventy years old; has lost all his crop, and now the poor old man has to work hard to support his family by day's work, and yet preach twice each month. As most of the members here are poor, we hope the Brethren will aid us that we may by able to build a house of worship.

Money received for Clair Creek meeting-house since my last report.

Mary A. Turner, Fairville, Mo	$ 5 00
Joseph Waybright, Trotwood, O	1 00
Donated at A. M	30 69
Sister Bosserman, Dunkirk, O	1 00
John McLain, Traer, Ia	1 00
Prairie View church, Mo	6 00

David Province.

Death of Elder Jacob Lehman.

The funeral of Eld. Jacob Lehman, of the Poplar Ridge church, Ohio, took place to-day, July 3, 1883. The large concourse of people that assembled at his residence, and followed the remains to the meeting-house, indicate the strong hold that he had upon their hearts, and the influence he had in the neighborhood and the church where he lived. He was loved and respected by all, and will be greatly missed in his family and the neighborhood, and especially will he be missed in the church. He was no extremist, but kind and always ready to forgive. He was a good counseler.

Bro. Lehman was born in Germany, August 24th, 1807, and died July 1st, 1883, and was consequently at the time of his death, seventy-five years, ten months, and six days of age. He settled in Defiance Co., Ohio, forty-three years ago; united with the church in 1848, was elected to the ministry in 1856, and in 1862 was ordained to the eldership.—He spoke mostly in the German language; was considered a good reasoner, and the church prospered under his care.

He leaves an afflicted wife to survive him, who needs the sympathy of all in her affliction and loss; also nine children, all in the church; five grandchildren, also three brothers and four sisters.

He was anointed about three or four weeks prior to his death. He bore his sickness patiently, and always said he had given himself over to the Lord. When the end came, without a struggle he passed with his right mind to the other shore, and, we believe, he is in immortal glory.

The funeral was conducted by the writer, assisted by Elders John and Jacob Brown of Williams Co., O, from John 14: 1, "Let not your heart be troubled."

R. K. Berkeybile

On the Wing.

While in the State of Indiana we thought it expedient to make a flying visit to Ashland, Ohio, as it has become somewhat famous in the history of the Brethren Church.

One object of our visit was to see some of our old students, who we thought might want to attend some school conducted by our Brethren. Of course we recommended the school at Mt. Morris. On reaching the town we noticed the many excellent new buildings erected during our two years' absence. Ashland is about as well built and does perhaps more business than any other town of the size in the State. On passing from the depot to our old home, we met old friends by the score, whose warm grasp of the hand and hearty welcome, revived our strong attachment to the good citizens of Ashland. On their earnest request we preached in the College chapel, which was obtained for our accommodation. The citizens turned out by the hundreds, which gave us an opportunity of seeing many we would otherwise not have seen. The Brethren from Maple Grove, Oak Grove and Ashland churches turned out to fill the spacious chapel. Our veteran, Eld. W. Murray, of Oak Grove, assisted us. We also had the pleasure of meeting with the brethren and sisters in Oak Grove and so-called Dickey church. Great have been the changes in Ashland City. The once prosperous church and inspiring prayer-meetings are things of the past. The sword of the enemy cut the church in two parts, both of which are diminishing in numbers, since many of the Brethren moved out of town, and a number of the Progressives are moving to Dakota.

The College, too, has suffered. The Trustees concluded to change the College course to that of a Normol School. This induced all the professors to resign. The citizens who subscribed ten thousand dollars toward a college, are now greatly dissatisfied, and nearly all the students of last term protested against the change, and when it was made, resolved not to return again. We think this sufficient to answer the many inquiries made concerning the College. S. Z. Sharp.

From Warrensburg, Mo., Church.

Dear Brethren:—

To-day this church met in quarterly council, and amidst brotherly feeling transacted considerable business. The attendance was good, and as far as we were able to see, an excellent spirit pervaded the meeting.—Bro. S. S. Mohler and Fred. Culp, ministers from Mineral Creek church, and A. Hutchison and G. Bolinger, ministers from Centerview Congregation were present, and assisted in the labors. The church here is in love, and the future prospects are truly encouraging. Bro. J. F. Ebersole of Macomb, Ohio, has taken up his residence among us. There are now four ministers in this congregation. We are glad to see laborers and workers come West, for the field is truly large.

M. M. Eshelman.

From Chippewa Valley Church, Wis.—July 17.

Dear Brethren:—

We are prospering as a church here.—The church seems to be in love and union. We had our Communion on the 23rd of June; had a very pleasant meeting. Ministers present, Wm. Clark, S. H. Baker and Samuel Crist. Two were reclaimed on the day of the Feast. Last Sunday was our regular meeting day, we had a very interesting meeting; four precious souls made the good confession and were baptized.

Katie A. Baker.

From Mt. Vernon. Ill.—July 15.

Dear Brethren:—

I read in the Gospel Messenger that Elder Jacob D. Trostle, of Maryland, has sold his farm, intending to look up a home in the West. Such a brother is needed here

very much, and if Bro. Trostle has not yet located or set his affections on some particular place, we would be glad if he would stop and see our country. We say the same to any other brother who is contemplating a westward move. We have good land and, we think, good water; good health, plenty of fruit and a good climate. A small church in love and union, and a large field to labor in, could be made effective if we had more ministers here alive to the cause. The doctrine of the Brethren is a new thing here: and old experienced ministers could do much good here.

D. F. Eby.

From Flora, Ind.—July 20.

Dear Brethren:—

We are getting along pretty well; we have a good Sunday-school and are having a few accessions by baptism, this Summer, and several by letter. Although we have discouragements, we feel to press on to the end.

A. Clingenpeel.

The Gospel Messenger.

Much respected Visitor:—

We hail thy coming; though thou hast been a little unregular, we still wait patiently for thy visit, we are glad and feel much pleased that it will be devoted to the interest of the church. Hope that its pages will not be stained by any article referring to any of the factions that have separated themselves from the church, but let her be truly devoted to the very best interests of the church. I think, Bro. Moore, you should give us a sermon from your department every two weeks, and one every two weeks from Huntingdon, as I hear the sisters say they like to read those sermons published in our paper.—Please don't forget this, let the paper be well filled with good, sound doctrine and church news which all of us like to read. We love to hear church news, such as the increase of the church in numbers, and of piety and holiness; also travels of the brethren; the toils and sacrifices they are making for our blessed cause. Oh, if we all could deny ourselves and go forth and preach and labor for the welfare of the church!

We, as a church are advancing a little, we trust, not only in numbers, but also in holiness and piety. On last Sabbath one was received by baptism. He was in his sixty-first year. His companion was reclaimed, who was disowned several years ago, So we are encouraged to go on trying to preach to the people as best we can. Several of our oldest citizens died in the past month. David Brock in his eighty-third year, Jacob Snowberger in his eighty-second year and Samuel Hollinger, in his eighty-fourth year. The first two were Old Orderites. So we are passing away one after another; also, Harvey Wiles, in his twentieth year, a young man of sterling moral qualifications; he was an exception to the young men of the day, yet he neglected the one thing needful. Oh what a pity! This should be a warning to the young, all who are yet out of Christ, not to put this important matter off to the dying hour. The Lord Jesus says, "Come to me."

J. F. Oller.

From Donalds Creek, Ohio.—July 23.

Dear Brethren:—

"Rejoice with those who rejoice." At our council meeting, Saturday 21, one more sister made the good confession, and exemplified her faith by obeying the truth. The Lord bless her and enable others to do likewise. The meeting passed off pleasantly and a Communion meeting was appointed for Oct. 11th, at ten o'clock. In the evening Bro. I. J. Rosenberger made his appearance and we had the pleasure of hearing his familiar voice once more. We had a very agreeable season of worship together, and were made to rejoice and feel glad for the great concern he manifested for the ingathering of precious souls. He also preached a very able sermon for us, on the 22nd, to a large and attentive audience. His visit to us was interesting and very instructive. And it was a pleasing thought that it was the happy privilege of all present to share the profits.

B. F. Miller.

From Franklin Co., Iowa.

Dear Brethren:—

On July 15th, we had meeting at this place. Bro. N. Trapp, of Greene, Butler Co., Ia., preached two sermons. One young man was received by baptism, this makes two young brethren received at this place in the last year, and there is quite a number of others almost persuaded.

This is a part, or arm of the Cold Water church, at Greene, Iowa, and is twenty miles from the main body of the church. There are about twenty members in this county that I know of. Thirteen live close together, and have regular meetings, but the rest have no meetings, and hardly ever get with us at ours. I wish, brethren that travel would come to us, and preach the truth to these people, and help us to build up the Master's cause here.

If there are any that want to locate in the West, they cannot do better than to come here.

H. W. Hanawalt.

Items From Covlugton, Ohio.

On the morning of the fourth of July, Dr. Cable of our town calmly fell asleep, after a protracted illness of pneumonia. The Dr., some years ago, was an active member of the church. He was a son of Eld. John Cable, one of the early and devoted pioneer fathers of the church in Miami County. The deceased left a widow of Christian deportment; also a son and daughter. His large estate he bequeathed to these three heirs. H. R. Holsinger was secured by telegram, to lead in the religious services of the occasion. A little to our surprise, Henry had committed his discourse to paper, except some printed poetry with which his reading was interwoven.—His reading occupied about twenty minutes. When young, we were necessitated during a term of school, to listen regularly to our Presbyterian preceptor read his sermon, by which we lost all taste for that kind of pulpit exercise and we now think we shall never recover from its effects.

By request the District Meeting of Southern Ohio, at their meeting, called upon her different congregations to renew their collection for the aid of Bro. Hope in his noble work in Denmark. The Covington church has taken a partial collection, twenty-eight dollars being reported.

Among the Feasts it was our privilege to attend, was the Feast at the well known Grove church. On driving into the yard, the first object that caught our attention was the new church-house, about completed, by the side of our brethren's old house. I was forcibly reminded of two line fences about two and a half feet apart. The most remote stranger in passing by, could very readily interpret the spirit that would erect such fences; and we greatly fear that the same spirit builds such churches. It occurred to us that great care will be necessary, on the part of brethren of the Grove church, to guard the cause properly. The circumstance of the two houses will have a tendency to keep the unhappy event revived, and thus cause bitter tears in eternity. May the Lord in mercy possess the dear Grove members with grace, to fit them for their day and trial.

It is pretty well known that John Cadwalader, of Newton, four miles south of Covington, became separated from the church some years ago, and organized a church of the Congregational Brethren. The cause never prospered, and on his death-bed he remarked with a sigh, that "*There never was enough difference to justify a division.*" I wonder if there will not be others who will make the same discovery, either in time or eternity!

I. J. Rosenberger.

The Gospel Messenger,

A religious weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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My Western Trip.

Dear Brethren:—

I WISH to inform the readers of your worthy paper that on the 11th of May, I started for our A. M. at Bismark Grove. Stopped in Chicago, stayed over night at Bro. Peter Fahrney's. On the 12th I left Chicago got to Bismark Grove on the 13th, found many beloved members assembled already.—I stayed at A. M. till all was over. I have attended many Annual Meetings, but I do think among all, this last one was the best I was ever at. There were a few warm speeches, but after the acknowledgment I felt good over it.

In company with Bro. J. S. Flory, sister Flory, Bro. David Rupel and many others, I started for Longmont, Col. We got through to the Hygienic Home, all right, thank the Lord. I dare not tell all I saw, as it would make my article too long, but as I promised to give a short history of my travels, I will say I am very well pleased with the Hygienic Home, as it is a neat and clean place, so much so, that if an invalid will go there and do as directed by the managers, he will be much benefitted. J. S. Flory and his wife will do all in their power to make everybody comfortable. As far as I could learn all that are managing the Hygienic Home are very kind and at their post. I think sister Flory is a great help to the sick, as she is very pleasant. After visiting the family of Bro. David Weaver's, a son-in-law of David Rupel, and attending Sabbath-school, and seeing a good many there, and good order, and also meeting after Sabbath-school, I tried to preach to a very attentive congregation. I visited some members and enjoyed myself very much among them. I saw much snow on the mountains. On the 22nd of May I went to Denver City, and left Eld. David Rupel at his daughter's at Longmont. Got to Denver in good time, to take the train to Georgetown, where I landed at about 7 o'clock P. M. Was met at the station by sister Anna Puterbaugh and little Harry Myers. I was glad to meet them; they conducted me to David Myers', who is married to my wife's sister. Found all well; friend David Myers was at his silver mine, but came home the second evening.—I enjoyed myself here very much in their company and family, as they did all they could to make me comfortable. I went with my brother-in-law, David Myers, to the mines, which are high up on the mountains. I went with the men into the tunnel, where they get the silver. The tunnel is about 800 feet long. I stayed over night with the miners, ate four meals with them; though the cooking was done by miners, meals were well gotten up. I could eat with a good appetite. I found very pleasant people in the mines and in Georgetown; stayed some ten days. It snowed a good many times while I was in Georgetown. I and friend David Myers took his little boy and went on the mountain some 14,000 feet above the level of the sea. There is one peak called Gray's Peak, that is about 15,000 feet above the sea-level, but there is so much snow on it that I could not ascend it.

I left Georgetown on the last day of May, went to Denver, which is a nice place. I took the train at Denver in the evening for Lawrence, Kan. Got to Lawrence on the 1st of June; stopped with Bro. Moses Flory. On the 2nd I was taken by friend Henry Fayger, to his home. Here I was taken by Bro. Hicks to Bro. Samuel Baker's, in the Pleasant Grove church. Had evening meeting; not many out, as it was muddy and dark. On the 3rd had Sabbath-school; well conducted, a good attendance; meeting after Sabbath-school; one was baptized. On the 6th I started for home, got there on the 8th, found all well, thank the Lord. David Myers and his brother George are very fine men.

JOHN KNISELY.

Plymouth, Ind.

Some Mistakes at our Love-feasts.

1. IT is a mistake to protract our Love-feast exercises to such a late hour of the evening. The injunction, "Let all things be done to edification," deserves no little attention on our Love-feast occasions. Whilst no doubt all feel to "wait with the Master one hour," when it comes to four, five and even six hours, although "the spirit is willing," the flesh will prove weak. Hence, the exercises should commence promptly on time, with everything pertaining to the meeting in full readiness, as the brethren do in many places, it being a saving of time. We recommend that the feet-washing should be going on while the chapter on feet-washing is being read; and that the bread be prepared, while the chapter on the sufferings and death of Christ is being read. If desirable to clear the supper table, before dismissing the congregation, it can be done with convenience, while the closing or farewell hymn is being sung.

2. It is a mistake to say, "the death and sufferings of Christ," for it was "the sufferings and death of Christ."

3. It is a mistake to say "the Lord's tables," for while "we being many, are one body in Christ," so there being a number of tables, they become one table, "the Lord's table."

4. When supper is prepared it is a mistake, or at least a want of fitness, for a brother to offer the verse: "Be present at our table, Lord." We having surrounded the Lord's table, it is therefore at *His* table, and *not our* table, that we desire the Lord's presence, hence our sentiment should be; "Be present at *Thy* table, Lord."

I. J. ROSENBERGER,

Covington, Ohio.

About Rebaptizing.

Dear Brethren:—

WHEREAS the decision of the Committee from A. M. of 1866 to the J. A. Bowman members in Tennessee, was referred to as a precedent to receive into the church, members without so-called *rebaptism* and declaring that said Committee held the J. A. B. baptism valid up to a given date, I feel it to be my Christian duty to correct the error into which some brethren have fallen. And to do this, I beg the Editors to publish said report in the G. M. as it was published in the *G. V.*, December No., 1866, but this request is made on the fact that comparatively but few brethren who now read the G. M., and the report of last A. M., read the *G. V.* at the time, and hence are not competent to form a correct conclusion of the reference made to said Committee's decision.

Report of Committee of brethren, appointed by the Yearly Meeting of 1866 to confer with a body of Christian people known as the J. A. Bowman Brethren, and if possible effect a union:

"Said Committee report that it met a similar Committee of the J. A. Bowman Brethren in the Knob Creek church, on the 3rd of September, 1866. And after organization and preliminaries were settled, one of their Committee, James D. Bowman, moved that a union be effected. This was seconded, and unanimously carried by these Committees.—Whereupon it was concluded by the Brethren's Committee to examine into the cause of a disunion being among us. And after spending two days in patient and close examination of many witnesses, have arrived at the following conclusion;

Upon a close examination of all the facts in the case now pending before us, we find the testimony somewhat conflicting and therefore conclude that there was some error on both sides, and if the parties were all living we would require an acknowledgment of each. But as the case now is, we propose to meet you, the brethren of the J. A. Bowman part, on the principle of compromise, and will receive you into fellowship as brethren upon the condition that we acknowledge an error on the part of our brethren in the proceedings in the case, provided you acknowledge that you on your part erred in the course you have taken, in not applying to the Yearly Meeting for assistance, *and also for sustaining J. A. Bowman in organizing a new order of worship.* And when these acknowledgments are made, we will receive you into union and fellowship with us, you relinquishing all your order at variance with the order and practice of the Brethren, complying with all the order of the church, giving and receiving counsel, as taught by the Savior, and practiced by the Brethren as decided by the Brethren in Yearly Meetings, with this proviso: that the officers of your organization be installed into their respective offices according to the order of the church, *as we do.*

This report being read to the Committee of the J. A. Bowman *Brethren*, on the morning of the third day of the meeting, and after a protracted conference, and free interchange of views with them, the five following of the eight brethren accepted it and signed their names to it with *many tears on both sides.*—Joseph Wine, Garret D. Bailey, (Elders ordained by J. A. B.), Wm. Gibson, John H. Bowman (Elders), and John Bowman (private). But whereas the members of the J. A. B. part were not present, it was unanimously concluded, that Joseph Wine and P.

R. Wrightsman be a Committee of brethren to visit all the J. A. B. members on the North of both the rivers, and Michael Bashor and Wm. Gibson be a Committee to visit the J. A. B. members on the South of said rivers, for the purpose of informing them of the conclusion of the Brethren's Committee, reading and carefully explaining the same to them, and ascertain their minds on the same, informing them that if they accept this conclusion, they will be received with us as members in full fellowship and Communion, but if they reject it, they will not be recognized as members. The above named visiting brethren shall report the result of their visit to the church in council meeting assembled in Knob Creek meeting-house, on the 1st of October, 1866, where the following named elders, (or as many of them as can meet), shall be a Committee in our stead. Henry Garst (foreman), Henry Brubaker, David Derrick, A. J. Carroll, Joseph Wine, Garrett D. Baily, Simeon Isenberger and Henry Masters, who shall declare all those of the J. A. Bowman part, members in full fellowship with us who have accepted the Committee's conclusion; and the term, *J. A. Bowman Brethren shall be* used no more. And shall declare all those who have refused to accept it, *no members of the church*, but if any of those who regret their conclusion, wish to unite with the church after the above named council meeting, they can only be received according to the order of the church, namely: those who have been baptized by any one in the J. A. Bowman order, shall be received by baptism, and those who may have gone out from the Church by satisfactory acknowledgement. *And this shall be final.*

SIGNED BY:

H. D. Davy, Joseph Hendricks, Ohio; D. M. Holsinger, Pa.; D. P. Saylor, Md; Christian Long, John Metzger, Ill.; Solomon Garber, Daniel Thomas, Va.; H. D. DAVY, *Moderator*, D. P. SAYLOR, *Clerk*.

This is the report of the J. A. Bowman Committee, and it will be observed that baptism was no point in the settlement of the case. The testimony, though conflicting, proved that there was great prejudice, and under its influence J. A. Bowman was expelled; and upon carefully weighing all the facts, the Committee unanimously concluded that J. A. Bowman was illegally expelled, and hence the validity of his baptism was not in question. The departure from the general order of the church in his new church organization caused the trouble; and if the J. A. B. members had been present, all would then and there have been settled. But they had the idea that none but their Committee dare be present, hence the necessity for time that all can hear and understand the conclusion of the Committee, and for this a visiting Committee must be appointed, and a Committee of elders to represent us in a called meeting of the church to hear the report of the visiting Committee, and receive all into fellowship who accepted the decision, and to declare all who rejected it to be out of the church. But if they at any subsequent date, wished to return to the church, they can only do so by baptism and acknowledgment as per report. Is there anything illegal in this? Certainly not. Then where is the foundation for the declaration that the J. A. B. Committee had recognized his baptism up to a given date, when baptism formed no part in the question to be settled?

The decision was based on the ground that all who would reject it did so with their own free will, and by their own deliberate act make themselves of a body declared by the Committee not to be in accordance with the Gospel, and could not plead that they were led astray under influence and excitement.

The J. P. Moore, and members in New Jersey, is another case in some respects similar. The testimony in that case was conclusive, that according to the order of the church, J. P. Moore was not only illegally, but without just cause, expelled from the church; but a petition signed by seventeen members, petitioning the church to grant them the privilege to withdraw their membership until such time that the case could be properly adjusted; and the endorsement of the church granting said privilege written on the back, proved conclusively that there was dissatisfaction with the action of the church.

But not a trace of evidence was, or could be produced, to prove that the church had ever expelled any of the petitioners. This, to the Committee, was a plain case. J. P. M., a minister in the second degree, was illegally and without cause expelled; seventeen members, under a petition granted by the church, withdrew their membership until such a time that the case would be properly adjusted. They choose J. P. M. to be their minister, and they together worship God in the faith and order of the church more fully than did the church from which they withdrew, and made and baptized a number of disciples. The Committee decided that the baptism and organization, as it stood, was valid, the members all being present, and unanimously accepted the decision, and all were received into the fellowship of the general Brotherhood.

But how can either of these cases be referred to as precedents for receiving into church fellowship persons baptized by either the Old Order, or the Progressive divisions in the church? Surely there is no similarity between them. D. P. SAYLOR.

Notice.

THE District Meeting for North Missouri District will be held, God willing, Sept. 7 and 8, in Honey Creek congregation, Nodaway Co., Mo., at the residence of Wm. F. Dowis, commencing at 9 A. M. There will be a Communion meeting at same place, commencing at 2 P. M., the 8th, to last over Sunday. Brethren coming by rail, stop off at Hopkins, on K. C. from St. Joseph; from the North, on the C. B. & Q. We expect a good representation of the District, and extend a general invitation to members to be with us at our Feast.

Bro. Daniel Boyer, of Hopkins, Mo., will meet members on the 6th, if notified of their coming, or the writer at Gaynor, Nodaway Co., Mo. D. Boyer lives six miles south-east of Hopkins; the place ofmeeting is ten miles south-east of Hopkins. WM. B. SELL.

From Belleville, Republic Co., Kan. July 10.

Dear Brethren:—

BRO. Jno. Mohler, of Ohio, came to us from A. M.; labored in our midst about one week. May God bless such brethren and preserve their lives that they may live long to adorn their profession, and the church be blessed by their example. Two precious souls were added to the church.

We met July 4, for worship; had a pleasant and profitable meeting. The Lord was there and to bless; one more was made willing to die unto sin (we pray) to become alive unto God. A. W. AUSTIN.

From Swedonia, Kan.—July 16.

Dear Brethren:—

WE are still moving along in the even tenor of our way. Our meetings are well attended. The members are being revived.—Hope the good work will continue. Some are trying to sow discord among the brethren, which thing, Solomon says, is an "abomination to the Lord." But I hope they cannot do much harm, and they do not want to do us good. "By their fruits ye shall know them." My wife's health has been poor for some time; but is able to be about. She asks an interest in the prayers of the faithful.

JOHN WISE.

From Flora, Ind.—July 18.

Dear Brethren:—

A TERRIBLE cyclone passed over this place on the 12th inst., moving houses off their foundations, unroofing buildings, and blowing down several small ones. The oldest inhabitants never saw such hail. It knocked out window-glass by the hundred. Several persons were severely pelted, but no one seriously. The church is still troubled with some that do not feel to walk with us any more, and will seek an organization where they expect to be remunerated for their services in this world, but I fear that in the end they will find they have failed in laying up treasures. WM. LANDIS.

From Camp Creek, Ill.

Dear Brethren:—

I AM the only minister and elder of Camp Creek church, McDonough Co., Ill. I have five regular appointments every four weeks. We expect to hold our Communion meeting Oct. 20 and 21. We work together in union; do the best we can. One applicant for baptism three weeks ago.

We had a big hail-storm in this county last week. Around Macomb it destroyed all the corn and oats; broke all the window-lights on the north side of houses for miles. The storm reached Galesburg; was about five miles wide. With that exception, the crops are all good in our county. Health generally good. JOHN L. MYERS.

ANNOUNCEMENTS.

Love-Feasts.

Aug. 18 and 19, at 10 A. M., Monroe Co., congregation, near Frederic, Monroe Co., Iowa.

Aug. 23 and 24th, at 11 A. M., Deep River church, Poweshcik Co., Iowa.

Sept. 1, Little Traverse church, Arbor Springs, Emmet Co., Mich.

Sept. 8 and 9 in the Verdigris church, Madison, Kan. Those coming by rail will please notify Chas. M. Yearout.

Sept. 15 at 2 P. M., Somerset church, Jalapa, Ind.

Sept. 15, at 2 P. M., Dorchester church, Neb., at the house of Bro. J. R. Cripe, two miles east of Dorchester, Saline Co., Neb.

Sept. 15 and 16, at 10: 30 A. M., Coldwater church, Butler Co., Iowa.

Sept. 15, at 2 P. M., Somerset church, Wabash Co., Ind., 9 miles south of Wabash.

Sept. 15 and 16, in the Crooked Creek church, six miles north east of Keota, Washington Co., Iowa. Those coming on the Chicago, Rock Island and Pacific R. R., will stop off at Keota; those on the B., C. R. & N. R. R., will stop off at Nira, where they will be met by informing Benjamin Miller.

Sept. 22 and 23, at 2 P. M. in the Bethel church at the house of Bro. Samuel Teeter, about 9 miles N. W. of Carleton, Thayer Co., Neb., on the line of the St. Joe and Western—a branch of the U. P.

Sept. 28th, at 4 P M., Bear Creek church, Christian Co., Ill.

Oct. 4th, at 10 o'clock, in the Clear Creek church, Huntington Co., Ind.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen, Ind

Oct. 13 and 14 at 10 A. M., in the Spring Run church, at their meeting-house six miles east of Prairie City, Fulton Co, Ill.

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In this dreadful disease, an ounce of prevention is worth more than a thousand pounds of cure.

The papers will soon be full of recipes to make cholera medicines. But you cannot try them all, and if you could, not two druggists will put up the same prescription alike.

Avoid anything and everything with tincture of opium, laudanum or other vegetable or mineral poisons in them, unless prescribed by the doctor at the bedside.

If everybody understood the nature of cholera, and would use suitable remedies in time, the mortality during an epidemic would be greatly reduced.

It happens to be in my line of business, and therefore it is my duty as well as a privilege to place before the public a reliable remedy or preventive in such cases, I claim for ***Dr. Peter's Stomach Vigor,*** 1st, that it is standard and ***officinal*** with all reformed Doctors; 2nd, it is time-tested and carefully compounded of the best materials; 3rd, it contains no tincture of opium, landanum or other poisons; 4th, it is not high-priced and the accompanying instructions are worth the cost of the ***Vigor;*** 5th, it has done good service in former epidemics, and can be used for other diseases of stomach and bowels,—(See instructions.)

It is by no means put up for speculation but rather to accommodate my numerous correspondents, who are already ordering, and it is well they do, for once the disease makes its appearance, I may not be able to give them the same attention as I can now.

Order a whole box—it will keep for years, and is good for Dyspepsia, Sour Stomach, etc., etc.

I also make ***Dr. Peter's Blood Vitalizer.*** All communications should be addressed to

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This compound being purely vegetable, is peculiarly adapted to those cases of female weakness, where minerals and other drugs are contra-indicated.

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HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH. Mail	Exp'ss	STATIONS.	LEAVE NORTH. Exp'ss	Mail
P. M.	A. M.		P. M.	P. M.
6 05	8 35	...Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	..... Grafton.....	5 35	12 23
6 35	9 05	...Marklesburg ..	5 25	12 10
6 43	9 13	... Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	.....Cove	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 52	...Riddlesburg...	4 35	11 20
7 30	9 57	.....Hopewell. ..	4 29	11 13
7 40	10 07	...Piper's Run...	4 17	11 03
7 51	10 15	.... Tatesville....	4 07	10 52
8 02	10 27	.....Everett.....	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	..... Bedford.....	3 30	10 20
9 55	12 35	.. Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

DR. Wrightsman's Sovereign BALM OF LIFE, manufactured by Senger & Lipe, Franklin Grove, Ill., is being highly recommended everywhere by the mothers who have used it. Send for their new circular. 4-m6

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ..... 2 13 P. M.	8 50 A. M.
Fast Line ..... 6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express ..... 1 25 P. M.	7 35 P. M.
Mail ..... 3 50 P. M.	H'bg., 7 30 P. M.
Mail Express .... 8 05 P. M.	2 55 A. M.

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

The following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express .... †7 57 A. M.	———
Mail Express ... *1 12 A. M.	6 40 A. M.
Limited Exp'ss, *8 57 P. M.	10 40 A. M.
Fast Line ..... §11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh
Day Express .... †8 40 A. M.	6 12 A. M
Limited Exp'ss, *5 00 P. M.	6 57 A. M
Mail Express ... *5 40 P. M.	12 22 P. M
Fast Line ..... *11 30 P. M.	7 57 P. M

*Daily. †Daily, except Sunday. §Daily except Saturday.

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J. D. LAYNG, Gen. Pass. Ag
Gen. Sup't, Chicago. Chi

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"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill., as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., July 31, 1883. No. 30.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All monies due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books, Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

DON'T fail to read the Report of last A. M. Only 25cts, or five for $1.00. Minutes 10cts, or 60cts per dozen.

SISTER Hartman and her sister, daughters of Bro. I. G. Harley, of Philadelphia, are visiting their friends in our city.

THE "Revised Minutes" are now ready for distribution. They are nicely printed, with marginal notes, and indexed, and will be sent to all who may order them at 20 cents per copy or $2.00 per dozen.

ON last Sunday morning, a young man of our city, because his father thought it good to reprimand him for his wrong doings, got angry, went to his room and shot himself twice through the heart, causing instant death.

IF there are any who have anything that they would like to have in the "Brethren's Almanac," please send it in at once, or as soon as possible, as we expect to commence work on it soon. Whatever will be of general interest, will be gladly received.

ON last Wednesday evening we enjoyed a very pleasant and interesting prayer-meeting at Dr. Brumbaugh's. We expect to hold them round at the members' houses for a season. It affords an opportunity of working up a greater social feeling among us.

BRO. Walter Yount is on a tour North, recuperating his health. He goes by way of Niagara, Toronto, Canada, Quebec and Montreal—was at the White Mts. when last heard from. He expects to return by the way of Boston and New York. We wish him a pleasant and profitable trip.

ON last Sunday, instead of enjoying our usual church privileges, we were confined to our bed-chamber by a severe spell of sickness. Though in distress, it is consoling to know that we have One that we can look to, who is able to give us grace to sustain us as well as to relieve us of our infirmities. Truly, God is our refuge, and a *very* present help in times of trouble.

WE were just informed that our aged and esteemed Elder, John G. Glock, of the Aughwic church, this county, while walking across above the threshing floor, he stepped upon a board which broke and he fell through unto the floor, badly injuring himself. When heard from he was confined to his bed.

WE are in receipt of a copy of the *Longmont Press*, Col., of which Bro. Howard Flory is proprietor and publisher. It is quite a respectable sheet, and we wish him success in quill driving. From it, we learn that his father, J. S. Flory and daughter are out among the mountains on an editorial excursion.

BRO. D. Yount, of Virginia informs us that they are having a fine season in Va. Weather warm and plenty of rain. The wheat and grass crops were excellent, and a fine prospect for corn. Truly, how good is our God, and in remembering his goodness we should not forget that we are stewards and give unto him that which is due.

ELD. D. P. Saylor sends us an article on, "Re-baptism," which will appear in the near future and for which we ask a careful reading. His views on re-baptizing as relates to our church we most heartily accept, not simply because they are the views held by our aged brethren of the past, but because they are in harmony with reason and the spirit of the Gospel, and can be entertained by us, as a church, without dismembering ourselves.

BRO. J. E. Sale of Burlington Junction, Nodaway Co., Mo., writes us a lengthy sketch of a very destructive storm that visited their town on the 13th day of the past month. Had we the space we would be pleased to give the account in full. He reports a large number of the business houses as lying in ruins, while orchards, fences, crops and everything were swept before it. It was the most destructive storm ever known in that section of country.

BRETHREN, in writing us for Sunday-school cards and papers, frequently expect a return before it can be possibly made. We just now have a letter before us, dated in Ind., July 19th, and requesting a return the 21st, the day we received the letter. We make it a point to fill orders as promptly as we can, but a letter must have time to reach us and also to return, before a reply can be expected. Send in your orders at the earliest date you can and we will then try and not disappoint you by any unnecessary delay.

As harvest will soon be over, thanksgiving or harvest-meetings will be in order, and as our land and people have been especially blest, there will be unusual causes for seasons of thanksgiving. We should not only thank God for the beautiful harvest reaped, but also for the many favorable circumstances thrown around us, which enables us so fully to enjoy the blessings received. We will be pleased to receive reports from these meetings.

SOME of the contributors of the *Baptist Flag* are discussing the subject of feet-washing and some of their Missourians are also practicing it. But the editor, in his self-important way, says, "The Savior did not wash his disciples' feet in connection with the Lord's Supper. Feet-washing should never be practiced as a church ordinance. We should obey Christ." Indeed, thou hast said well, "we should obey Christ," but why is it that you persist in teaching people *not* to obey him? Christ says we ought to wash one another's feet, but you say we ought *not* to do so.

A FEW feel like reprimanding us because we do not flurry up and strike back every time we are hit. That would be human nature and we sometimes think too, that we should exercise a little more combativeness. But on mature reflection we can see no good that could come from such a course. Truth, in the end, will defend itself, and anything we do ought to stand the test of truth. Instead of us always standing up in our own defense, we have come to the conclusion that it is better to turn our attention to our own actions and so deport ourselves that no one will believe an untruth when told against us. One of our besetting sins is self-defense. There are many who seem to think if they can only maintain positions taken, they have gained a victory. This is a mistake. If positions are true ones, when taken, they are a victory from the beginning. If not true, they are losses and the longer they are maintained the greater become the losses.

LONDON, July 30.—The death of Surgeon Lewis is announced from Cairo. The *Times* says that one per cent of the Egyptian army of occupation died within the first week of the appearance of cholera in the army, an alarming fact, and one which that paper declares as most "extraordinary." The official reports from Egypt announce the deaths of twenty-three more soldiers from cholera, with thirty-one new cases which have arisen today, in and near Cairo and Ismailia.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

WHY STAND YE DOUBTING?

BY LIZZIE MILAR.

THERE is a God! no need to tell
Of miracles to fathom this;
There is a God! oh, doubting heart,
A world of woe, a home of bliss.

There is a day, when all who live
Shall be rewarded for their sin;
There is a day, when all shall know
And feel conviction from within.

The birds that in the desert live,
He sees and guides them all;
He ruleth all things on the earth,
He even notes the sparrow's fall.

There is a God! oh, wandering soul!
Who guides thee with His mighty will;
Though high life's adverse waves may roll,
His voice ye hear: "Peace, peace, be still!"

When faltering, shrinking in despair,
O, soul, be not dismayed;
"In time of need, lo, I am there;
T'is I; be not afraid!"

THE SENSE OF THE BEAUTIFUL.

BY GEORGE E. DAWSON.

THERE is an element in the nature of man which seeks the excellent, which recognizes and appreciates the complete and faultless, which has a corresponding aversion for the incomplete and ugly.

This element may be called the faculty of mental taste, or that power of mind which discerns the beautiful and perfect.

Taste, as used in this sense, is innate and universal; no complete man is wholly without it; it forms an elementary, an essential part of his being, just the same as does hope or love. It is, moreover, among the highest and noblest of the mental powers; it is that one which most clearly distinguishes man from the lower animals; nowhere, even in its lowest and feeblest manifestations, is it possessed by the brute; with man it is always present and helps to ally him to superior natures and to his Creator.

In every nation and age of mankind since the birth of the human race, the "sense of the beautiful" has manifested its presence, and, though at times differently cultivated and developed, its history has been one of continued progress. It has always been the aspiring propensity wherever mind has existed, and through it men have been led to seek the *perfect* and thus to develop the intellectual and moral world. Among the Hebrews and in the age of Moses, it was linked with religion; it dwelt in the mysteries of worship and faith; it built costly altars and placed upon them costly offerings; it erected the tabernacle and draped it with curtains of purple and scarlet; it arrayed the high priest in his gorgeous and consecrated garments. Among other nations, it has shown its presence in a refined sensuality; it lapped the soul of Greece in a sensual elysium; it embodied its ideals of physical grace and loveliness in the statues of Apollo and Aphrodite; it fashioned from Parian marble all the abstract conceptions of beauty, virtue, and power; it called the goddess of love from the froth of the sea; it peopled the waters of the deep, the rivers, the wooded mountains and caves with nymphs the most beautiful in face and form.

At other periods and among other nations, it has manifested itself in other forms than these, under other circumstances and influences and with different results.

Considered more specifically, we may best understand the nature and power of this faculty by consulting our own consciousness; we may never have made it the subject of special contemplation; we may not be able to make it a matter of philosophical analysis; but we all feel its presence and influence just the same as we feel the presence of affection or hope. There are creations in nature and art which at all time call forth our admiration; there are creations in nature and art which always repel us; there are human faces which we universally regard as beautiful, there are human characters in which we discern refinement and purity; there are human faces and human characters which we just as universally behold with feelings of repugnance.

As the "sense of the beautiful" has been differently cultivated and developed by different nations, so is it with reference to individuals; there are those in whom it is weak and inactive. We observe that a person of this class is usually satisfied with that which just answers the purpose; he discards as useless all things that are especially designed for their beauty. If his machine does that for which it is made, if it plants his fields and gathers his harvests, if it bears him about from place to place, if it manufactures his clothes or the utensils he uses, it meets all the requirements. Whether it be painted, mounted with silver, symmetrical or none of these, he cares little. If he builds a house, he builds it to keep out the rain and cold, and if it only does this, he is satisfied; he does not care whether it stands fronting the street or not; he does not trouble himself about white paint and green blinds and a neat fence; he does not believe in flower-gardens and would much rather utilize their space for potato-fields.

If he become a student of learning, it is not with the purpose of expanding the capacities of his mind, of perfecting his being; he aims merely to acquire a "bread and butter education;" or maybe that education which will bring him most quickly the lower forms of respectability and honor.

It is hardly necessary to add, that an individual of this class is seldom found in the higher walks of life; is never found in those departments of human endeavor where the sculptor calls up his dreams in stone, where the painter transfers to canvas the lofty imagery of his fancy, where the poet speaks in rhythmic eloquence and "gives to airy nothings a local habitation and a name."

With this explanation, it is evident that the manifestations and influences of the faculty of mental taste are as various as the almost infinite combinations it may form with the other faculties of the mind. We are, moreover, led to believe that in any of its forms or manifestations, it may be strengthened and developed just as any of the mental endowments or bodily functions may be strengthened by judicious exercise. If this be true, since it is one of the higher attributes of the soul, its education becomes just as important to us as the training of our various other physical and mental powers; its proper education and exercise are manifestly the sources of exalted and refined pleasure and may be made the instruments of aid in every mental employment, from the most abstruse problem of the astronomer or engineer to the airiest fancies of the musician; from the loftiest thoughts of the nature and existence of the Infinite to the management of a little child.

Like the other faculties of the mind, this one can be developed only by bringing it into contact with those things in which it especially delights, those things which have direct reference to its own nature; hence it follows that the "sense of the beautiful" demands beautiful scenes and objects as its natural stimulants, and the study of these as its proper education.

And what are these scenes and objects?—Are they accessible to all, or are they limited by location and price? Must we go abroad to seek them? Do we need wealth to purchase or learning to understand and enjoy them? Not so; the best of them are all about us, over our heads, under our feet. This earth upon which we walk, this broad earth with its daily and yearly changes, whose manifold attractions we cannot fully appreciate because so intimately associated with them, has it not been cast in the very mould of beauty? We cannot open our eyes without having them filled with the images of fair and perfect forms. The bold mountains that rear aloft their snow-covered summits; the fertile valleys that lie in lowly and quiet loveliness at their feet; the broad landscapes that stretch before our view bathed in alternate waves of light and shadow—these with all their beauties, apparent and hidden beauties, are ours to study and to enjoy. The sky over our heads, is it not a vast canvas, painted with ever-shifting scenes? In the morning, when Aurora, rosy daughter of the dawn, looks forth, and with her flashing beams tinges every object with gold, at noon, when the sky is cloudless and the blazing sun stands a lone sentinel in the great dome of the heavens; in the evening, when the curtains of night are drawing and light and shadow are chasing each other hither and thither; in the still midnight, when earth's labors are hushed and the gentle moon and stars are shining down from their illimitable depths, can we not witness our highest conceptions of physical beauty and perfection?

This is but a partial enumeration of the scenes and objects which attract and gratify the "sense of the beautiful," I have spoken only of material and unconscious nature, but there is in animate life a field equally pleasing and instructive.

The earth and air and water teem with myriads of beings whose lives and habits

show a general and specific beauty in the works of creation, a gradually ascending scale of existence, which finds in man its highest perfection, the type of the Creator of all.

These things all men may study; these elements of a great universe of beauty without may be made by each and all of us to unfold the spiritual beauty within, may lead us into an understanding of that perfection of life which we see not, yet know to exist.

But the "sense of the beautiful" is, in itself, and by its own exclusive action, the source of the highest and purest happiness; it urges us onward; it is the very germinating principle and soul of our progress; it holds out high ends, and although these may often be in themselves ideal and unattainable, the struggle to reach them carries us farther than we should otherwise go; it stimulates to increased activity all the intellectual and moral powers; it keeps alive the freshness of youthful feeling and carries the hopeful, trustful enthusiasm of early life into riper years; and more than all this, it feels and knows that there is something better than our material surroundings, than our physical existence with its gratifications and disappointments, its pleasures and pains. Like conscience and faith, it lays hold upon another and higher life, where the imperfections of this shall be remedied, where the desires of the spirit shall be satisfied, where its capacities shall be filled, where its end shall be reached, where it shall finally rest and forever in the bosom of Him who is All Beautiful, who is All Perfect.

Lexington, Ill.

A BROTHER ONE HUNDRED YEARS OLD.

THE following we clip from the *Springfield* (Ohio,) *Republican*. It will prove interesting reading to many, and may be somewhat profitable to all. For the sake of brevity we somewhat condense the article:

The oldest man in Clarke county is George Grisso, who resides on his farm, three miles west of Springfield, on the National Road. His centennial birthday anniversary was celebrated last Friday. Your correspondent had the pleasure of being present, and collected the following facts for the *Republic*: He was born of German parentage, Coffintree township, Lancaster county, Pennsylvania, July 6, 1783. When he was yet a child his parents emigrated to Virginia. He came to Ohio in 1812, to, which has since become, Clarke county, and has lived on the farm, which is still his home for the past sixty-five years. When he first saw Springfield it had only fifteen or twenty log houses in it. Its chief rival was Boston, situated near the present residence of Leander Baker, on the Valley pike, which was, perhaps, half as large. He remembers quite vividly the contest about the Court-house, and how much the citizens of Springfield rejoiced when they learned of their victory, even though the friends of Boston had a very few votes less. In politics he has been a life-long Democrat; but paid so little attention to Governmental affairs that he seldom voted. In religion he was a quiet, though consistent, member of the German Baptist or Dunkard church. In answer to my question, he promptly responded: "I was baptized in 1812 in Peter's Creek, near Salem, Virginia, on the Roanoke, by William Stowber."

In the war of 1812 he was drafted, but as his church opposed all war and taught that all disputes should be settled by peaceful methods, he hired a substitute, and instead of fighting the British, came to Ohio to be a pioneer in clearing out the woods and developing this new State.

In 1809 he married Catharine Frantz in Virginia. She became the mother of all his children, eight in number, and died in 1841, aged 55.

Two years later he married a cousin of the former wife, Nancy Frantz, but they had no offspring. She died in 1870.

Of his children one died in infancy, and seven lived to marry and have families; and five sons are yet living.

The oldest son, Christian, a resident of Springfield, is now seventy-three years of age. He is the father of ten children, five of whom are living. He has twenty-three living grandchildren, and two great grand-children, boys ten and two years old respectively.

The second son is George, now seventy-one years of age. He is the well-known miller, long employed in the flouring mills of Joseph Arthur & Son. Of his two children one is living, and also three grand-children.

The next child was a daughter, Catharine. She married a man named Brubaker.—Their home was in Preble county, Ohio. She died at the age of sixty, leaving five sons, who, in turn, are parents of twelve children.

The third son, John, died in Indiana at the age of fifty-two. He was the father of thirteen children, of whom nine are living. His living grand-children number twelve.

Another son, Benjamin, aged sixty-two, is a resident of Wabash county, Ind. His family numbers nine children, seven yet living and nine grand-children yet living.

Emanuel is the next son, now aged fifty-eight, and also resides in Wabash county, Ind. He has six dead and six living children and four grand-children.

Finally, the youngest son is Joseph, aged fifty-four. He resides on the old home farm and is the father of six children.

George Grisso, the centenarian, is indeed a patriarch—the ancestor of one hundred and twelve living persons—five sons, thirty-nine grand-children, sixty-six great-grand-children and two great-great-grand-children.

It is a rare sight in this world of luxury and excess to see five generations of one family present at any occasion. Yet July 6, 1883, was a gala day for the Grissos—at least fifty of whom were present, with two or three hundred others, to celebrate the birth-day of their remarkable sire and friend.

In his prime he was five feet, ten inches tall and light of weight; but since he quit hard work has averaged one hundred and seventy-five pounds; and I judge will weigh that much now. As I saw him, he sat in an armed rocking chair, in perfect health apparently. His face had the ruddy glow of youth, and was not furrowed by a single wrinkle. His hair and beard were very heavy, yet not so white as one often sees. He is one century old, yet many would readily agree that he looks not more than seventy-five.

For his birth-day dinner, he ate with his natural teeth, and with apparent relish, a large slice of bread and butter and a piece of cherry pie and drank nearly a pint of milk.

His dinner was placed on a stand by his side and he helped himself. I was surprised to see the steadiness of his hand and nerves. The palsy of age has not come upon him at all. Perhaps this is the result of his manner of life. He was temperate in labor and in eating and drinking. He used no tea and little coffee.

He never used tobacco in any form. Never drank intoxicating liquor as a beverage; but, as was the old custom, always kept his bottle of pure spirits as a medicine or bitters, yet even abandoned that custom twenty years ago. He has no disease; but he hurt himself internally, about six years ago, while lifting a heavy rail upon the fence, from which he has not fully recovered. He uses very little medicine, and, except liniment, etc., never did. He hardly was sick in his life until, twenty-seven years ago, he had fevers. He was attended by the physicians and did not improve any. At last he refused any more medicine, and then speedily recovered and so continued. His hearing grew bad about ten years ago; yet he still hears some.

"OUR CONVERSATION IS IN HEAVEN."

BY L. T. SHELLABARGER.

IT would seem strange indeed if the people in all our larger cities could assemble at their respective halls or opera houses, and listen to a speech made by a man at any one of the cities. It has been proposed to accomplish this by connecting the cities with telephones. If it could shortly be arranged that that a sermon preached at Mt. Morris, could be strictly heard and understood at every meeting-house in the Brotherhood, every meeting-house would be crowded with eager listeners. We pass by this possible human achievement to notice the heavenly reality mentioned in our text. "Our conversation is in heaven." In some way, we need not know how, all that we say is heard in that place where our Savior dwells. It would not be any more difficult for our thoughts and our words to go to heaven than for our souls to go there after death. If you or I were in a vast multitude of people all of whom were talking, we could not hear and understand all that the multitude said; neither can we understand how the Supreme Being can do so, and yet we are told that we shall give an account of every idle word in the day of judgment, Whether we can comprehend it or not, the fact remains that a record is kept of all our words. "For by thy words thou shalt

be justified, and by thy words thou shalt be condemned." Matt. 12: 37. By kind and charitable words let us try to lay up treasures in heaven.

INSURANCE, PROPERTY AND LIFE.

BY ABR. MOLSBEE.

INSURANCE is an insuring or assuring against a loss or damage. Property lost can be claimed a loss, or a damage; but I have serious doubts whether we can, from Gospel authority, claim death a damage, but we can claim it a loss, and a great loss to its survivors, especially if it be one upon whom the maintenance of others depends.

In a city or town, it looks like it is almost a necessity for one to have his property insured; but a few years ago, say forty, such a thing was hardly known. For a much shorter time than forty years has the question of insurance been talked of, and agitated the minds of our Brotherhood. At first, they thought it dangerous, and so I see it now, if we make it so. One says it cannot be made dangerous; some say there can be no temptation in a Mutual Insurance Company or in a Fire Insurance Company.

We have great temptations when we have a store-house and goods insured for four or five thousand dollars, and our house and goods run down to three thousand or less.—We have a case in mind now where the store-house and goods all burned up last Fall, and the insurance was demanded immediately. So in fire insurance we find men who are tempted; as it was (and still is) claimed in this case, that one of the firm burned the store, and hence law-suits are involved. As for a brother to have his house, barn, mill, machine-shop, store-house or goods insured, I can see no great harm in it, and if it were not for money, or for the anxiety to keep it, there would be no such thing as any noise about insurance.

Now, if I have no property, I see no use or reason to find fault with the brother who has his property insured, or if I have property, I need not oppose him because I have not mine insured; but if my brother violates any Christian principle in the insurance business, try him for that, as our goods, houses and lands are our own. Acts 5: 4. Ananias and Sapphira were not dealt with for their property, but for the lie that was in their hearts; they lied to the Holy Ghost.—So if a brother, goes into a mutual or fire insurance company, or if he takes a policy in either, if there is any violation of truth, justice or charity in his conduct while in said insurance company, let him be dealt with accordingly. Luke 12: 13-21, shows the great danger of us losing sight of rightly applying our temporal things. One of us may want a division, when there is no reason for one, or need either. We, as members of the church of Christ, should find no fault in any brother on account of his poverty or wealth; and if by insuring our property in a mutual or a fire insurance company, would cause us to seal up the bowels of compassion against our poor brother (Jas. 2: 16); if our identity with insurance companies would cause us to do so, we ought not to have any connection with them, although we sometimes find very penurious (permit me to say) brethren among the rich and the poor, and it would be very hard to decide whether it could be the insurance policy that would destroy any part of their hospitality or not. It might be like the hidden leaven, and would work under such circumstances.

We claim that, as our property is our own, we have a perfect right to dispose of it so as not to abuse it, in a way that would bring us under the displeasure of God or the censure of the church.

We sometimes get an idea, if we get a life insurance policy, we try to get our lives prolonged, and are not willing to trust God Almighty. This, at first thought, might look plausible, but the man who has his house insured acts a little as if he were afraid to trust God Almighty. We ought always to feel that all is in the hands of God. We have our property insured, so if we lose it, we may rebuild, or set up again in business, and the one who takes a life policy wishes his heirs to be benefitted by his policy. Money is what both are working for; one, that he may rebuild and his heirs receive the benefit, or rather, himself and his heirs; and the life policy one, that his heirs may receive the benefit.

It is not wrong for parents to lay up for their children; so Paul says (2 Cor. 12: 14). If a parent would think that the best way to lay up for his children was to take a life insurance policy, where is any violation of any principle of moral right? One brother prefers investing his money in bank stock, another one in machinery, another in town lots, another in lands, and another in a life insurance policy. All aim at money in the future or an increase in money, for present and future use, and all expect a future increase, the rich and poor alike.

The poor man goes into the Far West to homestead, for gain for himself and his heirs; he takes a policy also for the benefit of his heirs; the rich man takes a policy as well as the poor man, and does not homestead, but enters in a large land purchase,—land he never saw, and also takes part in a large cattle ranch or some other business; and who, by the authority of Divine law, can condemn any of these pursuits? So life insurance is gone into as any other future money-making business is gone into. Many land sales have proved a failure to many a purchaser; many a fine mill, built with the expectation of a fortune, has proved to be an expense, and many an insurance policy, fire or life, has proved a failure. Likewise, many have proved a success, both in fire and life insurance.

There is no difference between wealth and and poverty as regards life insurance, for both rich and poor are taking policies—some of our richest men are taking life insurance policies. A distinction between the two cannot legitimately be made, and a man of wealth or a man of poverty should not indulge in the thought that wealth is exonerated and poverty oppressed, for money is the object, and all the difference that is visible to me is, the man of property, if insured in a good company, can get the money, rebuild, or go into some business himself—and the one with a life policy gets nothing, but his heirs do. So fire insurance pays the man for whatever he has insured, and life insurance pays the wife and children or the heirs, whoever they be.

Written by one who has neither and does not want either.

TO THE GOSPEL MESSENGER.

YOU come to us as a bearer of news, and with your given name, "Gospel," we learn what kind of news you bring. Now, I cannot say that I like your name "above every name," nor that it means more than any other name, yet the fact that you are a messenger and a bearer of the Gospel, calls for my respect and attention. My preference was *Brethren at Work*—not simply because much of my life is woven into it, but because it was significant of the people whom it represented—brethren who *work*. Then it represented a distinct class of believers—the great body who believe the whole Gospel, respect it, teach it, obey it, and enjoy it. You do not so distinctly and clearly represent this people; for there is another *Gospel Messenyer* published at Butler, Georgia, in behalf of the Primitive Baptists, and we would much prefer not to have you two the same name; for while we have the primitive faith and practice, and are Brethren, we do not belong to the class known as Primitive Baptists.

And we think that good name—strong in many a battle and dear to many hearts—the *Brethren at Work*, should not have been laid away in the tomb so early. It was in the vigor of manhood. Its name, "Brethren," was fitly a representative of *the* Brethren who cannot yield their name just because some others want them to.

Now, while I am powerless to turn you out of doors, dear MESSENGER, and will humbly submit to your efforts to instruct and enlighten, I feel that another could have accomplished more. Further, I feel to inform you that at this juncture of entanglements and attempted upturning of the peace and prosperity of the Brethren, it was exceedingly unfortunate to yield that good name, *Brethren at Work*, for another. There is too much yielding along the line. The cords are being loosened, the strands sundered, and weakness instead of strength rolls up to the surface too frequently.

And what shall you see and hear? Much everywhere. Some will laud you when you come with a spoonful of vinegar and a bushel of sweetmeats. Others will cast you out when you bring wines, and olive oil, and myrrh, and frankincense, and amethysts, and pearls. Other some will find you bitter when you are sweet, and some will see great clouds of blackness when there is only a speck. And the "liberalists" and the "unbelievers" and the grumbler and the stickler will fret and fume over your clear-cut and

sunshiny messages. The grieved, the rebellious, the unruly, the high-minded, the hypocrite, the sensual, the "slow bellies,"—all will gnash their teeth upon you if you bring the pure Gospel—the whole Gospel—the all-wise, all-powerful Gospel of Jesus. You must be abundantly prepared by sweet grace for buffetings, for fightings, for storms, for misrepresentations, for perils without and within, for every evil work of the wicked one. Draw around thyself the truth, the spirit of truth, the love of the truth—all of the truth. Be clothed with humility. Gird on the whole armor. Use the sword that cuts and the fire that burns.

Let not the smell of fire come upon thy garments. "Unspotted from the world" keep thyself. "Finally, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8. M. M. ESHELMAN.

THE WORK OF THE SPIRIT.

BY JAMES EVANS.

"AND when He, the Spirit of Truth, is come, He will convince the world of sin, of righteousness, and of judgment."

WE prefer to render the Greek word *elenxei* "will convince" instead of reprove, inasmuch as the same word is rendered *convict* and *convince* in Jno. 8: 9, 46. It properly means to bring to light so as to work conviction in the mind.

The work of the Spirit, then, is to convince men of three things, the most important in all the range of thought. The *modus operandi*, or how the Spirit works, is not so important to us, as to be convinced of these three things which affect our present, future, and eternal welfare. The first thing the Spirit seeks to work in us, is a conviction that we are sinners before God, unreconciled to him, and by nature the children of wrath.

All men are accounted sinners, and are subjects for the exercise of God's mercy and grace in Christ. No man can plead exception to the charge of sin before God. All the knowledge we acquire, unless it shows us our sin, is utterly useless. No step heavenward can be taken, until we are convinced of the law as transgressors. We cannot learn righteousness until we learn what sin is. Sin is a universal leprosy, more terrible in its visible effects on some than on others. Its tendency is to cast off the fear of God; to enthrone self and render man forgetful of God, the Creator. We see the symptoms of the disease everywhere. Society in all its forms is influenced by sin.

There are three words used by Paul of awful meaning, viz.: law, sin and death. The whole chain is, God, law, sin and death.—Why do men, in the blindness of their heart, seek to abolish the idea of God? Evidently, to abolish law, and substitute the law of force or necessity, the breach of which incurs no moral guilt, and has no vindicator. These men would dry up the fountain in order to arrest the perpetual stream of guilt that flows into their minds and disturbs their sinful pleasures.

God implies law. The creature owes obedience to the Creator's will, and when this obedience is thrown off, then sin is born.—Sin is the transgression of law, but it implies a state of the soul, similar to the disease, the symptoms of which alone are visible to us.

Death is the wages of sin. The sinner is dead in sins, alienated from the life of God. Sin paralyzes the soul, and renders it inactive to the exercise of all good. The mother often abandons her offspring. The most sacred ties are cut asunder by sin, and the most appalling of deaths, viz., a complete moral death is the result. To live after the flesh is to die. Who can define this death? One form of it is, for God to destroy both soul and body in Gehenna. To reap corruption, to utterly perish, and be punished with everlasting destruction from the presence of the Lord, are some of the elements of that death to which sin is hastening all who are unsaved by grace.

This conviction of sin is necessary to prepare the way for the next part of the Spirit's work, namely, righteousness, as the antidote of sin. And this shall be our theme when we write again.

LITERARY.

MAGAZINES FOR AUGUST.

FROM month to month it is the business and ambition of the publishers of the different magazines, to fill them with such reading matter as will meet the wants of their readers; all, of course, have special reference to the different fields they occupy. Among people of literary tastes, none has a better deserved reputation than *The Century*, and the August number is fully up to its average in interest. Among the more interesting articles to us, is, "Bob White," the game-bird of America; "The Present Condition of the Mission Indians in California"; "Under the Olives," etc. The number is quite attractive, and gives quite a variety of reading matter.

Lippincott for August starts out with "A Holiday on French Rivers," and is followed with a "Moose-hunt in the Ottawa Valley," and "Hydrophobia," by Dr. Chas. W. Dallas. He argues that there is much misconception and exaggeration relative to the disease and that many cases are of a purely physical nature and the result of fright. This paper alone is worth the price. It also contains much other reading of rare interest.

The North American, for solid reading, is excelled by no other publication of its kind that comes to our office. The August number contains the following papers: "Mental Instruction in the Public Schools"; "Making Bread Dear"; "Woman in Politics"; "Henry George's Social Fallacies"; "Crude Methods of Legislation"; "The Unsanitary Homes of the Rich," and "Science in Prayer." All well written and of general interest.

Port Prominence is a handsomely bound volume of 226 pages, edited by Rev. Y. B. Meredith and published by Walden & Stowe, of Cincinnati. It purports to be the history of a church and its minister. The object of the work is to show the duties that Christians owe to their pastors; and notwithstanding we, as a church, do not approve of a salaried ministry, we believe that it would do us all good to read it. It is feared, and justly, too, that covetousness is one of the great sins of the church, and the sooner we learn that a part of what the Lord gives to us, belongs to him, and should be devoted to the promotion of his cause, the better it will be for us. We read the book with much interest.

Dio Lewis' Monthly is the latest, and, we hope, the best thing out in the shape of Magazines. No. 1, for August, is before us, and it is truly a magnificent looking volume of 126 pages, and just as good and interesting as it is pretty. The doctor's world-wide reputation as a writer is a sufficient guarantee that the magazine will be one of more than ordinary worth and will, no doubt, greatly popularize sanitary science. "A Ride for Life," by the editor, "An Italian City," "India," "Insane Asylums," "Outdoor Life for Girls," "Health for Women," "Parental Impressions," "Good Old Times," etc., are a few of the subjects treated in this number. It is published by Clarke & Brothers, New York, at $2.50 per year.

THE NORTH AMERICAN REVIEW.

THE *North American Review* for August opens with a very spirited discussion of the subject of "Moral Instruction in the Public Schools," by Dr. R. Heber Newton, who offers a practical scheme for conveying ethical instruction without reference to religious tenets, and Dr. Francis L. Patton, who maintains that the Bible must be made the basis of all moral teaching. Henry D. Lloyd exposes the tricks and frauds of speculation in grain, which operate to make bread dear, and maintains that they should be repressed by law, as being flagrantly in opposition to public policy. "Woman in Politics," by ex-Surgeon-General Wm. A. Hammond, is a caustic discussion of certain facts of nervous organization which in his opinion render the female sex unfitted for participation in public affairs. Hon. Francis A. Walker reviews "Henry George's Social Fallacies," criticising in particular his doctrines regarding land-tenure and rent. The evils resulting from "Crude Methods of Legislation," both national and State, are pointed out by Simon Sterne, who advocates the adoption of certain rules of legislative procedure which, in English practice, have been found to serve as an effectual barrier, both against lobbying and against the mischiefs of ill-considered law-making. Charles F. Wingate writes of "The Unsanitary Homes of the Rich," and there is a joint discussion of "Science and Prayer," by President Galusha Anderson and Thaddeus B. Wakeman. Published at 30 Lafayette Place, New York, and for sale by booksellers generally.

NEVER laugh at the misfortunes of others.

COME, LET US REASON TOGETHER.

BY WM. M. LYON.

THESE are the words of the prophet Isaiah, as he spake, being "moved by the Holy Ghost." Isa. 1: 18. Therefore, let us open our Bibles and reason together, concerning the "way of life." God always seeks to reason with his people and employs this method to save lost souls. All his holy apostles and prophets reasoned with the people to accomplish conversion, and so it should be in dealing out the Word of Life to all generations. Yet this Christian rule is sometimes violated. One must be convinced, before conversion. Paul's manner of teaching the unbelievers was by reasoning from the word of God. God demands nothing but a "reasonable service." Rom. 12: 1. How important, then, that we deal reasonably with all men. Present the truth with sound speech that cannot be condemned, not wisdom of words, "nor excellency of speech," but with simplicity, judgment and good reason. Take not judgment in our own hands. Let the Word judge. We judge neither ourselves, nor one another, says Paul.

For instance, we are sometimes assailed by some who do not believe with us, and accused of being selfish, strenuous and uncompromising. We deny the former, but admit the latter, and think it right, from the fact, we have no authority whatever, to compromise where and what the Gospel leaves uncompromised.

That we have a few extremists, and some who may be somewhat unreasonable, in our church, will not be denied. What church will plead "Not guilty?" But I purpose giving in this article, my plan of reasoning with the reasonable, and with those devoid of reason, "Cast no pearls before them." We advocate the right to observe many commands that are considered "non-essential" by a majority of the professing denominations of Christendom, such as feet-washing, Lord's Supper, salutation, anointing, etc.

It is sometimes said, "Ah! you Dunkards think you are right, and everybody else wrong;" "you saved, all others lost.

When thus approached, be reasonable and calmly call their minds to that "plain way, where wayfaring men, though fools cannot err." Go no further than God's lawful limit. And be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. 1 Pet. 2: 15, 16.

They inquire, "Why do you wash feet? Tell them, "Because the Master said we OUGHT" to DO as HE did. He said also, "If ye know these things, happy are ye, if ye do them." How can we obey without "*doing*" and how can we "*do them*," without "washing one another's feet," and how can we gain promised happiness without filling the command in "deed and in truth." If I, your Lord and Master will do this to you, will ye not likewise do the same to one another? Surely, I think ye ought, "For *I* have given YOU an example, that ye should do as *I* have done to YOU." Remember, too, Jesus is vested with full power and authority from his Father in Heaven. Jno. 13: 3.

On the same night he also ate a meal, a supper, (not the Jewish Passover,) ond tells them of its fulfillment in the "Kingdom of God." After this he institutes the Communion, intended to show forth his death till his second advent.

How readily we see the the design of the communion. Why not accept the design of feet-washing? If the former has a spiritual import, why not the latter? If the Communion be observed by engaging in breaking bread and sipping wine, why not observe feet-washing by engaging in the work? Both ordinances, and the Lord's Supper also, were enjoined upon the disciples by the same Lord, the same night, and all intended to represent or teach some fundamental feature of Christianity. If we accept one, why reject the other? Dare we disjoin what "God has put together?" O! who can separate them? Echo answers WHO? But the opponent says, "Ah! these things will *do*, I suppose, for those that believe in it, but will not my faith save me?" Let reason and God's Word decide: Please, answer these queries: If faith will save with washing feet, why not save and not observe the Communion? If there is saving efficacy in one, why not in the other? Will washing the "saints' feet" and eating the Lord's Supper, as saints on earth diminish our faith? Nay, verily, but rather strengthen it. Paul thought he was right when he exercised faith in the Jewish religion. Did that save him? Look, also, at the case of devout, alms-giving Cornelius. The same logic would prove the doctrine of Catholicism safe. Another reason: Paul speaks of "ordinances" to be kept as delivered etc. Where is plurality in the ordinance of the Communion? The same apostle, also, in speaking of the qualifications of the Christian widow, names in connection with other "good works" that of washing the "saints' feet." O! CANDOR, CONSISTENCY, HONESTY, REASON, where is thy ANSWER? When we reason on these things, how can we neglect to observe all the "ordinances." Did Jesus tell us something vain and useless? Brethren, do we reason as we should on these things? Let us not be rash, but reason with patience, and we may do much more for Jesus, who told us to obey him, as he did his Father. I have written this merely to show what I believe to be the GOSPEL way of making true disciples, and to briefly illustrate it, I chose to advance and meet a few questions in regard to the commands we observe which are disregarded by many devout persons. These should always be taught in connection with the first fundamental principles of Christianity *i., e.*, faith. repentance, baptism, etc. Let us always try to teach *principle* with *practice*, spirit with *form*, *internal* with *external*, and above all things else, be living examples in "deed and truth" and *then* will we pattern after Jesus and "fulfill all righteousness," even as HE did.

SELECT NOTES.

BY J. B. LAIR.

—WHY must churches have steeples? Did ever any one climb to heaven through a steeple? Was ever a church a failure because it had no steeple?

—Be deaf to the quarrelsome, blind to the scorner, and dumb to those who are mischievously inquisitive.

—Was ever a woman made better by following the fashions of the world? But how many have been made base, frivolous, and miserable by following them. Was ever man the better by having his coffers filled with gold? But who shall measure the guilt it incurred to fill them?

—Emerson said, "Nothing great was ever achieved without enthusiasm."

—Laurance Saunders, when bound to the stake to be burned, on the 8th day of February, 1555, said, "Welcome the cross of Christ, welcome everlasting life."

—"Let every one that nameth the name of Christ depart from iniquity."

—Are not the love of goodness, and the love of God identical? If so, how can any lover of God oppose any measure that tends to good?

—Matt. 8: 21: "And another of his disciples said unto him, Lord, suffer me first to go and bury my father." Christ did not deem the excuse valid. What sinner has one equally good?

—It would be well for us to recollect that our every thought and act is continually exposed to the eye of God.

—If you have a disposition to resist the devil, do not fear to begin the battle for the want of help; Jesus has promised you aid.—"My grace is sufficient for thee."

—Many persons lay claim to liberty of conscience. And when they have it, they take all the liberty that flesh demands; and because of this, some think that people should not have liberty of conscience at all; but without it, no one can serve God acceptably.

—In prayer, why do men presume to tell God so much—as for instance: "We have bowed in thy presence"--"we have been spared"—"we come in thy name," etc., etc. As God knows all, is it not enough to thank him for such things rather than tell him of them? Let us strive to avoid "long prayers for a pretence," and "vain repetitions."

CHEAP RELIGION.—Religion is cheap, easily manufactured to suit all tastes and fancies, can be made by anybody to suit everybody, and those whom it fails to suit can make their own to suit themselves. This cheap religion costs nothing, gives you no trouble, it amounts to nothing, nobody will ever know you have it. It is so thin you can see through, and so soft you can't feel it, so light you can take it ANYWHERE, and if you think you have got it, see whether you have got what you think!

But cheap religion is what the age demands, and "Here it is!" cries the cheap-religion maker, as he goes to and fro with his Gospel wares in his hand and a glib tongue

in his mouth. Before him are the gaping multitudes, behind him his shipwrecked victims.

There is any quantity of this cheap, easy and worthless religion offered in the world to-day. It is the devil's counterfeit. It is the bogus currency by which he defrauds countless dupes. He knows that people must have some sort of religion, and that it is not possible to cheat them out of religion unless he offers them something that looks like it.—He therefore gets up all sorts of devices, and suits them to every taste, whether the taste be for gilded sham or solid humbug.

He would doubtless be happy if he could upset all religion and turn the whole human race into the downward course to ruin. But he has learned by experience that it is useless to attempt such a job; and so he takes on the airs of respectability, while he draws weak-minded people into his arms by the seduction of a cheap, easy and false religion; he smiles, and points them to Heaven, even while he is leading them in the way which goeth down to destruction. And thus many are deceived and even lost, who are not properly instructed in the nature of true and genuine religion.

—Religion claims not only to dominate, but to pervade the thoughts, acts, principles, hopes, fears and purposes of mankind, and claims an empire, not only over the spirit, but over the bodies and the minds of men.

—Many theologians of to-day are teaching the people that "by faith are ye saved," but Paul says, "By grace are ye saved THROUGH faith." Will you believe Paul or the theologian?

Andrews, Ind.

SOME NUTS TO CRACK.

WILL some one please reconcile or explain the following passages:

Gen. 1: 26–29: "And God said, Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea. . . So God created man in his own image; in the image of God created he them; male and female created he them. And God blessed them and said unto them, Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea and the fowl of the air. And God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree in which is the fruit of a tree yielding seed to yon; it shall be for meat."

Now, in Gen. 2: 5, latter clause, we read, "And there was not a man to till the ground." Here seems to be a clashing; hence an explanation is desired.

Query No. 2: We read that after Cain slew Abel, he went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden, and Cain knew his wife. Gen. 4: 16, 17. What kind of people dwelt in that land, as we have no account of Adam and Eve having daughters? It is said that Adam and Eve were the first people upon the earth, but from this Scripture, it seems there must have been people on the earth before Adam.

SAMUEL SHAWVER.

Bellefontaine, O.

LITTLE KEYS.

HEARTS, like doors, can ope with ease
To very, very little keys;
And don't forget that they are these—
"Thank you, sir," and "If you please."

THE Bible is the only real cement of Nations, and the only cement that binds religious hearts together.

HE who refuses justice to the defenceless will make every concession to the powerful.

THE strongest man is rarely strong enough to hold his tongue at the right time.

ADVERSITY borrows its sharpest sting from our impatience.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

WORKMAN.—Near Danville, O., Bro. Solomon C. Workman, aged 76 years, 5 months and 20 days.—Funeral services by the writer. W. P. WORKMAN.

REDDING.—In the La Porte church, Ind., July 8, at 8: 30 P. M., sister Ursula Redding, aged 53 years, 10 months and 20 days.

Her maiden name was Blue. Married in early life Mr. —— Doty, who died, leaving one daughter. She then married Bro. Lewis Redding, with whom she lived until death. This sudden death caused a shock throughout the community. She retired in usual health, excepting a feeling of excessive weariness, until within ten minutes of her last breath, when she called her husband for assistance. With the conscious knowledge of her condition, she closed her eyes, and in the arms of her frantic husband, she passed without a struggle into the Paradise of God.

Sister Redding united with the church about twelve years ago, and leaves a bright example of piety and devotion to the cause of Christ. Funeral discourse in the M. E. church near Waterford, by the writer, from 2 Cor. 5:1, after which a large concourse went to the low graveyard, where, at the going down of the sun, the dear remains were consigned to rest. THURSTON MILLER.

REYNOLDS.—At Kerr's Creek, Rockbridge Co, Va, June 18, Bro. Wm. Reynolds, in his 74th year.

He was one of the first baptized by the Brethren in that little isolated congregation. The writer and Daniel Miller, Sr., paid them a visit June 9 and 10, and found the brother suffering very much with dropsy. He enjoyed our presence very much; when the time of our leave came, at his request, he was anointed with oil in the name of the Lord. A. D. GALBER.

ROYER.—In the Coon River church, Iowa, May 4, William Royer, aged 4 years, 8 months and 5 days.

ROYER.—Also, May 13, Isaac Royer, aged 8 years, 1 month and 14 days.

These were the only children of Bro. Geo. and sister Amanda Royer. Disease, scarlet fever. Funeral services June 3, by Bro. J. W. Diehl, from 1 Cor. 15: 57. These bereaved parents deserve the sympathies of the saints. By faith look over Jordan and behold your little ones beckoning you to look higher.

J. D. HAUGHTELIN.

SHAMBERGER.—In the White Cloud congregation, Nodaway Co, Mo., July 14, sister Elizabeth Shamberger, aged 60 years, 3 months and 26 days. She had been a sufferer for many years. Funeral by the writer, from Job 38: 17. S. A. HONBERGER.

KEAGY.—Near Hausertown, Owen Co., Ind., May 3, of consumption, Patrick Keagy, aged 62 years, 6 months and 12 days. He was confined eight months.

He was born in Somerset Co., Pa. His father's name was John Keagy; his mother's, Margaret Meace. He was married to Magdalena Long in 1847, in Coshocton, O; united with the church in 1852; lived a faithful member until death. He was buried in the Burger grave-yard, close by the Dunkard meeting-house in Owen Co., Ind. Funeral services by Robert Goshorn, from Heb. 10: 23, the Scripture previously selected by the deceased. May God bless the bereaved widow and orphan children. W. H. LONG.

SPRINKELL.—In the Allison church, Lawrence Co., Ill., May 14, of consumption, sister Flora Ann, daughter of E. M. and sister Caroline Sprinkell, aged 21 years, 1 month and 27 days.

Sister Flora united with the church at fourteen years of age. Was of an amiable disposition, living an exemplary Christian life, taking delight in obeying all the requirements of the Gospel, as taught by the Brethren. Was anointed with oil in the name of the Lord. She passed away after giving affectionate farewell to friends and relatives, soliciting them to meet her in heaven. Funeral discourse by Bro. Jacob Gerhart, to a large assembly of friends and neighbors.

J. H. JELLISON.

KEIM.—In the Elk Lick congregation, in Salisbury, Somerset Co., Pa., of quick consumption, our much esteemed young sister, Libbie, daughter of S. C. (dec'd.) and sister Annie Keim, aged 18 years, 8 months and 28 days. Funeral services by the writer, July 4. NATHANIEL MERRILL.

STOVER.—In Ogle Co, Ill., July 1, Sarah Ellen, daughter of Bro Emanuel and sister Sarah Stover, aged 9 years, 6 months and 12 days. Funeral services at the West Branch church, by Jos. Amick and M. S. Newcomer.

HALDEMAN.—At Morrill, Kansas, June 24, of heart disease, Bro. Daniel, son of Bro. Joseph Haldeman, aged 17 years and some days.

Funeral occasion improved by Bro. Martin Meyers, assisted by friend Ike, minister of the River Brethren church, from Heb. 13: 14. Our young brother suffered ever since last Spring. While his place in the dear family below is vacant, one more place is filled in the family above. ELI RULE.

HORNER.—In the Indian Creek congregation, Westmoreland Co., Pa., Bro. A. M. Horner, the only child of Eld. D. D. and sister Mary Horner, aged 30 years, 2 months and 7 days.

Bro. Horner had been in declining health for some time. He visited Dr. Walter's Mountain Park to receive medical aid; after being there under the treatment of the doctors one month, the sad news came that he was dead. He was brought home May 21, and the funeral took place on the 22nd. It may truly be said that the church has lost a zealous and consistent young brother, and the neighborhood a good citizen. He leaves a companion and one child.

We would say to the dear sister, look to Jesus, who has promised to be a Father to the fatherless, and a Husband to the widow. Funeral services by the writer, to a very large and sympathizing congregation, from Job 14: 1. F. B. WEIMER.

BECHTELHEIMER.—In the Beaverdam church, Kosciusko Co, Ind, April 21, Bro. Simeon Bechtelheimer, aged 63 years, 7 months and 2 days.

Deceased came to his death by being thrown from his buggy. The horse becoming frightened, the buggy turned over, dislocating his neck. His funeral was attended by a large concourse of people, and a very impressive sermon was preached by the Brethren. He lived an exemplary member in the Brethren church for many years. S. E. BURKET.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

Agents Wanted in every locality to gather subscribers. Sample copies and agents' outfit free.

Sending Money.—Send money by Drafts, Postal Orders, or Registered Letters. Drafts and Postal Orders should be made payable to the BRETHREN'S PUBLISHING CO. Postal Orders must be made payable at the office to which they are sent.

How To Address.—Subscriptions and communications for the GOSPEL MESSENGER, as well as all orders for Hymn Books, etc., may be addressed either of the following ways:
BRETHREN'S PUBLISHING CO., MT. MORRIS, OGLE CO., ILL.
BRETHREN'S PUBLISHING CO., BOX 50, HUNTINGDON, PA.

Hymn Books and Hymnals to be sent by mail may be ordered from either place. When to be sent by Express, order from the nearest office

Mt. Morris, Ill., - - - - July 31, 1883.

BRO. Sharp starts on a two weeks' trip to Indiana this week.

A POSTAL order now costs only eight cents for sums of ten dollars and under.

PLEASE do not write on both sides of the paper, if intended for publication.

THE leprosy, is spreading to an alarming extent in the western part of Arabia.

NEW subscribers will commence with this number, as we are now out of back numbers.

SOME of the politicians are getting into quite a muddle. They are telling on each other.

BRO. Eshelman reports two baptized in the Walnut Creek church, Johnson Co., Mo., two weeks ago.

S. S. MOHLER says, speaking of the MESSENGER: "I consider the paper an honor to us. Keep it that way."

IT is thought that we will have the New Revision of the Old Testament before the close of next Winter.

SEE last page for Love-feast notices. When writing notices for publication, word them like they are printed.

THIS week Bro. Landon West has a word to say in regard to a church-house for the colored Brethren in Ohio.

SOME one will please send to Aaron Coy, Dayton O., the addresses of the members living in Nemaha Co., Kan.

BRO. Eshelman will continue his account of Garden City, Kansas, in his *Youth's Helper*, published at Warrensburg, Mo.

☞THOSE who have been taking both papers, can either have their time on the MESSENGER extended six months, or donate the extra copy to a friend, named by them, the remainder of the year. Please inform us by card immediately what you want done. tf.

IN Ostrog, Russia, several Jews are reported to have been tortured and murdered.

MANY of the persons destroyed by a recent flood at London, Ont., remain in the streams uncared for.

THE inside of the earth is a mass of fire; the volcanoes are the chimneys, and the hot springs the tea kettles.

THE *Vindicator* is now edited by Jos. I. Cover. We learn that he was selected by Samuel Kinsey before the latter died.

A MINISTERING brother is needed at Osceola, Missouri. A good country and a mild climate. Address C. Cripe, Osceola, Mo.

BRO. J. S. Flory has just returned from a visit to Salt Lake City. He seems very unfavorably impressed with the place and effects of polygamy.

WE have excellent facilities for doing good job printing at either Mt. Morris or Huntingdon. The book-binding is done at the Huntingdon office.

ELD. J. G. Royer, of Monticello, Ind., has been elected to the chair of English Literature in the Mt. Morris College. We welcome him among us.

THE cholera has visited this country every seventen years of the present century; 1883 is the year for it to appear again according to that reckoning.

THE season for camp-meetings is approaching. There need be nothing wrong about these meetings if people will behave themselves while there.

BRO. M. T. Baer, says the churches in South-eastern Kansas are in a prosperous condition, so far as he knows. He also reports the crops in a good condition.

THOSE who are receiving their paper later than usual will please be a little patient. We are behind three days, and cannot possibly catch up till the new press is set up.

BRO. Jacob Shaneour writes that there are over one hundred and twenty-five members in the Silver Creek church, Ohio, instead of one hundred as reported some weeks ago.

WE are now ready to receive orders for the Revised Minutes, price 20 cents per copy, or $2.00 per dozen. Those desiring the work, will please send in their orders immediately.

IN a letter just received from Bro. Enoch Eby, he says that he is not yet certain of going to the Pacific coast, but if he does he would like to have company. His address is Sabetha, Kansas.

BRO. Joseph Amick has been spending a few days on his farm last and this week. He will return to his desk with a vigorous appetite for business. We expect him home to-morrow. He will find a pile of letters at his desk.

BRO. P. S. Garman, of Warrensburg, Mo., thinks of taking a trip through North Eastern Missouri soon, and would like to have the names and addresses of Brethren living in that part of the State.

Do not wait till the Brethren's Almanac is is printed and then point out mistakes in the ministerial list. Send your corrections to H. B. Brumbaugh, Huntingdon, Pa. Drop him a card for an Almanac in which to mark corrections.

BRO. I. H. Crist reports the Olathe Church, Kansas, in a good working condition, numbering over 50 members, six speakers and three deacons. With their large force in the ministry, they still have more calls for preaching than they can fill.

FOR agricultural products, Johnson Co., Mo., was the banner county of the U. S. in 1882. There are many Brethren living in that county, which accounts for the large yield, or else the productiveness accounts for so many Brethren moving there. Which?

DURING the last seven months 2,895 persons have suffered violent death by land or sea, flood, flame or tornado. If the remaining five months should prove equally destructive to life and property, it may well be regarded as the year of great calamities.

BRO. D. L. Miller writes that after a very pleasant trip from Mt. Morris, via Huntingdon, Pa, to Hagerstown, Md, he had reached the scenes of his youth, and that he and his good wife were enjoying themselves finely.—He sails for Europe the 22nd of August.

BRO. NIELSON, lately from Denmark, is a good tailor, and would like to locate at some place in the West where there are plenty of Brethren, and a good point for his trade.—Brethren knowing a good location will address N. C. Nielson, Box 215, Mt. Morris, Ill.

WE are pleased to record that Bro. Otis D. Lyon, the former efficient mailing clerk of the *B. at W.* office, has united his life interests with sister Kate A. Snavely. The happy event took place July 29. His many friends unite in wishing him long life and happy days.

IF the Bible required women to wear bangs as they now do, there would be an uprising, among the females, against that good Book that would be really serious to contemplate. But since the fashion comes from the opposite of Divinity, it is received and submitted to with the greatest of meekness.

IT appears that the importation of Russian Jews has proved a sorry failure. About a fifth of the twenty thousand who came, have been sent back. The manager of the Hebrew Emigrant Aid Society in New York, says, a Russian Jew, owing to early marriage and hardship, is an old man at thirty-five and forty. He comes over here with a big family hanging to him, is dull, and it is next to impossible to wake him up and get him to learn or do anything.

As we are in receipt a card from John McClurg and J. Freds, containing neither post-office, county nor State, this is only way of finding their address. They will please forward the same that the business referred to on their card may be attended to. In this connection permit us to say to others that much business is delayed, and sometimes wholly neglected, because parties writing fail to give their address. We state this for the benefit of scores who may censure us for not attending to their business, caused by their failure to give address.

We occasionally spend an hour in the Teachers' Institute at the College, where there are perhaps fifty teachers being instructed and drilled in the rudiments and theory of teaching. The exercises are both instructive and edifying. It must be a dull teacher who cannot learn something there. If the gentleman who has charge of the lecture department could manage to get the directors to attend his course of lectures, he might accomplish wonders for the cause of education. It is well to drill the teachers most thoroughly, but by all means ought the directors to have a course of instruction in regard to their duties and the demands of our common school system. Then, by the way, we think that all teachers, both old and young, ought to attend these Teachers' Institutes, and if it would not disturb the work too much, we would advise everybody else to attend occasionally.

This week Bro. M. M. Eshelman tells us what he thinks of our name. It would be difficult to select a name that would please all, but we presume that the Brethren do not care so much for the names as they do for what is in the papers. Both of the former names were near and dear to our readers, but as each name could not be retained, it was thought best to drop both. As for other small papers having the same name, that will in no way militate against our work and success. Judging by the way new subscribers are coming in, we would conclude that the name is very acceptable with our readers. Our readers will soon become accustomed to the name Messenger; then it will be all right with them. For our part we are not concerned so much about the name, as the matter we get in the paper. If we can succeed in making the paper as good as its name, we will certainly feel happy.

THE VOLCANO.

One calamity is scarcely passed when another commences. We walk the earth seemingly with safety, scarcely thinking that beneath our feet is a mass of fire that is liable to burst forth without a moment's warning. Near the western coast of Italy, not far from the city of Naples, is the beautiful little island Ischia, 19 miles in circumference, noted for its mild climate, fertile soil, beautiful fields and mineral springs. It has a population of about 26,000. Last Saturday night about 9 o'clock the island was shaken from center to circumference by a volcano that burst forth. In places the earth opened and swallowed up entire dwellings. Whole cities were thrown to the ground, and hundreds were buried beneath the ruins. It is estimated that at least 3,000 lives were lost. The excitement is intense, and the loss of life and property throughout the whole island is very great. It is still feared that the danger is by no means past.

THE MINISTER'S OFFICE.

Bro. Moore:—

Will you please answer this question: Is it according to the Minutes of the Annual Meeting to take the voice of the church to see if the church will accept a minister in his standing after his letter of recommendation is read? If not according to the Minutes what is the order of the Brotherhood in a case of that kind?

S. E. Edgecomb.

ANSWER.

In 1859 the following passed the Annual Meeting:

If a brother in the ministry or deaconship move from one congregation to another, having a certificate of good standing in his office, has the congregation to which he moved a right to refuse to receive him in his office? We consider they have [it has] not.

From this we learn that if a minister presents a good certificate, on removing to another congregation, that the congregation cannot refuse to receive him in his office, and if he cannot be refused, we see no need of consulting the church about it. The custom of the churches in Northern Illinois is to treat all certificates alike. When handed in they are read to the congregation the first convenient opportunity. If an elder or preacher presents a letter, it is read to the congregation, and he is then regarded as one of the officers of the congregation, and is duly respected as such. We never ask the members whether they are willing to receive him as a preacher or elder. We think that is no part of our business. If he has a good certificate as an officer we have not the power to deprive him of his official position any more than we have a right to deprive him of his membership. As long as he conducts himself properly he is entitled to his position. If there should be any suspicions about the brother or his letter, that should be inquired into prudently, for it would not be just to injure the man, especially without a cause. J. H. M.

AROUND THE COLLEGE.

One day last week we took a ramble through the College building to see what improvements have been made. We conclude that it will be interesting to hundreds of our readers to learn what these improvements are.

On the fourth floor, in the west end, a large room 20x40 has been made, by removing partitions. A part of the large upper room, in which the prayer-meetings were held, has been used in constructing this room. It is now one of the neatest, and most desirable rooms in the building. This, and the commercial room, on the same floor, but in the east end of the building, are designed for society rooms, thus enabling both societies to meet the same evening, and have a more quiet place to hold their meetings. The seating will be with chairs, and the rooms will be heated by stoves.

The upper half of the Chapel has been cut off, and made into three large recitation rooms, the eastern room to be used for the Commercial Department. These rooms are neatly plastered, well painted, and will be supplied with excellent black-boards. The Commercial Room is entered by a stair-way in the north-east corner of the Chapel. The other two rooms are entered by doors opening into the hall on the second floor. This arrangement places all of the recitation rooms on the lower floors. The seating of the Chapel remains the same. The furnaces have been removed, and the entire east end of the building, as well as all the recitation rooms throughout the whole building, will be heated by stoves.

In other parts of the building seven additional dormitories have been made, thus enabling fourteen more students to be accommodated in the building. The rooms throughout both buildings have been well whitewashed, and are now being neatly carpeted, and will be fitted up in excellent condition for the use of the students. We are confident that those who return next Fall will be well pleased with the arrangements and general improvements. J. H. M.

OUR SPECIAL OFFER! The regular price for the Messenger from July 1st to the end of the year would be 75 cents, and some have been sending in that sum for the paper for that length of time. — But in order to double our list, if possible, and give the people a chance to test the merits of the Messenger, we last week announced that we would send the paper from the time the money was received to the end of the year for 50cts. The great bulk of the names thus sent in, will reach us near the last of July and first of August, so that, in reality, we will be sending the paper five months for 50cts. We do not expect to make anything directly out of this project, but we do it with a view of holding the most if not all of these new subscribers, for years. We hope our readers everywhere will push the good work, that we may see our list more than doubled within the next thirty days. We will send back numbers as long as we have them.

On another page will be found an article, on Life and Property Insurance, by Abram Molsbee. There is one thing about the article that we like: the writer proceeds to give his views on a controverted subject without replying to others, or censuring those who may honestly differ from him. In this way we can have both sides of a question presented in a way that will neither stir up controversy nor cause hard feelings.

MAKE A BEGINNING, HOWEVER IMPERFECT IT MAY BE.

THERE is a great hesitation on the part of many to begin to do a thing at first, because they feel it will be so imperfectly done. It is true, what has never been before done by those commencing it, will be likely to be done imperfectly. Nevertheless, this consideration should not deter any from doing whatever seems to be proper for them to do. And it may afford such some encouragement to know and to remember that those who may be somewhat proficient in the same thing now, did it quite as imperfectly, when they commenced it, as those would do it who are now hesitating, and who are so timid in making the attempt.

Such is the very common experience of all in commencing anything that is new to them, or in what they had no previous experience. And there is some timidity or shame, or fear or something that will be an obstacle in the way, by whatever name it may be known, for it may not be exactly the same to all who feel it.

We see the truth of our remark more or less illustrated in the common affairs or business of life. But we refer to it, to make our application of it to Christians, in some of their services in the church of the Lord. — The most of the persons who engage in a Christian life, and who become members of the church, if they feel the interest, and experience the holy joy, that a genuine conversion, and a sincere consecration to God will be accompanied by, will feel, at times at least, that they would like to speak a word for the Lord to their friends in the prayer or social meeting, or on same other occasion, or to offer a prayer in public, as they have themselves realized the happy effects of such services when performed by others.

And we would like to encourage our brethren and sisters to use such liberty, and to cultivate their gifts; for we believe it is both their privilege and their duty to so cultivate them, that they may render themselves in some degree useful in the church and to the world.

Paul's admonition, "Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin," Heb. 3: 13, seems to be addressed to Christians in general, and not only to the official members of the church. And the same apostle, when writing to his Corinthian brethren, and when writing to them upon the cultivation and exercise of their spiritual gifts says, "Ye may all prophesy, one by one, that all may learn, and all may be comforted." 1 Cor. 14: 31.

From the passages we have quoted, and from the tenor of the general Gospel teaching it appears that Christians are not only permitted to use liberty in exercising their gifts for the edification of the church, but they are also admonished to do so. And by exercising sincerely, humbly and discreetly, they will feel the better themselves for doing so, and they will promote the edification of their brethren and sisters, and please and honor the Lord.

It being so desirable, then, that Christians should cultivate their gifts, and use liberty in speaking and in praying, as we said above, we would encourage them in doing so. And we hope they will not be deterred from making the attempt because of the fear they entertain that their first effort will be very imperfect.

Be humble and make the effort, and though it should be as imperfect as you had expected, do not be discouraged. Repeat your effort, and, relying on the Lord for his help, resolve that you will persevere, and success will crown your humble and self-denying labors. Remember that growth is the great law in the kingdom of grace, as well as in the kingdom of nature, and that, however small may be the beginning, improvements will mark your steady course, and though you may never attain unto a very high degree of proficiency, you will satisfy your own conscience and the Lord, and as a consequence you will feel richly rewarded in the sweet peace of mind that you will experience in the consciousness that you have done your duty. But there is a precious promise to this effect: "For whosoever hath, to him shall be given, and he shall have more abundance." Matt. 13: 12.

These are the words of our Lord; and he evidently meant, that if we diligently and discreetly use what grace be given us, he will then give us more. It is no darkly revealed truth, that we can only expect growth and improvement in the divine life, by husbanding the precious and blood-bought grace of our Lord Jesus Christ, and by judiciously applying it, as will best subserve our divine Master's purposes, in edifying his brethren and in doing good to the world, for whose redemption he died. However humble our talents may be, and however limited our influence, under the cultivating power of the heavenly husbandman, we may be made a blessing to some poor creature of our ruined race, and thus prevent ourselves from being a mere cipher in the church and in the world.

Then make a beginning, however imperfect it may be, in whatever way you can throw in your offering to the Lord, though it may be but two mites. Hesitate not. The sooner you make a beginning, the sooner you will be on the way of improvement. There is some self-denial to be endured, and some cross to be borne, in commencing to simply speak a word for the Lord, or to preach, or to pray in public. But under the weight of the cross, you will rise in the divine life, for the cross will be wings to you to raise you towards heaven, and self-denial will give you strength, that you may run and not be weary, and walk and not faint. Be humble enough to make a small, and a very imperfect beginning. But then try to improve, and hope to improve.— But do not expect proficiency or perfection in your first productions, whatever may be the nature of your work. This is unnatural, and uncommon.

Hoping to encourage our brethren and sisters thereby to make a beginning where a beginning has not been made, to exercise themselves in the service of the Lord publicly, when an opportunity is afforded, and when they can edify their brethren by doing so, we will give them some of our own experience. When young in age, and young in Christian experience, it was our lot to associate with active workers in the church. Many of these, like ourselves; were young in spiritual age.— We all felt the need of each other's help as we did the help of the Lord. We for some time had no organized church, and had not preaching very often. Under such circumstances we met together, and exhorted one another, and prayed together, and in this way we had very pleasant and profitable meetings. Although we were all babes is Christ, as already remarked, *we* were but a youth in age and felt very weak in taking any part in the public services. But we felt that we would like to help in the good work, as we felt it was a good work, and enjoyed it very much, and those that did perform the public part of the worship, desired to have the help of as many as they could get to take a part, and encouraged all to do so. We finally did not only feel that we would like to help in the work, but we also felt that it was our duty to do so. But how could we, that felt ourself to be but a child, talk and pray! We felt so little, and so weak, and that whatever we would do, must necessarily be done very imperfectly. And we felt discouraged at first from trying. But feeling it to be our duty, we sought divine assistance, and took up the cross, and made an attempt to take part in the worship of the Lord in our social meetings at Lumberville, as we then called the church that is now called the Green Tree. Our attempts were weak indeed, but we felt that we were doing what we could, and we felt comforted.

Then do not hesitate to help in the public worship of the Lord when the occasion seems to require it, and when you can help promote the edification of others by so doing. And do not deceive yourselves by waiting until you can do it more proficiently. Your first attempt will be likely to be imperfect whenever it is made. Then take up your cross, and make a beginning however imperfect it may be. Proficiency is to be attained after you commence, not before. J. Q.

"Humility is, of all graces, the chiefest, when it don't know itself to be a grace at all."

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Must Bangs and Frizzes Go?

The Chicago *Herald*, has this remark to make about the departure of bangs and frizzes:

If left to themselves and time they would undoubtedly get tired and silently steal away. They would become a recollection to this generation and a moral to the next, which would point to them in the prints of our time as the proof of what frights women make of themselves for fashion's sake. Our successors would also seek to discover whence came the hideous style. If successful in their research they would locate Tar Flat, San Francisco, as the birth place of the "bang" without which the "frizzy" is nothing out of the way. The female hoodlum first invented the bang to make herself look as vicious as possible, and she succeeded. The bold, brazen, dare-devil look this gave her face made her famous even beyond her brothers and the young men upon whom she bestowed favoring glances. How the bang ever came to be adopted by respectable young girls is one of the mysteries of fashion. It probably spread like the Canada thistle. It rapidly beclouded the fair brow of beauty and placed the bright eye of intelligence under the same overhanging fringe as the dull eye of stupidity. It drew an indiscriminate curtain over the front of innocence and the forehead of shame. It was a sad leveler of the distinguishing marks which virtue and vice stamp upon the face of woman. We had hoped that it was to be allowed to depart in peace. But it seems not. The Rev. Father O'Haran, pastor of St. Mary's church, Wilkesbarre, Pa., has inaugurated a crusade against the "bang." Children wearing bangs and frizzes are not to be allowed to attend Sunday-school. Although the reverend father's holy horror over the bang meets with our entire approval, we question the discretion of his course. We greatly fear that his injunction will stir the hair of a dying fashionable craze. As well try to stop the full impetus of a child's swing as to interfere with the unreasoning dictates of a raging fashion. Better "let the old cat die" than get knocked over in trying to reason with something that defies every rule of sense and refinement.

Value of the Past.

BY GALEN B. ROYER.

"We may build more splendid habitations,
Fill our rooms with paintings, and with sculptures,
But we cannot buy with gold the old associations"
—*Longfellow.*

There is a sacred feeling connected with our childhood days that is not found with any other part of our lives. Our old homesteads are dear to our hearts. The rooms wherein we have passed many happy hours, the groves where we have often rambled, the streams along whose flowery banks we used to wander and fish, are planted forever in our memories as pleasant.

As we became older, new scenes were continually opening to our view. With what pleasure do we look back to the old country school-house where we were taught the alphabet and the first principles of mathematics. We found friends in those days from whom we thought we would never be separated. But as our minds matured, our thirst for knowledge became stronger; and we naturally followed our most worthy desires. As our inclinations were different, we were separated, each occupying new fields of labor and forming new ties of friendship. Some went to college where their duties became of a more important character. There hard tasks were performed, trials were overcome, and our fellow-classmates who shared our work, through association, grew to be warm friends. But this circle was broken and new ones were formed. Thus we pass through life, forming new acquaintances and losing old ones.

Many different scenes were brought before us in our lives. We have taken the parting hand of some cherished friends who have gone to foreign climes expecting never to return. We have had dear ones taken from our circle by the cruel hand of death never more to be replaced. They are gone from our presence and we cannot recall them.

We may return to the scenes of our childhood and spend days in its old haunts. But the place has changed; the old associates are not there, and the home once so dear has no more charms. We may go to the college to satisfy our longing for by-gone pleasures. The halls ring with merry voices, but they sound strange to us. The rooms only bring to mind what we once enjoyed. We may pass on through our past scenes until we come to the places where we were once engaged in real, practical life. Here Time has wrought his work. New and better buildings have been erected. The business we engaged in is now arranged by other persons. We can only recall the busy hours we spent there. We return to the old homesteads where our fathers and mothers used to exercise parental care over us. But they are not there. Our hearts become sorrowful and in a few moments we are moving slowly toward the graveyard. We stand by their graves and look upon their tombstones erected to their memory and read their names which are so dear to our hearts. There their bodies lie. We can recall their pleasant countenances and kind words. They are gone forever from us and all we have done for them of good or ill can never be changed.

We may make our homes like those of our childhood; we may hang upon the walls the best paintings of the favorite scenes of our lives; we may hang with them the portraits of our absent friends; yet these are not the associations of the past. We may visit the places of our childhood, of school-life, of business, but all these only impress more vividly upon our minds that the dear associations and pleasures of the past are gone—gone forever from us. Not all the diamonds of the earth, not all the pearls of the sea, nay, not all the wealth of the world can buy them back for a single moment.

This unobtainable past is what we have helped to make it. As we made it pleasant or sorrowful, so our recollections of it are pleasant or sorrowful. And since it cannot be bought back when once gone, how important it is that we who are in the prime of life, properly improve the present, so that we need not look upon our past lives and wish to live them over. Let us so act in the present that as we are drawing near the eve of our lives and the shadows are lengthening on our pilgrimage here below, we may look upon the past with a degree of comfort which will console us in our last moments here and give us a free passport into the realms of eternal bliss.

Huntingdon, Pa.

A Sad Accident.

On the 10th of July, our little nephew, John Harley, aged four years, one month and fourteen days, son of Bro. James Harley, who with his mother and brother had been spending the Spring and Summer in the country with his grandparents, was playing in the yard of his grandfather, Mr. Landis, where a bucket of hot water had been placed for some purpose. The child had a long line and, playing "back horse," accidentally backed into the water. He was immediately carried to the house, but did not seem to suffer. The father, who was about his business in Philadelphia, was telegraphed for, the physician summoned, but notwithstanding all the kind sympathies and attention shown by them, the little spirit took its departure. He lingered about eleven hours, conscious of the past. He said "he had not much pain."

In the midst of life we are in death. We grieve, for we learned to love the little pet very much during his stay with us. "The lines have fallen to him in pleasant pathways; his is a goodly heritage." The father came, but on his arrival, he no more heard the voice of his darling boy shout, "O, papa, papa, there's papa!" as before, but a dying boy instead.

"All that's bright must fade,
The brightest, still the fleetest;
All that's sweet was made
But to be lost when sweetest,"

Funeral services by Bro. Isaac Kulp and Rev. Joseph Hendricks, from 1 Sam. 1: 3.

Katie S. Harley.

Harleysville, Pa.

The condition of Vesuvius has again become an object of serious attention to Professor Palmieri and of wondering interest to ordinary spectators. Since the 21st of June the activity of the crater has been steadily increasing, the first symptom being the upburst of a column of flame, visible at a great distance. Every night a fiery glow, like a gigantic crown, hovers over the summit, forming in the clear Summer night a spectacle of mingled picturesqueness and terror.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

To the Brethren and Sisters of Northern Missouri.

It seems that our late A. M. fell short considerably, of supporting itself, and the Committee of Arrangements has reported to us the quota of Northern Missouri of said deficiency, and have also appointed three brethren in our district to strike an apportionment between our churches, and to collect the same. This assessment has now been made by these brethren, and you will soon be notified; and now, as we find our quota to be so very reasonable, we ought surely to be very prompt. I would, therefore, propose that the brother so notified would at once forward the amount and then collect again as he could, so that the Committee be not detained by waiting for quarter councils, etc.

We hope no one will refuse to help us on the ground that they did not attend A. M., for it was certainly a great sacrifice in railroad expenses of thousands of eastern brethren and sisters to give us the meeting in the far West. And if we forfeited this granted opportunity, we must now be none the less sure to meet its demands, in order to be worthy of it being afforded us again to have the A. M. in the West. For if the Eastern churches pay large railroad fare to give us the convenience of the meeting, and then yet make up its deficit funds, they could justly hereafter, keep it in the East, and save expenses. C. C. Root.

To the Churches of Southern Ohio.

It will be remembered by those of you who were present at our District Meeting in April last, that the call for aid in the building of a meeting-house for our colored brethren of Frankfort, Ross Co., Ohio, was made more directly to the churches within this District of the Brotherhood. And now we, a Committee, to act for the Frankfort body, wish to call the special attention of the members and of all the churches of the District to this subject, hoping that all who have not already presented their gift will do so at an early day, in order that this work may go on to completion.

The call has been made to some in private correspondence, but can be made best in this way, in order that all the churches of the District may get the notice, and act in the matter at the same time.

The advice given in our District Council, was, that the call be made upon all the churches of the District, and so we do; but are willing to accept of and acknowledge the gifts of any one and from any part. Gifts have already been received from Iowa, Kansas and the Pacific States, and also from churches here, all of which are gratefully acknowledged, but much is yet wanting to complete the undertaking.

We were to visit this devoted little body July 1st, and preached for them twice, and for the whites at night. The members seem to be very grateful and much encouraged because the whites are aiding them to get the house, and they are doing all they can and some aid has already been subscribed by citizens of the town and vicinity, but they say: "We want to see that you are in earnest, and we will do more." The amount received and subscribed is near $250.00 but not more, and that needed to erect and complete the building will not be less than $1200.00. The members for whom it is to be built, are all willing and ready to do their part, but must give it in labor. But what they do give comes as a heart's gift, for they all love the cause and the One Name.

Send all donations in registered letter, to Wm. D. Mallow, Austin, Ross Co., Ohio.

Wm. D. Mallow. }
Landon West. } Committee.

From Osceola, Mo.—July 23

Dear Brethren:—

We want a ministering brother to move into this congregation and preach for us.—We will soon be left without a minister and but one deacon. Last Spring two of our ministering brethren that have been here nearly ever since the organization of the church, moved away to Wyoming Ter. Last Fall Bro. N. C. Workman moved into this congregation, and has been preaching for us ever since, and his labors are very acceptable. He preaches the whole Gospel to us with earnestness and power, and we would gladly retain him but he is making his arrangements to leave us this Fall, and then we will be a little flock without a shepherd. As many brethren are going to move West this Fall, who will come and locate with us? We have a small congregation of members about eighteen in number, living near the center of St. Clair Co., Mo., on the Osage River, near Osceola, which is our county-seat. We have a good country north of the river, mostly prairie, but a sufficient quantity of good timber, and an inexhaustible amount of coal, of good quality, and very cheap. We have a healthy country, the land is mostly rolling, consequently no stagnant ponds to create sickness. The country is well watered by springs and living streams; good well water is obtained at a depth of from twenty to thirty feet. Our country is well adapted to farming or stock raising; grasses of all kinds do well, and perhaps there are but few sections that will surpass this as a fruit country for apples, peaches, cherries, pears, grapes, etc.? Land here at the present time is very cheap, but is going up in price very fast as we are getting a railroad through the section of country where the Brethren are located. It will be finished to Osceola by October next. Now, brethren, we have given you a brief sketch of our country and our wants. For further information address, C. Cripe, or J. S. Mohler, La Due, Henry Co., Mo. Bro. Mohler has the oversight of this church, but he is too far away to be with us much. As Eld. Mohler is a poor man, those writing to him will confer a favor by inclosing stamp for reply. Now, brethren, do not pass this call by unheeded, let us hear from you, we must have help. C. Cripe.

Notes by the Way.

At 8:25 was the time set to board the train at Longmont, so we bade farewell to our brethren and friends. The thought came, shall we ever meet again on earth? More than likely we will never thus meet again.—Let us, however, live faithfully till death, that we may meet in a better clime than this.—Many thanks to all in Colorado for their love and kindness towards me.

In due time we left Longmont in company with J. S. Flory, David Rupel, and his daughter, sister Weaver, —all wending our way towards Denver, which place we reached, feeling much refreshed. At Denver we took the narrow gauge route to Blackhawk and Central City, two quite old mining towns of considerable size, up in the mountains. Here may be found many valuable mines. We then entered what is called Deer Canon. It really looks more suitable for deer to pass over those rugged hill, than for a railroad to make the attempt. But the road is there, and it is wonderful to see these railroads. When coming to Blackhawk the road goes right over the town, up a grade so steep that the cars cannot make a curve in turning, but must run backward, out on to a switch till the engine passes, and then pulls the train up the mountain over trestels, high and fearful looking, terminating at a point said to be 9,000 feet high. Going up, we noticed sister Weaver drawing over from the high side. I do not think she enjoyed that part. It takes a good nerve to enjoy a ride of that kind. But we landed in safety and made some observations, and then lodged till the next morning at the Granite House. We walked down to the town of Blackhawk, as we could reach the place that way much sooner than on the train that had to wind around the mountain.

So we again boarded the train in Blackhawk and soon were winding down the canyon towards Golden, quite a town, and passing down and beholding those large mountains of rocks, for which they have names.—One is called Mother Grundy. We were glad when out again, and think this one trip will do me, unless I change my mind considerably. We arrived at Denver at 11 o'clock, refreshed ourselves and rested. By that time I had fully made up my mind to go East. The brethren were going to Colorado Springs and Pike's Peak, and wished my company, but I thought I had seen enough for once, and at 6:25 we left for Kansas City. I stopped at Detroit, in Dickenson Co., a few days, then went to Kansas City, with the intention of going by the way of St. Joseph, but on account of the roads being much under water, I came to Louisville, Ky., by the way of St. Louis. I stayed in St. Louis one day. On my way I saw much wheat and corn and also many houses standing in the water. I reached home on the 23rd of June, found all well. I was absent 67 days, had good accommodations, and was blessed with good health. I had a pleasant trip that will long

be remembered. I traveled about six thousand miles. S. H. MYERS.

From Weatherford, Tex.—July 23.

Dear Brethren:—

WE are still trying to serve God in our isolated condition. My wife's health is not very good, she has been very sick but is better now. At one time she wanted to be anointed, but could not, on account of not knowing where to find the Brethren in this State. Now, brethren, let us know where to find an organized church in Texas. We have our letters and would like to hand them to the church. Why is it, brethren, that we don't send missionaries to Texas? Remember, God says, "Preach the Gospel to every nation." Why not send a few crumbs to Texas, for we are in need of a perfect Gospel? You need not come here expecting to find good houses to worship in. In our neighborhood the people worship under a brush arbor. There are three members in Erath Co., about forty miles from us, and two more expect to move here from Illinois in a few days. Crops are good in this part of Texas. Health generally good. This is a good country for a poor man. Land is cheap, and climate mild. I will answer all letters from Brethren wanting information. J. S. BUCKLEY.

From New Lebanon, Montgomery Co., O. —July 23, 1883.

Dear Brethren:—

THE GOSPEL MESSENGER has come to our place of abode, and its pages are read with pleasure. When we get used to the name, it will seem as dear to us as the old names were, and we hope it will be the means of helping us all on the way to that home in heaven. If Bro. I. J. Rosenberger's conclusion is right in the last *Brethren at Work* about sisters not breaking bread, would some one be so kind as to instruct us sisters what conclusion to come to, when we are administering the ordinance of feet-washing, and the salutation of the holy kiss to one another around the table of the Lord? I hope I am not out of place by asking this question.

JULIA A. GILBERT.

The Fearful Calamity.

SINCE writing our editorial concerning the destruction of life on the island of Ischia, near Italy, we find the following in the Chicago *Herald:*

Naples, July 30.—One solitary building remains in tact at Casamicciola, and two others partially stand, and are in good enough condition to afford shelter. This is all that remains of a town which had a permanent population of over four thousand, and was full of Summer visitors, of whom it could accommodate 1,500. The dead are everywhere, mostly in such positions that they are recovered only with the greatest difficulty, being wholly or partially buried under the ruins, or so deeply engulfed that they can never be found. Many were buried alive, and their cries can still be heard coming from the ruins and from the earth. Few of those yet alive will probably be saved, but there is no lack of effort, the government having to-day forwarded two corps of trained sappers and a second, full regiment of infantry to aid them as laborers. Every church on the island left standing has been turned into a dead house, and the houses at Forio have been turned into hospitals. Terror and confusion still prevent an accurate estimate of the loss of life, and accounts vary all the way from 2,000 to 5,000. The original estimate of 3,000 can, however, scarcely be an exaggeration, since there are over 1,000 dead in sight, and the buried must largely have exceeded that number.

The many hundreds of wounded who have been brought to Naples have, in the excitement, never been enumerated. The government has impressed every steamboat within reach, and they are laden on every trip with the dead and dying or wounded. The authorities here have found the demands on their local resources greater than they can meet in the matter of accommodations, and they have sent lumber and workmen to Forio to put up shelters for the homeless and food to supply them for a time rather than bring them to the mainland. A few only of the dead have been recognized, owing to the mutilated condition in which they are found and the fact that dirt, plaster and particles of debris are pressed into the flesh, and many of the bodies are almost denuded of clothing and other means of possible identification. In addition to the already published list of names of the prominent is that of the Marchesa Pacca Laurate.

From C. C. Root.

AFTER having traveled as well as resided in several different States, I have concluded upon the fact of a statement I once heard our dear old brother John Metzger make in regard to North-western Missouri as a country, for its many advantages in agriculture and commercial pursuits; 1st. as laying bounded entirely by the most thriving commercial circuit in all the west: to wit, from Chicago, via Quincy, St. Louis, Kansas City, Atchison, St. Joseph, Omaha and Des Moines City; 2nd, for its fertility of soil; its timber and stone, and excellent water. 3rd, for its convenience of small prairies with its even and general interspersion of good timber all through it. And for the fourth part I would say, that through our missionary exertions and other means, brethren could scarcely settle in any part of Northern Mo. where there is not easy access to Brethren organized or desirous to become so. And as a center and a point to well represent all above stated, I propose to suggest Darlington, Gentry Co. After traveling over six other counties all around it in June, I find their crops at least two weeks in advance of those fifty miles south of it, owing to a warmer state of soil. Darlington is a thriving little place springing up at a crossing of railroads near Grand River. Brethren writing or traveling will address, C. G or E. Garman.

From Round Mountain Church, Ark.— July 16.

Dear Brethren:—

OUR quartely council met the 14th. There was nothing before the meeting to disturb the peace. After some steps were taken in regard to pushing the work on the new meeting-house, it was agreed to hold our Love-feast on the 15th of September, if the brethren from Mo. could be with us at that time. All are invited, especially ministering brethren. We return our thanks to brother Amos Shellabarger for $1.00 for the meeting-house. Sunday before last two were added to our number by baptism, and yesterday one applicant. Signed by order of the Church,

J. A. VERMILLION.

From Blanco, Armstrong Co., Pa. July 23.

Dear Brethren:—

THE Brethren church at Cowenshannock is in love and union, and our regular meetings are largely attended. Yesterday one more was added to the church by making the good confession, and being baptized in the name of the Lord Jesus. May the good work of the Lord continue everywhere.

J. B. WAMPLER.

From Osawkie, Kan.

Dear Brethren:—

OUR church has never been in better order than now. Love and union and a united effort for the promotion of God's cause seem to be the mind of our dear members. Oh what a church meeting we enjoyed last Saturday, — all peace and harmony. I thought such meetings would be a fit place for holy angels to assemble. Four have been baptized in the last three weeks, and another applicant for next Sunday. Praise God for the word of reconciliation, and the spirit that predominates in the hearts of His dear children. J. A. ROOT.

From Loraine, Ill.—July 27.

Dear Brethren:—

AFTER a few clouds and a cool breeze, the ark of the Lord glides smoothly along; and now that we have been blessed with a bountiful harvest and some of the sheaves being already gathered in, we, the Brethren of Loraine, have concluded to hold our Harvest Meeting, Saturday, August 18, at 10 A. M., and will, the Lord willing, continue the meeting a week or ten days. We much desire some of the ministering brethren to come and assist us. H. W. STRICKLER.

THE salaries of the clergymen in the U. S. are about $6,000,000, or less than one half of the taxes paid on dogs. So it costs much more to keep the dogs than it does the salaried ministers.

SAYS Emerson: If you would lift me, you must be on higher ground. If you would liberate me, you must be free.

Notes of Travel.

THE eleventh Summer excursion of the Pennsylvania Editorial Association, was to Old Point Comfort, Va., June 11th to 15th, and was enjoyed by a large number of the editors, their wives or daughters. The Pa. R. R. Co., with its usual courtesy, granted transportation over its main line and branches from all points in the State, to Baltimore, Md., and return. From Baltimore, the Bay Line steamers conveyed the excursionists down the Chesapeake Bay to their destination. The weather was very fine, and the trip down the bay one of the most delightful, and gave an opportunity for the members to enjoy "moonlight on the water," and see the glory of a "sunrise from the sea," for just as we pass the entrance to the broad Atlantic, and while land is not in view, the gilded East reminds us that the day is approaching and the rising of the sun is at hand. To those who have never beheld the sight, it is a wonder how quickly the sun mounts from the waves after the diverging rays are first seen. The writer and his wife enjoyed the magnificent sight—arising at 4 A. M., as the gray light appeared upon the deck ten minutes later, when the gilded rays diverged beautifully from behind the tossing waves; at 4:20 the upper edge of the disc appeared in view, and in a few minutes more the "Orb of Day" was riding clear of the water, fresh and bright after a fashion not to be beheld among the hills, where the air is already hot and sultry before the sun is in view.

Arrived at Old Point Comfort and Hygieá Hotel at 8 A. M., in time for breakfast. The hotel accommodates 1000 guests, and additions are now being erected to make room for the constantly increasing number of visitors. It is located immediately on the water's edge, upon one of the most beautiful beaches on the Atlantic coast. Nothing could be more delightful, as we sat in our room upon the lower verandah with the ever-restless waves dashing within fifty feet of us, studded further out with the frolicking bathers, men, women and children; the timid near the shore, but some venturesome ones going out away beyond the designated lines of safety; the air fresh, cool and invigorating. Here all day long, and all night through, choosing to lie awake, one may ever listen to the "music of the sea," always so delightful. Further out and just in front of our window, is the celebrated Rip Raps, now dismantled as a fort, and merely a matter of curiosity, and away beyond the outlines of the land running back from Cape Henry, yonder, lies the U. S. frigate like a watch-dog before his master's door, quiet and almost immovable, while all through the great expanse of water are all sorts of crafts plying, lying, drifting, running,—making the whole expanse almost like a busy thoroughfare. At the proper time, and almost with the precision of a railroad train, come dashing along the swift-running steamers of the Bay Line, or Washington Line, and it is wonderful what time they make. A day, a week, aye months, may be spent here, in the most delightful enjoyment, ever varied, ever new. This place is rapidly becoming prominent as a health resort for Winter and Summer, and it is deserving of its popularity. Midway between North and South, it is pleasant in Winter and delightful for Summer recreation.

Just back of the hotel is Fortress Monroe, so close, that from some of the rooms you might readily toss an orange upon the ramparts. A trip within the Fortress affords an almost endless variety of enjoyment and even wonder. Finishing theory at West Point, the graduates are sent here for a term of three years to put their knowledge in practice, and work out their theories in actual operations. On one side, and outside the ramparts, are acres covered even piled high, with the now useless shot gathered from northern forts just before the war by the traitor Floyd, that it might be captured by the confederacy. These shots are of hard white iron and not adapted to the velocity of firing with modern guns. Since then the country has grown the growth of ages, and we look back with wonder over the few years that have elapsed since the firing upon Fort Sumter stirred and aroused the people of our country to every boundary. But even this fortress, surrounded by its great trenches filled with water, and foundations encrusted with oyster shells, its draw-bridges to prevent approach, reminds us of the ages when archery was the means of warfare, and castles with dykes and draw-bridges the defences. As useless as they seem to us now will these appear to the generations that follow us. But the science of warfare is learned within these vast embankments of granite and earth. The firing of guns is done by electricity, the speed of the balls calculated by the same agent, the force of the wind determined, everything worked out with an accuracy that approaches perfection. Within the fortress, being exhausted with the walk, and desiring a place to lie down and rest, the writer entered a building and was offered the hospitality of a "bunk," and to his astonishment found himself in a printing office, where a paper is published, books printed and bound, the drawings and lithographing done in a very creditable manner. Soldiers are printers, artists, scientists, mechanics, etc., and all we met here were gentlemen. It was my pleasure to call on Dr. Page, the post Surgeon, and enjoy his courtesy.

A few miles back of the Fortress is the town of Hampton, once famous as an educational town, but reduced to ashes during the war. There is now a Soldiers' Home and an Indian school here, but not an extensive town. The editors of Norfolk having offered the hospitality of the city, Wednesday afternoon was set apart for its enjoyment; but a sudden and terrific storm coming on immediately on the arrival of the boat at Nor'o'k, drove the excursionists into the shelter of the adjoining pier, where they were detained until the arrival of the returning boat. A few, who were able to walk and brave the storm, went out in search of matters of interest, and found the old church, with its marks of the "conflict," returning with sprigs of ivy and magnolia blossoms. The magnolia blossoms would be a glory to a country, even if it were good for nothing else; but the immense warehouses, and wharves piled high with the thousands of bales of compressed cotton show that either the country around must be fertile in cotton, or else this is the principal mart for its shipment. A great improvement in the shipment of cotton has been made of late years. It is now so compressed for shipment and bound so solid with iron bands, that a vessel laden with these bales might take fire, and being days from port, reach its destination in safety, by carefully closing off the drafts, so slow is the headway made by fire among the bales. A vessel has been known to be eight days in reaching port after being on fire, and sustaining little damage to the cotton bales. They are compressed so solid that water does not penetrate them.

A. B. BRUMBAUGH, M. D.

To be continued.

From Lebanon Church, Ohio.—July 15.

Dear Brethren:—

YESTERDAY I received the first number of the paper entitled THE GOSPEL MESSENGER. I can say that I am well pleased with the name. First, it is a "high" name. But as the Psalmist David said of the knowledge of God, "I cannot attain unto it," so I ask of our editors, can you "attain unto it," such a high name as GOSPEL MESSENGER? Second, I believe it will do much in uniting our beloved fraternity upon the one mind and one judgment; because the editors have agreed to drop the two names that were so dear to them, and consolidate into one periodical, that all might be benefitted.

A. H. BALTIMORE.

From B. F. Moomaw.—July 20.

Dear Brethren:—

I HAVE just returned from Floyd county, engaged in church work for a week, two committee meetings and a number of meetings for preaching. We found some things in a condition quite unfavorable to the development of the Christian character of the church, or the advancement of the Master's Kingdom. But we think through an overruling providence our labors will work out good results. The members appeared to be well pleased and heartily accepted our decisions, so that we have reason to believe that our labors will be a blessing to the church. But our work in our district promises to be arduous and unpleasant for a while, as the missionaries of the faction that has left the church, with expelled elders, etc., are very zealous and active in visiting individuals and churches, and by misrepresentation, abusing the minds of the uninformed members, create dissatisfaction; of course make some proselytes. If only they would cease their sneaking around, and meet the representatives of the church in open day, their influence would not amount to much. They are unscrupulous in pandering to the passions of the members, telling them that their A. M. has taken off the re-

straints of members making intoxicating liquors, that their fruit, etc., is their own, and they may make such use of it as they may choose. We are calling the churches together as much as we can, and trying to put them on their guard, by showing them the real position occupied by both sides respectively.—It is exceedingly unfortunate that so many of our members are so poorly informed upon the questions that are agitating the church and hence so easily imposed upon by designing men. If we could only induce the members not to act precipitately, bnt wait calmly until they could hear both sides, we would have nothing to fear. Dear brethren and sisters, be slow to make haste in matters of so much importance. B. F. Moomaw.

Bonsacks, Va.

From Hygiene, Colo.

Dear Brethren:—

Having just returned from a trip to Salt Lake City, I will give a few notes concerning our journey to that much-talked-of city and people—the Mormons. In company with my daughter Lizzie, we went via Denver and the Rio Grande R. R. Crossed the snowy range at Marshall Pass,—plenty of snow near the road. On the western slope of the Rocky Mountains we passed through some fine country, especially in the Garrison and Grand River valleys, in Colorado, a section of country recently vacated by the Indians and now rapidly settling up by an industrious class of people who will soon make a great country out of it. After getting into Utah Territory we traveled through some uninviting desert country until we struck the Wahsatch Valley, when we emerged into a fine section of country, mostly settled by Mormons; thence along the Jordan River Valley into the Salt Lake Valley.—While at Salt Lake, we took a run by rail to the Great Salt Lake, a body of salt water ninety miles long, and forty wide; it is called the Dead Sea of America, as it is almost destitute of any living thing in it. The only live thing found in it is a species of shrimp, similar to a wiggletail and only about half an inch in length. The most of our party, some sixty in number, men and women, took a bath in the lake, and it was the most delightful bath I ever took; it was very invigorating, the water was as transparent as glass, and the bottom of fine white sand. One cannot sink in the water but will float almost like a cork.

We visited all the points of interest in the city; the temple tabernacle, Brigham Young's former private offices, residences, tithing house, palaces where some of Young's widowed wives live, his grave and the co-operative store of the Mormons, where they sell $5,000,000 worth of goods yearly. We were shown the canyon through which the Mormons emerged in their pilgrimage to the valley, also the hill on which Brigham Young said he saw Gabriel standing blowing the trumpet to attract his attention, and then pointed to the valley and told him to camp there and build the Kingdom of God on earth. We attended the services in the Tabernacle on Sunday; about eight thousand persons were present. We had quite an interview with one of the Mormon preachers, in which we learned much concerning their doctrine and peculiar customs, of which we will speak more at length more likely in a future communication. Having seen with my own eyes, and heard with my own ears, I can write more intelligently. I must say I was not as favorably impressed with the surroundings as I expected I would be. The fruits of the abominations of polygamy were manifest in many ways.

On our return we came by the way of Ogden and Cheyenne, having travelled about 1,500 miles. J. S. Flory.

Beware of Swindlers.

As brethren and others have occasionally been dealt with dishonestly by "sharpers," it may not be out of place to call attention to a comparatively new scheme of swindling that has several times attracted my attention. I have reference to those medical humbugs in New York City, that pretend to send remedies free of cost to anyone who answers their advertisements. It is done in this way: When you answer their advertisement they will send you "free of cost," a receipt for making the remedy you wish to have, but the names of the ingredients in the receipt are not known to the druggists where you may live, and if you want the remedy you are compelled to send to the proprietors of the receipt and pay a good price to get it filled.—Remember that anything that is worth having, is worth paying for. And whenever you see "free" medical advertisements, it is best to leave them alone, for they are humbugs. All they want is your money, and it is a matter of little consequence to them whether their medicine kills or cures you.

L. T. Shellabarger.

Covington, Ohio.

From Enoch Eby.

In referring to my long silence, in your paper, I was made to wonder why so many of our dear brethren who possess superior talents in writing for the press, are so silent, especially Bro. R. H. Miller, who in former days was a regular correspondent, but for a long time has been silent. We would be glad to hear from him and many others through the Gospel Messenger; for we have reason to expect a paper under its present able corps of editors and managers, to excel anything the church ever had; and we hope our able and experienced correspondents will take an interest in making it all it is desired, by contributing to its columns, as well as increasing its circulation.

I have been in the harvest-field considerably of late, as it is rather a busy time to hold meeting. Hence I had no interesting church news to send, and to say much about the things of this world is not edifying.

The people of Kansas (the north part, at least) have little to complain of, but much to feel thankful for. God has blessed the labors of the husbandmen, so that plenty crowns their fields; and if all would heed the directions of the Savior, "First seek the kingdom of God and its righteousness," there would be a rich harvest for the Lord in many places where sin and iniquity reign and the deceitfulness of riches choke the Word.

May "Thy kingdom come, Thy will be done in earth as it is in heaven," be the daily prayer of all God's dear children.

From Cerro Gordo, Ill.—July 25.

Dear Brethren:—

We had a season of rejoicing at our meeting. Last Sunday evening in Cerro Gordo, one of our number that had left us and went with the Miami Brethren, came and said he was not satisfied, he would like to be received into the church again. He confessed he did wrong in leaving the church, and asked the church to forgive him. All willing to forgive him, he was received in fellowship. John Metzger.

From Lower Twin Church, Preble Co., O.

Dear Brethren:—

We have now a very pleasant Sunday-school in running order, with some seventy scholars and seven teachers. Bro. Landon West is our Superintendent. The outlook of our school is encouraging. The Progressives are surprised to learn that we have such a promising school. Health and crops good.

H. C. Butterbaugh.

The best society and conversation is that in which the heart has a greater share than the head.

The Gospel Messenger,

A religious weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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ANNOUNCEMENTS.

Love-Feasts.

Aug. 18 and 19, at 10 A. M., Monroe Co., congregation, near Frederic, Monroe Co., Iowa.

Aug. 23 and 24th, at 11 A. M., Deep River church, Powesheik Co., Iowa.

Sept. 1, Little Traverse church, Arbor Springs, Emmet Co., Mich.

Sept. 8 and 9 in the Verdigris church, Madison, Kan. Those coming by rail will please notify Chas. M. Ycarout.

Sept. 12 and 13, at 1 P. M., in Yellow Creek church, Stephenson Co., Ill.

Sept. 15 at 2 P. M., Semerset church, Jalapa, Ind.

Sept. 15, at 2 P. M., Dorchester church, Neb., at the house of Bro. J. R. Cripe, two miles east of Dorchester, Saline Co., Neb.

Sept. 15, Deep Water church, Henry Co., Mo., Stop off at La Due.

Sept. 15 and 16, at Brownsville, Saline Co., Mo.

Sept. 15 and 16, at 10: 30 A. M., Coldwater church, Butler Co., Iowa.

Sept. 15, at 2 P. M., Somerset church, Wabash Co., Ind., 9 miles south of Wabash.

Sept. 15 and 16, in the Crooked Creek church, six miles north east of Keota, Washington Co., Iowa. Those coming on the Chicago. Rock Island and Pacific R. R., will stop off at Keota; those on the B., C. R. & N. R. R., will stop off at Nira, where they will be met by informing Benjamin Miller.

Sept. 15 and 16, at 10 A. M., 2½ miles south-west of Burr Oak, at Bro. Eli Renner's.

Sept. 15 and 16, at 1 P. M., Rock Creek, White side Co., Ill.

Sept. 20, at 2 P. M., Bachelor Run church, Carroll Co., Ind., three-fourths of a mile south-east of Flora.

Sept. 22 and 23, at 2 P. M., Elk Creek church, Johnston Co., Neb., in the meeting-house one mile north of Elk Creek Station.

Sept. 22 and 23, at 2 P. M. in the Bethel church at the house of Bro. Samuel Teeter, about 9 miles N. W. of Carleton, Thayer Co., Neb., on the line of the St. Joe and Western—a branch of the U. P.

Sept. 28th, at 4 P M., Bear Creek church, Christian Co., Ill.

Oct. 4th, at 10 o'clock, in the Clear Creek church, Huntington Co., Ind.

Oct. 6 and 7, at 2 P. M., North Beatrice church, seven miles north of Beatrice, Neb.

Oct. 6 and 7 at 10 A. M., Middle Creek church. Mahaska Co., Iowa. Conveyance from New Sharon on the 6th.

Oct. 11. at 10 A. M., Donald's Creek church, Ohio.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz.

Oct. 11 and 12 at 10 A. M., 2 miles east of Middletown, at the old meeting-house in the Upper Fall Creek church, Henry Co., Ind.

Oct. 12, at 1 P. M., Des Moines Valley church, Iowa.

Oct. 19, at 10 A, M., Buck Creek church, Henry Co., Ind.

Sept. 19 and 20, at 1 P. M., at Arnold's Grove, Carroll Co, Ill.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen, Ind.

Oct. 25, at 2 P. M., Loraine church, at Loraine, Adams Co, Ill.

Oct. 13 and 14 at 10 A. M., in the Spring Run church, at their meeting-house six miles east of Prairie City, Fulton Co, Ill.

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PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	———
Mail Express...*1 12 A. M.	6 40 A. M.
Limited Exp'ss,*8 57 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....†8 40 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH.			LEAVE NORTH.	
Mail	Exp'ss	STATIONS.	Exp'ss	Mail
P. M.	A. M.		P. M.	P. M.
6 05	8 35	...Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	.....Grafton.....	5 35	12 23
6 35	9 05	...Marklesburg ..	5 25	12 10
6 43	9 13	... Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	.....Cove.....	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 52	...Riddlesburg...	4 35	11 20
7 30	9 57	.....Hopewell. ..	4 29	11 13
7 40	10 07	...Piper's Run...	4 17	11 03
7 51	10 15	.... Tatesville....	4 07	10 52
8 02	10 27	.....Everett.....	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	..... Bedford.....	3 30	10 20
9 55	12 35	...Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail .....2 13 P. M.	8 50 A. M.
Fast Line.....6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 35 P. M.
Mail ....3 50 P. M. H'hg.,	7 30 P. M.
Mail Express ....8 05 P. M.	2 55 A. M.

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"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Aug. 7, 1883. No. 31.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All monies due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books, Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

Every minister is requested to see if his name is correctly placed in the Ministerial List of the "Brethren's Almanac." Please report to us at once.

Bro. G. D. Haughtelin, of Panora, Iowa, is pleased with consolidation and hopes that all may be benefitted by the change. We hope so too. He reports Bro. Z. H. Gennings as still improving.

No doubt many of our Brethren will be pained to learn of the death of Eld. Jacob Rider, of the Chigues church, Pa. He passed away on the 11th of July, aged seventy-nine years, four months, and twenty-six days.

Sister W. G. Shrock, of Brothers' Valley, Somerset Co., Pa., had the misfortune of a fall while hunting eggs, and a sprained ankle is the result. We hope the hurt may not be serious, and that she may soon be well again.

The "Revised Minutes" are now ready for distribution. They are nicely printed, with marginal notes, and indexed, and will be sent to all who may order them at 20 cents per copy or $2.00 per dozen. Reports of last A. M., 25cts each, or five for $1.00.

Bro. D. L. Miller, a member of the Western house of our firm, gave us a short call, the other day. He with his wife, sister Miller, are visiting among their friends east, prior to sailing for Germany. We much enjoyed their visit and our best wishes attend them.

The "Limited Express Train" on the Pa. Central R. R., is one of the late wonders in the line of fast travel. There is now, a daily train running each way, between Chicago and New York. The entire distance is 913 miles, and is made in twenty-five hours and twenty-five minutes, being twelve hours less time than the fastest of the regular express trains cover the same ground. The train is made up of Pullman cars, dining cars being attached at meal times. Stops are made at Harrisburg, Altoona, Pittsburg and Fort Wayne.

Those who were students at the "Normal" during the sessions that Bro. Thomas Benton Rice, of Hagerstown, Md., attended, will be pained to learn of his sudden death, which occurred July 27th. He joined the church while with us, and was known to all as a faithful student and zealous worker in the church.

If any of you who have children to send away from home to be educated, where they can be surrounded by good, Christian influence and enjoy a church-home, you cannot do better than send them to Huntingdon. The past workings of this school have been greatly blessed and we hope that its future may be no less successful. The teaching force for the coming school year will be increased by a linguist, who will take care of the classical department, thus enabling students to enter and complete the higher courses, if they wish to do so. The College is now preparing a publication, relative to its work, that will be of special interest to all who think of going to school. It will be sent free to all. Send for it.

Bro. Heyser, a "Normal" student, is spending the greater part of his vacation in the building. He is is having his room papered and fixed up as snugly as a parlor, with the intention of making himself feel at home, while completing the course. The ladies' dormitories and other rooms are also being papered, and other substantial improvements are being made that will tend to the comfort of those who will attend the 'Normal.' Bro. Keeny, our efficient steward, is doing much both inside and outside of the building, to make things attractive and pleasant. We hope that our brethren and sisters will appreciate the labor and expense we are going to, that our young people may have places to go to, where they can obtain a good, Christian education, and at the same time, be surrounded by the most happy, safe, and beneficial influences. Catalogues sent free, on application. The Fall term begins Sept. 3rd, and continues sixteen weeks.

PASSING AWAY.

"We all do fade as a leaf."

When the old and full-of-days go down to the grave, there is a calm resignation to the decree that has set a bound to human existence. We review their lives and are satisfied with their accomplishments and the opportunities they had to serve the world as citizens and to prepare for death. When the young fall, even though there may be the same resignation, there are disappointed hopes and saddening reflections, that strength and vigor should fail, that life and beauty should fade before the fullest development is attained.

Seldom does there settle over a community a deeper shadow of sorrow and regret than that which followed the announcement to the people among whom he lived and labored, that Thomas Benton Rice was dead. A young man, not yet twenty-seven years of age, quiet, and industrious. A man of high moral principle, a devoted Christian, and diligent student. He gave high promise of distinguished usefulness, both in the church and in the world. The large concourse of people that came together on the occasion of his funeral, to the stranger gave a basis for an estimate of the esteem in which he was held.

Bro. Rice attended school at Huntingdon several terms, where he was known as a most conscientious student. It was while there that he united with the church, and from the first manifested such earnestness and Christian zeal as to give all, high hopes of his future usefulness. The same hopes were entered into by many of the members of the congregation in which he since lived. He took rank among the first teachers of his county, and it was said of him that he had no need to seek schools; the schools sought him.

He was married but a little over a year, and recently rejoiced to see his wife join him in a Christian life. Having died on the 27th of July, he was buried on the 29th, at the Broad Fording meeting-house. Brethren Nicholas Martin and Samuel Foltz officiated. He died of Bright's disease.

D. Emmert.

Hagerstown, Md.

Bro. J. G. Winey, of Campbell, Mich., says that it was so wet there during harvest that the reapers and self-binders mired in the fields. Wheat, about a two-third crop, oats very good, hay abundant, apples not plenty, but an ample crop of all kinds of berries and peaches.

Was Simon of Samaria truly converted or not?

The Scriptures say that he "believed and was baptized." Christ says, "He that believeth and is baptized shall be saved," or have his sins forgiven. It is therefore evident that Simon was a pardoned man. He afterwards fell into grievous sin. Peter commands to repent not of his past life, but "of *this*, thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee." This is all clear. He needed forgiveness of "this wickedness" and of "the thought of his heart."—*Christian Standard.*

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

O, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

SELECTED BY LUCINDA STAUFFER.

O, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust and together shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved;
The husband that mother and infant who blessed,
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by:
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the scepter had borne;
The brow of the priest that the mitre had worn;
The eye of the sage and the heart of the brave
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap,
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

The saints who enjoyed the communion of Heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower or the weed,
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream, we view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking, our fathers would think;
From the death we are shrinking, our fathers would shrink;
To the life we are clinging, they also would cling;
But it speeds for us all, like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers would come;
They joyed, but the tongue of their gladness is dumb.

They died, aye! they died; and we that are now,
Who walk on the turf that lies over their brow,
Who make in their dwelling a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smiles and the tears, the song and the dirge,
Still follow each other like surge upon surge.

'T is the wink of an eye, 't is the draught of a breath;
From the blossom of health to the paleness of death;
From the gilded saloon to the bier and the shroud;
O, why should the spirit of mortal be proud?

REBAPTISM.

BY D. P. SAYLER.

All pedo-baptists believe it to be criminal to, as they say, rebaptize a person. Clarke says: "In my view, it is an awful thing to *iterate baptism*, when it had been before *essentially* performed; by essentially performed, I mean administered by *sprinkling, washing*, or *plunging*, by or in water; the name of the *Father, Son*, and *Spirit*, being invoked at the time. Whoever has had this, has the essence of baptism, as far as that can be conferred by *man:* and it matters not at *what period of his life* he has had it, it is a substantial baptism." All unbiased Scripture readers know that this view is erroneous and deceptive; there is not one word in the Scriptures to sustain the idea that baptism is Scriptural when received in an unbelieving, or unconscious age, and hence, all who are so baptized are not baptized at all. And the Brethren, with all Baptists, have ever so regarded, and so treated it. Neither are there two opinions among the Brethren in regard to persons baptized by sprinkling, pouring, or single immersion; neither of these modes are recognized by them as constituting Scriptural baptism. But to rebaptize believers who have been baptized for the remission of sins according to the order and mode the Brethren recognize as the only proper order, there is a difference of opinion among the Brethren. And as this subject has given me much and serious thought, I have impartially investigated it; and on rebaptizing I find that, excepting what is said in Acts 19: 1–7, the Scriptures are silent. But in the Scripture referred to, there is evidently a case of rebaptism, and is the only key to unlock this question.

So when Paul came to Ephesus, he found certain disciples; when he came to Tyre, he found disciples; and when he came to Puteoli, he found brethren. And brethren were found scattered all over that country; but in no instance were they addressed as Paul addressed those at Ephesus. *Have ye received the Holy Ghost since ye believed?* There must have been a reason for this interrogatory; and this reason I can only surmise. The Scriptures record the fact that in that age of the church there were visible manifestations of the Holy Ghost with those that believed; and to me it seems that with these disciples, this manifestation was absent, and Paul observing this, asks them, "Have ye received the Holy Ghost since ye believed?" They answer, "We have not so much as heard whether there be any Holy Ghost." The answer suggests the question, "Unto what then were ye baptized?" They said, "Unto John's baptism." Then said Paul, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, which is, on Jesus Christ."

This gives us substantially the formula by which John baptized; and according to the Scriptures, many were baptized by him; and there is no evidence that the disciples had any other baptism, and some even think that some of the three thousand added to the church at Pentecost, had been baptized by John or his disciples, and under that baptism were added to the church. I cannot reconcile this idea with Peter's answer to the enquirers, *What shall we do? Repent, and be baptized, every one of you.*

Be this as it may, it is certain that many were baptized by John's baptism, but this is the only recorded instance of any being rebaptized; there surely must something have been wrong with this baptism. I don't believe that that wrong was in their faith, in the mode of their baptism, or in the person who baptized them, but in the formula alone. We have seen that the formula under which John baptized was, *Believe on him which is to come.* This was valid until he who was to come, had come, and annulled it by the substitution of the formula he would give.

Now, to my mind, it is clear that these twelve disciples were baptized by some one under the formula John baptized after Christ had given the charge to baptize in the name of the Father, and of the Son, and of the Holy Ghost. These twelve surely were not baptized under this formula, for if they had, they certainly would have heard that there was a Holy Ghost, for then they would have been baptized in the name of the Holy Ghost.—As there is no evidence that Paul corrected any other error in this case but the formula, I conclude there was no other. They being baptized in the name of him who was to come after he had come and commanded to baptize in the name of the Father, and of the Son, and of the Holy Ghost, their baptism was wrong. "When they heard *this*, they were baptized in the name of the Lord Jesus"; that is, under his authority and direction.

Now, as the only error in this case was in the formula, does it give us a precedent to rebaptize believers who have been properly baptized by an accredited minister of another church? I think it does not. And in this view I am sustained by the action of our fathers up to forty years ago. I am fully persuaded that baptism receives no virtue from the administrator.

Although I do not think it criminal to rebaptize a believer who was baptized in the proper order of the Gospel by another body of believers; yet I think the Brethren would be perfectly safe to do as our fathers did, receive into church fellowship believers who were baptized by trine immersion by another church organization. I am well acquainted with a faithful bishop in the church who was so received into the church forty-five years ago.

In my younger years, I, with more zeal than knowledge, strangely advocated the theory that all members of the church must be baptized by the Brethren ministers; but under mature thought and reflection, I have come to the above conclusion; and believing now that our fathers were nearer right on the subject than we are, and wishing to put myself upon this record, I ask a place for this in the Gospel Messenger.

SELECT NOTES.

BY J. B. LAIR.

—Where pride reigneth, true religion waneth.

—"Belief is action in thought, life is belief in action."

—As the needle which has been touched by load-stone, turns to a given point, so it is with the heart that has been touched by the love of God; it turns to God again.

—I approach a man and ask, Please, what is your name? Mr. Jones, sir. Are you a native American? Yes, sir. Have you a family? Yes, sir. Are you in business? Yes, sir. And what are your politics? I am a Simon pure ——, sir. Do you drink liquor? No, sir. Are you religious? Yes, sir,—most emphatically. Do you believe there is a heaven? Yes, sir,—more emphatically. Do you believe there is a hell? Well, I am not so sure about that, a great many people don't believe there is a literal hell, and—. Do you believe the Scriptures? Yes, sir. Well, the Scripture teaches us there is a lake of fire—what do you think of that? Well, I was just going to say it was a figurative expression.—Well, then, Heaven is also a figurative expression—but do you love God? Hesitates, I think I do.

This man knows his name, his nationality, his politics, his religion, and knows there is a heaven, because he wishes that were the only place he had a chance to go to, he hardly thinks there is a hell, because he wishes there were n't, he rather thinks he loves God, but is not right sure,—once in a great while he thinks of God,—and he hopes He will accept that as *love*.

Does this shoe fit anybody?

—Strange that the publishers of some papers are so slow to learn that "vinegar never catches flies."

PEACE.—Nothing can be more desirable than peace. Christ gave His peace to his followers, and not as the world gives peace, but he gave an ever-abiding peace—and His peace still remains with His children. The absence of peace in the church is the best existing evidence that Christ is not in the church. Christ's Kingdom is a Kingdom of Peace, and when peace is gone, Christ is also gone. Hence, we should follow after peace; "the things that make for peace"—Gospel peace—peace with each other—peace with God—peace in this world—and a blessed peace in heaven—amen and amen.

—"Come ye, hearken unto me, I will teach you the fear of the Lord."—*David.* Herald this message to the four winds—that some misguided professor may catch the idea, and learn the ways of Jesus before it is everlastingly too late.

THE RESULT OF FAITH.

BY DAVID L. WILLIAMS.

"FAITH is the substance of things hoped for, the evidence of things not seen." Or fully realized, it is an unswerving, implicit trust and confidence in the Word of God as the Holy Truth. Christian faith embraces the whole Gospel, and allows no doubts. It does not swerve from a single point of duty. It moves steadily forward, regarding all the duties enjoined in the Scriptures.

But how weak and swerving is the faith of many. They declare they cannot do this or that, or submit to some thing; the Word of God requires. In this distrust and unbelief, is where thousands fail, and come short of the glory of God.

We must overcome self, sin and Satan by obedience. Satan will, if possible, produce a practical unbelief, and thus keep us from living a Christian life. And too frequently his efforts prove successful. We know our weakness, and this sometimes enables Satan to obtain an easy victory over us. This is because we trust too much in self and not enough in God.

With a single act of duty, we cannot accomplish the righteousness of God, by relying on self. Relying on self is self-righteousness. We should leave self out of the question in any Gospel duty. Our faith should lead us to God, to trust in his grace. If we are determined to become practically loyal to the Gospel, we will receive grace to help in time of need.

There are many, seemingly well established in the Gospel, yet they are weak on some points, concerning which they have doubts about them being essential to obedience.—This is weakness in faith. They fail to discern what is right, and also fail to exercise faith in these particular parts of God's Word and purposes. They do not realize that these parts are also positive, and that all of God's requirements are pure and from heaven.

There is no variableness with God. He has set the line of Christian duty, and demands that we walk therein. He is not cruel, but is a friend, full of tender love and heavenly grace, and is ever willing to help those who need him, and will call on him in true faith. "Without faith it is impossible to please God." He is merciful to save to the uttermost all that call on him, but let them call in faith; ask for grace to help them in every point of Christian duty.

Let us call upon him, be saved from wickedness and made strong in the Lord, so we can go forth to accomplish the things which he has appointed in the Gospel, as the Apostle Paul did, declaring that he could do all things through Christ who strengthened him. Paul was led by faith, saying, we run not the race of faith by sight. The blessings of God are not visible to the literal eye, but by faith we enter into the services of the Gospel, and by this faith the blessings are brought nigh.

The blessings are not seen, but felt. They are not understood by natural comprehension, but by faith. We cannot hope for things that are visible and already experienced; it is then a matter of fact, and faith has no more to do with it.

Many overlook faith, and seek for matters of fact to the understanding, that they may comprehend what God has designed in the different commands or instructions in the line of Christian duty. Such cannot exercise faith proper, until they are made able to forsake this course, and implicitly trust God's Word, and exercise hope in the promises based upon the conditions of the Gospel. We must do all in faith to God through Christ, to his honor and glory. Faith must lead us to all Christian duties, and must be directed by the Gospel. We need just such faith as does not go beyond or fall short of the Gospel.

It is no difficult matter for us to get people to exercise faith in the things that seem great and important. They are ever expecting great things. Sin exalts; and in our exalted state we allow our expectations and vain imaginations to run too high, to permit us to condescend to some of the humble duties of the Gospel. Exalted expectations, based only upon vain imaginations, shut out active, living faith in the teachings of the Gospel, and not unfrequently, the most essential principles, too, are lost sight of.

Those things that frail humanity deems little, are not really little; they are parts in the make-up of a Christian faith, and often become the most essential. They are the most trying points with us; the most difficult for us to get faith to take hold of. If we can get our exalted selves low enough to allow the mind, through faith, to consent to the righteousness of all the little things, that we imagine to be little, in the Gospel, we may be made strong in faith to stand steadfastly on the whole council of God.

Yes, dear ones, it is imagining little things of the Gospel, that tries and tests our faith, of what sort it is; whether it is trusting in the councils and teachings of our Savior.—There are many who allow other doctrines and teachings, not of the Lord, to swerve their minds, and beget distrust in some of the teachings of Jesus.

The apostles have furnished several examples of faith that existed under the old covenant. Let us, for a moment, look at the example of Noah, when preparing the ark.—God gave him all the information as to the necessity of preparing the ark, and just how to prepare it, and of what material. Noah, moved with fear, prepared it as the Lord had directed. It was to be made of gopher-wood. Noah might have reasoned, as we are prone to do, and concluded that he could get other timber a little handier, and that it made no difference, so that he did his work right. For convenience, he would work in a little walnut or pine.

This reasoning would appear about as plausible as modern reasoning against some of the plain teachings of the Gospel. "If the heart is right, all is right," no matter what follows, is an argument that we frequently hear. So if the joints were made to fit, it would keep the water out, no matter what material Noah worked in. But Noah was moved with *fear*, and worked by faith, confiding in the counsels of the Lord, as we have to do, if we are ever saved. The Lord must give the instructions, and it is enough for us to heed them. We must consider that we know nothing as to our salvation, except as we are guided by the counsel of the Lord, exercising faith in all the Gospel.

To select well among old things, is almost equal to inventing new ones.—*Trublel.*

THE RESURRECTION.

BY O. K. DODDERER.

"But some man will say, How are the dead raised up? and with what body do they come?" 1 Cor 15: 35.

The question, or query, raised in the above Scripture, very naturally finds a response in the mind of every enquiring Christian. But let us see what kind of a body we have here, and then we shall be better able to come to a correct conclusion as to what kind of a body will be raised. My skeptical friend says: It is all nonsense to talk about the resurrection of the body, and that after this mortal body has been laid in the tomb for ages, and crumbled to dust, it would be impossible to raise the same body, and even some of the Brethren cannot understand how this mortal has within itself the germs of immortality, which Christ shall quicken at his coming, and raise, not a mortal, but an immortal body, but think rather, that we shall be given a new body, which, to my mind, would be a creation, and would do away with the resurrection of the dead. "For if the dead rise not, then is not Christ raised; and if Christ be not raised, then is your faith vain." 1 Cor. 15: 16, 17.

The modern scientist claims, that when this material body dies, the spirit of man dies also. He tells us that our spirit is "merely a mode of molecular motion;" and as a matter of course, "Death ends all." I can imagine myself with such a man passing along down through a valley, and as we come to an old house in ruins, he would say, The people that once inhabited this house are all dead, being so blind (spiritually) that he could not see the new house upon the hill, that as far exceeds what the old house had ever been, in grandeur and beauty, as day exceeds the night.

What is this "inner man" that Bro. Paul refers to so often? Is it only a "living principle," as some claim? Webster defines soul as "the spiritual and immortal part of man; life; intellectual principle; a human being." Does the above definition fully satisfy the enquiring mind? I think not! Scripture and reason teach me, that this inner man is an actual entity, substantial, although incorporeal, and is formed just the same as our material body, with hands, feet, eyes and arms.—"But," says my skeptical friend, "I could never believe that the spirit of man is a substantial entity, for according to my scientific teaching, it is impossible to destroy an entity, and I would thus virtually acknowledge, not only the possibility, but the probability, of a future life. No! no!! this inner man you talk so much about is only a motion or force inherent and natural to man; it is practically a nonentity."

Such is, in reality, the teaching of Prof. Haeckel, of Jena University, Germany; thereby confounding the effect with the cause, which is enough, in itself, to condemn such a false line of reasoning. A. Wilford Hall, in his article on the Immortality of the Soul, gives an illustration which brings out our idea so forcibly, we take the liberty to quote:

"Materialistic philosophers, who claim par excellence to reason logically upon this subject, deny entity to the only part of man which does the thinking, feeling, loving, hoping, etc., because, forsooth, as they ask, Who ever saw a soul? Who ever handled a spirit? Who ever heard, or smelt, or tasted an intellect? Yet these philosophers gaze upon an inert mass of matter, and see it walk and smile, hear it talk, laugh and sing, feel it grasp the hand, and kiss the lips—while all these evidences of a substantial but invisible controlling entity within the mass, go for nothing because this entity defies the observation of the senses, and does not possess material properties. These are the logicians who, regarding nothing as substantial, save that which is material, are capable of conceiving the idea of a clock running and keeping time without weight, spring, or other substantial motive force. And this is the philosophy, that would scout the existence of any such spring, or weight, even while seeing the clock run and keep time, if, perchance, such motive force happened to be cunningly concealed in the case, beyond the observation of the senses."

But we have testimony in the inspired Word that sustains us in our idea that this inner man is a veritable entity. See 2 Cor. 4: 16: "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day." Here the Apostle recognizes the fact that man is a dual being; and in the 18th verse, the difference is shown, the inner or unseen man being eternal, while the temporal is the outward man. See also Eph. 3: 16, and 1 Pet. 3: 4.

Do we have a spiritual body between death and the resurrection? The Scriptures do not sustain the idea that there is a spiritual body until after the resurrection, unless 2 Cor. 5:1 could be so construed. While the first part of the verse evidently refers to our mortal bodies, when it speaks of this earthly house or tabernacle being dissolved, I cannot believe, where it says, "We have a building of God, a house not made with hands, eternal in the heavens,"—I say I cannot believe that it refers to a spiritual body. Why?

Let us notice the language of the inspired writer very closely. He says, "We *have* a building," not, we *will have*, or *shall have*.—Now, let us suppose, for a moment, that it does mean that we have a spiritual body ready, as some seem to think, to clothe the inner man at the hour of death, there would then be no resurrection. But Bro. Paul says that "it is sown a natural body (that is, at death) and that it is raised a spiritual body—when? Why, it will be when the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the *dead* in Christ shall rise first. 2 Thess. 4: 10. I cannot conceive of a more literal resurrection than is here spoken of, and it would be entirely unnecessary if we had already obtained a spiritual body.

Thus we we find that our corruptible bodies are sown at death, and that they will germinate and bring forth more glorious and incorruptible bodies at his second coming.—Angels were frequently seen in the days of the patriarchs, but the fact of their being seen does not prove that they had a material body, and the bodies of the saints who arose after Christ's resurrection, were not material bodies, but immaterial and unsubstantial.

But my skeptical friend says, "Your theory is very good, but unfortunately, it will not stand the test of reason; and the Apostle Peter says, you should "be ready always to give an answer to every man that asketh you a *reason* of the hope that is in you, with meekness and fear." 1 Pet. 3: 15. Why, to change this corruptible body to an incorruptible body and raise it from the tomb, is contrary to the laws of nature, and God would not violate His own laws, and science has failed to find any law in nature, by which an inert mass or dead body can be brought into life and activity. In a word, it would be a miracle, and a miracle is unscientific and *unreasonable*."

I have two objections to the above reasoning. 1. He claims to have found out God's law, in the book of nature only. Let my skeptical friend demonstrate to the world, by what natural law, an electro-magnet draws a piece of inert steel, as if it were pulling itself by tangible cords; let him explain how those invisible threads, even while passing through the most impervious material bodies known to science, such as glass, platinum, etc., still grasp this piece of inert steel and move it as easily as if nothing intervened; and it is my candid opinion, he will find, before he is through with it, that he has a miracle in nature, and that he cannot scientifically analyze the first principles in the law of nature.

During a period of six hundred years, B. C., the Greeks were the most learned nation in the whole civilized world, and sought to find out God. With such men as Socrates, Plato, Aristotle, and Pythagoras at their head, their combined efforts were, as they expressed themselves, to find the "Source of all things." Their miserable failure is attested to by the fact, that after having about thirty thousand gods, they must erect one altar, with the inscription, "To the unknown God."

Here we see, that with all their learning, with all their scientific attainments, they failed to find the "Source of all things," and the God of the learned skeptic to-day is an *unknown God*. This being the case, how can they claim to understand His law? Do they tell us how life first came upon the earth?—No! Darwin admits that at first, a few simple forms, or one form of life must have been created, and thereby admits indirectly that *one miracle*, at least, must have been performed.

Taking the same line of reasoning, if one miracle had to be performed, to start life in one species of animal life, why not have a separate creation for all the different species? And if God had the power to put life into inanimate matter at the creation, He has the power to raise our inanimate and dead bodies, an incorruptible and glorious body at his second coming. Prof. Haeckel, seeing this difficulty, does away with a Creator, and says that life started by spontaneous generation,

but fails to tell us how an inert or dead mass can generate life without a generator, or is created without a creator.

All scientists agree that there was a time when it would have been impossible for any living thing to have remained upon the earth on account of the intense heat rising from its surface. And as we now see the whole earth covered with both animal and vegetable life, it is self-evident that there must have been a creator, and so our learned Professor's theory must fall to the ground.

My second objection is, that not knowing God, he limits His power; but as we are compelled to acknowledge His creative power, we must admit that he has the power to resurrect our *decayed* bodies. Job foretold the resurrection of his body and acknowledges His power, when he says, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26. Job not only knew the power, but also how it was to be manifested, through the sacrificial death of Jesus Christ, who was to stand at the latter day upon the earth, and this Redeemer would raise him up, not a spirit, but a substantial body. Yes, he says, "In my flesh shall I see God."

Again, the Almighty, wishing to show forth His power to resurrect a dead nation, carries the Prophet Ezekiel in the spirit into a valley full of dry bones; and he said unto him, "Son of man, can these bones live?"—And the prophet answered, "O, Lord God, thou knowest." And the Lord said unto him, "Prophesy upon these bones; hear the Word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and breathe in you, and ye shall live. And ye shall know that I am the Lord." Ezek. 37.

The prophet prophesied as he was commanded, and with a great shaking the bones came together, bone to his bone, and sinews and flesh came upon them, and breath entered into them, and they stood upon their feet, an exceeding great army. This vision of the prophet aptly illustrates our subject. It not only shows the power, but also the manner in which our dead bodies will, in all probability, be raised, and also, with what kind of a body they will come.

In conclusion, I will say that Jesus Christ came to redeem man from sin and its consequences, one of which is the separation of the soul and body. To redeem and bring our soul and body together again, He must take a human body like ours; and in this body he was tempted in all points as we are, yet without sin, that He might be able to succor all those who are tempted. He suffered and died upon the cross, "to give his life a ransom for many." His body rose from the tomb on the third day, was seen by his disciples for forty days, and the last view his followers had of him was when he bodily ascended, and was received in a cloud out of their sight; and as they stood gazing up toward heaven, behold, two men stood by them in white apparel, and told them that this same Jesus, which is taken up from them, "shall so come in like manner, as ye have seen him go into heaven." Acts 1: 9–11.

Yes! He is to come again, with the same body He ascended with. Yes! the same body His disciples had handled, and seen walk, and heard speak. And, my brethren, "we shall be like him, for we shall see him as he is." Then we may await with confidence our "adoption," even the "redemption of our bodies."

Virgil City, Mo.

GATHERED SHEAVES.

BY P. S. THOMAS.

ALREADY the harvest has ended, and we can see a wide extent of land, where, but a few days since, stood broad acres of wheat, waving in all the symmetry of golden beauty, but now the voice of the reaper is hushed, the work of the sickle is ended, and the yellow swaying grain is gathered into sheaves, all ready to be conveyed to safer shelter from the inclemencies of the weather, there to await the process by which it will be made to yield its hidden treasures.

The husbandman rejoices, the laborer is freed from the scorching sun, and all exult in the abundance of the harvest sheaves. They, clasped by golden circlets are gathered together. All look back through a harvest well spent in securing the products of their toils, given them by an all-bountiful Father, and all are rewarded for their faithfulness—the farmer by his crop, and the laborer by his hire.

Life may be represented as one vast harvest-field, wherein we, as faithful stewards, may make it grand and glorious by earnest and well-directed efforts for truth and right, or by faithlessness, debased, degraded, and sin-polluted, by yielding to evil desires in the service of injustice and infamy.

Let us compare the results of the husbandman, who, by putting forth honest and well-directed efforts, reaps the reward of his toil in bountiful crops, well-filled granaries, and a happy and prosperous fireside; and the one who, by his slothfulness, made no effort to plant his crops, and at harvest-time reaps, as his compensation, poverty, suffering, bitter anguish and repentant tears.

The one is happy; the other mourns his deplorable condition. The industrious man is surrounded with peace and plenty; the slothful sees poverty and wan despair staring him in the face. The former, at the close of the harvest season, rests upon his fruitful endeavors, singing a glad refrain to "Harvest Home;" the latter gropes amid untold miseries, reaping the requital of his hapless life—the just retribution of his indolence. The earnest worker gathers his sheaves of golden grain and has a net balance; the inactive, on summing up his accounts, finds he has "nothing but leaves."

Life is made up of little kindnesses, which, considering them in their individual nature, seem insignificant; but taking them collectively, they go toward making up a true and noble life, just as the sand on the seashore contributes to forming a broad and extensive beach. Great deeds are seldom accomplished with one effort, but each kindness shown, each benefaction rendered, add to the category of virtues and form a glorious column that will stand amid the storms and wrecks of time, a splendid monument, commemorating the records of such a character.

Many lives are left void of all usefulness, simply because they awaited an opportunity to accomplish some remarkable deed and thereby gain applause, not once thinking that therein lay their mistake; for, not what great deed, but what amount of small sacrifices for others' good, will make the final decision as to what constitutes genuine true worth. The Savior's remark to His disciples, speaking of the spiritual harvest, "Already the wheat is white unto harvest," gives us to understand, that although the natural harvest was some time distant, the opportunities for doing good—working in the spiritual harvest—are always present, and by being diligent in our service, can ever be adding sheaves to our gleanings.

The master demands of each of us a continual and undivided service, and unless we can carry Him into our daily avocations—have Him mixed with our lives and the very essence thereof,—we can never expect to reap the full and happy fruition of our labors and, when the sheaves of the Savior's harvest will be included in that number prepared to sing the praises of the Lamb in that beautiful and bright "FOREVERMORE"

Harrisonburg, Va.

SCOLDING.

WITH some, scolding is chronic. Life is one long fret. The flesh is feverish, the nerves unstrung, the spirit perturbed and in a state of unrest. The physical condition and the material surroundings may have a strong tendency to disturb our equanimity and to exasperate our feelings; but we should to bear in mind that the scolding never did anybody any good, and withal grows to be very uncomfortable to the party who indulges in it. Inappropriate in everybody, scolding appears most hateful in parents. Set to be dispensers of kindness and love to those with whom they are especially associated, it is horrible to see gall distilled instead of sweetness. Scolding turns a household into a pandemonium. Bear in mind that kindness and gentle speech are a great deal easier to practice than their opposites. Why practice the worse thing when harder to do? Arrest yourself in the indulgence of this bad habit right here. Begin now, and put yourself under bonds to be good-natured.—*Sel.*

MOST of the shadows that cross our path are caused by our standing in our own light.

THE bread of life is love; the salt of life is work; the sweetness of life, poetry; the water of life, faith.

THE GREAT LIFE.

BY C. H. BALSBAUGH.

To Maria B. Zortman, my only sister in the flesh:—

Goodness alone is great. Great minds make great fools unless God-possessed. We have found out in the Brotherhood what cultured intellect can do and will do if not subject to the Law of God as revealed in His incarnation. The infleshing of God is the summing up of all Divine Revelation. Every letter in the Bible finds its proper interpretation in Emmanuel. Christ *lived* the entire will of God, no matter in what form previously or subsequently expressed. "Looking unto Jesus" is the abbreviation of the holy oracles. Moral being is an awful fact. To *know* that there is a future is to belong to it. The sense of responsibility is the proof of immortality. We need no other. The conception of God and the consciousness of relation to Him, is the great argument of our personal eternity. We cannot escape the intuition, however hard we may labor to disprove the fact. We *are*, and we must be forever. Overwhelming thought. More overwhelming still the dreadful truth that endless being means to myriads endless misery. Sin is not so great a marvel as its necessary possibility as a fundamental principle in the moral universe. God lived through a by-gone Eternity *alone*, having no need of society save his own Tri-personality. *Why* did He create at all, if the dread possibility of sin inheres in moral being? Bold question, but earnest souls cannot help asking it, and the more the intellectual and moral horizon widens, the more profoundly and painfully it presses upon our hearts. Eternity is not too long to solve this solemn and fearful enigma. "It is a fearful thing to fall into the hands of the living God." This shows that God is clear of all responsibility in the matter of sin. He made man in his own image, and that was enough to keep the possibility in sin as completely under the power of volition in the finite as in the Infinite. God *can* sin but will not. Freedom of action in opposite directions is an essential factor in all moral being, God included. We cannot bear God's image and lack this. Let us tremble at our tremendous endowments. God made us not without knowing what He was doing. However inexplicable to us seems our own existence, with its awful possibilities and issues, the eternal ages will justify the wisdom and the justice and the love of God.

We do not get to know what sin is until our eyes are opened to see what holiness is. Sin is the opposite of God, and when the immaculate glory of Emmanuel shines into our hearts, we see the utter ugliness and hatefulness of sin. When we stand at the foot of the cross, and behold how the God-man must suffer and agonize to atone for sin, we need not wonder that He has prepared a lake of fire and brimstone for its everlasting torment. Sin and hell always go together. No sooner is wrong done than hell is here with its flame. Heaven and Hell have both their beginning on earth. The future and final hell is made up by heaping into one awful aggregate millions of separate evils which people here carry in their consciences. So Heaven is composed of millions of pure, glad, Christed hearts, made white in the blood of the Lamb, and shining with the radiance and beatitude of the Holy Ghost. We are daily, hourly, adding something to our inner being which will fix our destiny in the other world. Where our treasure is, there is our heart, and that will determine our Eternity. Our heart makes our endless bliss or woe, "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4: 23.

God has a heart, something that is central to Him, from which all his manifestations proceed. He is right by choice, and has given us the same power and the same inducement. One wrong in God would sink Him into a Hell such as no other being could reach. His image in us is the power to be right because right is our choice. This is what constitutes God. In the Incarnation humanity has been reconstructed. Jesus is the Model Man. As he lived so must we. The Spirit that enabled him to live his beautiful life, is also given unto us. "Be ye holy, for I am holy." God in the flesh opens up to us the realization of our utmost possibilities. "This is the Lord's doing, and it is marvelous in our eyes." God alone can achieve such a work. We must give up eyes and hands and feet, and even life itself, to reach the Divine goal. How hard it goes to die, but die we must if we would live. No matter in what county, or State or country we live, we have to fight the world, and the flesh, and the devil if we are to be saved. We have a universe in our constitution, and it is on that ground that the great Armageddon for Eternity is bought. So long as the Devil was outside of humanity, the fall was not consummated. When Adam and Eve *willed* to do as the Serpent suggested, the great deed was done, and death and hell become the heritage of the race. We do not study Jesus half enough. He is the human embodiment of "all the fulness of God." Very God, very man, for no other purpose than to redeem us from all iniquity, and transform all into his own everlasting beauty, and lift us into the participation of his ineffable blessedness. He was a man, and felt as we feel, was in all points tempted like as we are, and yet he baffled Satan in every temptation. Read and read and read Heb. 12: 2, 3, 4.

The whole secret of salvation is contained in those verses. We get to Heaven at heavy cost; and if we keep back one mite of our own, that mite will drag us to hell. We must become paupers before we become heirs. Smyrna was the poorest church of the Seven, and yet the richest. Laodicea was the richest, and at the same time "wretched, and miserable, and poor, and blind, and naked." So it is still. So long as our own self makes us rich, we are bankrupt without knowing it.—When we buy the Gold of Calvary at the dear price of self-crucifixion, we are rich as Christ, rich with all the fullness of God, rich for Eternity. This is the great life that God proposed when he made man, the life *He* lived when he became man himself, the only life that has anything sublime and ecstatic in store for the endless future. In it is the strength, the purity, the peace, the rapture, and the glory of God forever and ever.

DO YOU SEE THE DIFFERENCE?

BY WM. M. LYON.

Kind reader, did you ever see the difference between salvation by God incarnate and His written, revealed, ratified Word?

Were every mind to discriminate properly between "God in the flesh" and God in the "Word," it would silence a world of controversy on the general terms of the Gospel.—But you ask, "Was not the Word made flesh and dwelt among us?" I reply affirmatively. But the question is this: Are not the terms and conditions of salvation according to the New Testament, sealed by the blood of the Lamb and his apostles, more than, and different from those requirements of the Savior Himself, when He taught the people on the earth? I answer again in the affirmative.—Reason, itself, teaches us that God requires more of the seeking soul in order to be saved, since the sacrifice of His only-begotten Son, than He did while He (Jesus) was proving the truth of His holy mission by His mighty deeds among the people in order to convince them. Consistency declares that there is a greater debt due God from his people since the death of His Son, than while He dwelt among men.

Christ forgave sins on earth, taught the people to believe on Him through His mighty miracles and wondrous works, did the will of his Heavenly Father, fulfilled all righteousness, by obedience even unto death, by the blood of which he sealed the New Testament, thereby completing the grand scheme of human redemption. What He did prior to His death, was to convince the world that He was the true Messiah. The truth of His mission was sealed by the mighty power manifested in the world by His superhuman deeds and works.

It is so common for the professor of to-day, who bases his salvation on faith alone, when trying to support his doctrine of justification, to point you to the thief on the cross, blind Bartimeus, the woman healed of the plague, etc. True, these are all recorded in Holy Writ, but have their respective places to fill in the great chain of principles which compose and complete the essential elements of Christianity. Christ was willing, even at the hour of death, to forgive the imploring penitent on the cross. He had not yet uttered, "It is finished." He willingly showed His power on earth to forgive sins, even until He had to bow His meek head in death, but after having sealed his Testament with his own blood, there is no salvation, save through his life-giving Gospel. It marks the pathway to pardon.

Repentance precedes pardon, and true, genuine repentance must be wrought by "godly sorrow." This must be admitted. Point me to the case of blind Bartimeus, and I ask you

to point me his "godly sorrow" and repentance. Read Mark 10: 46–52. "Lord that I may receive my sight," was the request made of Jesus. I believe thou art able to restore my vision. Wilt thou not have mercy? Do we think for a moment that "godly sorrow" and repentance was required of him in order to have his sight restored? Can we compare our case with his? Do we see the difference? Read Mark 5: 25–34. Was repentance required of the diseased woman who was cured by touching the garment of Jesus? Surely not. Is it required of us? Yea, verily; then, where is the agreement and where the difference?—Those cases cannot represent to us the means and conditions of our salvation. If so, we could then do without repentance, baptism, and the ordinances. Numerous other instances might be adduced, showing the power of God through His Son, by healing the sick, cleansing lepers, giving hearing to the deaf, sight to the blind, life to the dead, etc.

Christ did many miracles, even when besought by no one. He used His supernatural power when not requested. Hence, if we reason from these circumstances, as giving the boundaries of our duties necessary to our salvation, we can thus prove that in some cases, nothing is required in order to be saved.

Let us then be careful not to think that Jesus requires no more of us than the thief on the cross, or that we can be saved spiritually, as easily as the blind, deaf, and diseased were healed physically. We must take ALL the Gospel. What Jesus says DO we had better not leave undone;—not doubt His meaning. Is he not good authority? Read the first part of John 13 and be convinced. Search the Scriptures and see if you can find *one* instance where He gave a command and it was disobeyed and the subjects justified. When Jesus told his disciples to "Take eat" and "drink," to remember my death, is it any plainer or more positive and binding than when he gave them the example and told them, "Ye should do as I have done to you"?

How can we, how will we accept him in one instance, and reject him in the other? —Echo answers, How? Paul says, "Keep the ordinances." The Communion makes one ordinance; where are the others? Baptism is an ordinance, but not to be perpetuated.

In conclusion, dear reader, I would say that if you have any doubts in your mind as to the plain commands of God, be careful to divest yourself of every preconceived opinion, and then read carefully and compare all the Scripture and see whether what Jesus plainly says, DO, ought not to be done above all that man directs. "If ye love me, keep my commandments."

I judge you not, but my words shall judge you in the last day, says Jesus.

May we all accept every part and particle of his words, and do them, is my humble prayer. "Blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city."

Greenland, W. Va.

A FATHER'S STORY.

ONE night I went home with a lad who had left his father's house, so that he might be free from the restraints of home. I told the father that his son was penitent, but that he feared to come back alone. I shall not soon forget the loving look of reproach on the father's face as he said to his son, "Night after night have I watched for your return, and lay awake listening to the sound of footsteps as they approached the door, in hope that it was yours. As they passed by, my heart often sickened with anxiety and longing for your return." How like this is the beseeching cry of God to his backsliding people! If they could only realize how he longs for them, they would rush to his arms and find the unspeakable "bliss of full salvation there."

EXPLANATION WANTED.

IN 2 Kings 2: 11, we read, "And Elijah went up by a whirlwind into heaven." —Christ says; "No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven."—John 2: 13. Will some brother please reconcile the above Scriptures? J. A. ROOT.

SOME one truthfully says, "A tender conscience is like the apple of a man's eye;—the least dust that gathers in it affects it. There is no surer way to know whether our consciences are dead and stupid than to observe the impressions small sins make upon us. If we are not very careful to avoid all appearance of evil, and to shun whatever looks like sin; if we are not so much troubled at the rising up of sinful desires in us as we have been formerly, we may conclude that our hearts are hardened, and our consciences are stupefying; for a tender conscience will no more allow of small sins than of great ones."

SPURGEON, in a recent sermon on "A Sure Foundation," pithily remarked, "that if men got a firm grip of Biblical truth nowadays, they were termed bigots, and he felt almost inclined to start a new denomination, to be called Bigots, for they did need such a race in the world at the present time—people who did believe something."

THE industrious bee does not stop to complain that there are so many poisonous flowers and thorny branches in the road, but buzzes on, selecting the honey where she can find it and passing by the place where it is not.

THE best things that the world sees are not wrought by strokes of genius, but by patient industry.

Matrimonial.

ULRICH—FUDGE.—At the residence of the bride's parents, in Preble Co., O., by Landon West, Daniel Ulrich and Miss Laura E. Fudge.

H. C. BUTTERBAUGH.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

PLAT.—Near Frisco, Colorado, Jan. 26, 1883, Frederick Plat, aged 27 years, 6 months and 11 days.

Deceased, at the time of his death, was in the employ of a mining company, and was killed by a snow-slide. His body was buried near six months in that mountain of snow, when it was found by the only brother, who for nearly two months had continued his lonely search, when, on the 6th of July, he dug down in the snow at a point some little distance from where he had been searching so long, and found the body under five feet of snow. His body was taken to Poweshiek Co., Iowa, where he now rests in the beautiful cemetery of the German Lutheran church, surrounded by the scenes of his childhood.

He was an honest and industrious young man, beloved by all who knew him, and his death is sadly deplored generally. He leaves a kind brother and an affectionate sister to mourn their loss. They have our heartfelt sympathies in their sad bereavement. Funeral services July 11, by Rev. J. Meyer, of the German Lutheran church. CORDELIA BASHOR.

CARPENTER.—Near Rockbridge, O., Bro. Emanuel Carpenter, aged 59 years, 5 months and a few days.

He married Mary Seiphard, with whom he lived about thirty-five years. He was the father of nine children and fourteen grandchildren. He was hurt by a horse, which caused his death. He lived two weeks, within a day, which time he was almost helpless. He was a faithful member of the M. E. church. Funeral services by brethren Shinn, Iles and Rickets, to a large congregation. S. F. BLOSSER.

METZ.—At Norborne, Mo., July 7, of heart disease, Bro. Eli Metz, aged 60 years, 5 months and 9 days.—He was a member of the church thirty-seven years, a minister for many years. Funeral occasion improved by A. Harper and the writer, from Rev. 22: 12–14.

S. B. SHIRKY.

GISH.—In Panther Creek church, Woodford Co., Ill., July 28, Susan Gish, wife of Bro. Bert Gish, aged 33 years, 1 month and 29 days. She leaves a husband and three children. Funeral services by Bro. Thos. D. Lyon, from Ps. 37: 29. J. J. KINDIG.

BERKY.—In the Yellow Creek church, Elkhart Co., Ind., July 15, sister Rachel, wife of Andrew Berky, aged 53 years and 26 days. Funeral by J. Metsler and the writer, from 2 Cor. 5: 1, to a large concourse of sympathizing friends. JOHN NUSBAUM.

NEDROW.—In the Indian Creek church, Westmoreland Co., Pa., July 26, sister Catharine Nedrow, aged 65 years, 4 months and 16 days.

Sister Nedrow was a very pious and faithful member of the church for 38 years; has been afflicted and confined to the house for the last 21 years, but she bore it all with a lamb-like spirit and in her last moments called her children to her bedside and exhorted them to be faithful and true to the church. She leaves a husband, seven children and nineteen grandchildren.

Funeral by D. D. Horner and F. Murray.

MANKING.—In Wakendah church, Ray Co., Mo., July 28, of consumption, sister Susan M. Manking, aged 27 years, 10 months 19 days.

Funeral discourse from John 10: 11, by A. Harper and the writer, to a large and sympathizing congregation. She was a daughter of Eld. Joseph Harshbarger, of Macoupin Co., Ill.; was married not quite two years; was a member of the church about thirteen years. We hope her good influence may ever remain with us.

S. B. SHIRKY.

GOUFF.—In the Milledgeville church, Carroll Co., Ill., July 22, of consumption, Huldah F. Gouff, aged 25 years, 8 months and 28 days. She died in full hope. Funeral by the Brethren.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

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BRETHREN'S PUBLISHING CO., MT. MORRIS, OGLE CO., ILL.
BRETHREN'S PUBLISHING CO., BOX 50, HUNTINGDON, PA.

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Mt. Morris, Ill., - - - - Aug. 7, 1883.

SPURGEON is now in his fiftieth year.

THERE are 107 cases of leprosy in San Francisco.

MIND your own business, is one of the best rules on record.

OVER eleven thousand persons have already died of the cholera in Egypt.

CROPS in Northern Illinois are in a very promising condition. Corn looks splendid.

THE temperance people of Kentucky have nominated a Baptist preacher for Governor.

We are pleased to learn that Eld. Thomas Wenrick, of Union City, Ind., has about recovered from his late illness.

IF you have any corrections to make in the ministerial list in the Brethren's Almanac, send them in immediately.

THOSE who write Bro. Hope should address their letters thus: C. Hope, Faxegade, Copenhagen, Denmark, Europe.

IF you have aught against your brother, go and have a friendly talk with him about it. Do not spend time telling it to others.

SOME tares cannot be separated from the wheat till the judgment. But that should be no reason for tolerating all the tares.

THE buildings formerly used in Kansas for breweries are being turned into factories, pork-packing establishments, and the like.

PRESIDENT Arthur spent one day in Chicago last week. He is on a trip to the Yellowstone Valley, and other points in the West.

THOSE desiring Almanacs, in which to make corrections in the ministerial list, can get them by addressing Mt. Morris, Ill., also.

KUKLUXISM has broken out afresh in some of the Southern States, and many of the colored people are being shamefully butchered by disguised men.

BRO. Hope is not publishing his Danish paper at present.

SOME liberal donations are coming for the free-will offering for Bro. Hope and family. We will report next week.

EUROPEAN drinking habits sustain 40,000 breweries and consume annually 2,250,000,000 gallons of malt liquors.

NEXT week the MESSENGER will publish a timely sermon by James Quinter, headed, "Christ's Method of Dealing with the Doubting."

BRO. Martin Meyer writes that the church at Morrill, Kansas seems in a good working condition. Four were baptized in June and one in July.

BRO. D. F. Eby and wife, of Mt. Vernon, Ill., expect to take a trip to Ohio shortly.—We hope they will return by the way of Northern Illinois.

DURING the past twenty years 17,000,000 Bibles, or Bible portions, in fifteen languages, have been sold or given at the Crystal Palace Bible-stand.

MORGAN Morgans, the Disciple minister who held a debate in Missouri with Bro. R. H. Miller last Summer, is now editing a department in the *Christian Standard*.

BRO. Martin Neher reports crops generally good in Crawford Co., Kansas, but wheat light in places. He says the members are trying to keep in the good old path.

ELD. David Bechtelheimer, of Juniata, Neb., expects to spend three months visiting in the State of Indiana. Until further notice his address will be Beaver Dam, Ind.

BRETHREN, when writing articles for the press should not crowd the lines so close together. If the paper is ruled, follow the rules. If not ruled, keep your lines about one-half inch apart.

BRO. John Snowberger reports that the church at York, Nebraska is moving along harmoniously, with good prospects of some ingatherings. The meetings are well attended and interest good.

BRETHREN John Metzger and Daniel Vaniman were in St. Louis last week, looking up the interest of the Brethren's meeting-house. They expect to have the house ready for services inside of 90 days.

ANOTHER outbreak against the Jews in Russia took place last week. Troops chanced to be on the spot in time to protect the Jews. The mob was dispersed after several of their number had been shot.

BRO. Levi Trostle and wife, of Lee Co., Ill., expect to start on a trip to Maryland next week. It is thought that the trip may be good for Bro. Trostle's health. His health has not been good for three years or more.

AN exchange says: A paper that has not soul and pith enough in it to offend some of the very numerous family of fault-finders of this day, would not be worth the wrapper on which it is directed to the subscribers, to say nothing of other incidentals.

SOME of the dailies in this country are arranging to publish Spurgeon's sermons in their Monday's edition. It is hoped that Spurgeon's simplicity and zeal may beget a like feature in the preaching of some of the popular preachers of America.

BRETHREN, when writing notes of travel, etc., do not weave your business into it. If you are selling maps, or have a farm for sale, there is no need of putting it in your correspondence to a newspaper. We do not like to spend time scratching out things of that kind.

A DISAPPOINTED looking gentleman, with a wild glance in his eye, entered the Patent Office at Washington the other day, laid down a card on a counter, and went out without saying a word. On the card was written: "God hath made men upright, but they have sought out many inventions."

THIS saloon-keeping is a desperate business. Recently 1,600 saloon keepers met in St. Louis and resolved to defy the Sunday-law of that State. This shows what a disorderly class of people are running the saloon business of our nation. They care little for the laws and less for the souls of the people.

WHILE we are censuring men for having but one idea, it should be remembered that it is far better to have one *good* idea than to have a dozen not worth naming. If a man has one good idea, let him stick to it and push it to success. Some men with one good, leading idea will turn the world upside-down.

A BROTHER told us a few weeks ago, that as soon as the MESSENGER was received at his house, it was run through the sewing machine, and then cut with any kind of a knife that happened to be in reach. His paper is always in a good condition to read and preserve. It requires but a few minutes to do the stitching even without a machine.

BRO. T. C. Wood, Sycamore, Va., who had his house burned some weeks ago, writes that he has succeeded in getting into his new house, but must now contrive to pay for it. His neighbors gave him about $40.00 in various ways. He seems to be spending much of his time preaching and is doing a good work. In our former notice we got his name L. C. Wood instead of T. C. Wood.

BRO. P. R. Wertz, Springfield, Mo., writes that he is anxious for some minister to move to that place and help build up the cause there. Springfield has a population of 18,000, five railroads, an excellent climate, and the surrounding country is well adapted to stock-raising and fruit. There are about 20 members in the vicinity and they would like the Brethren to take a look at their country before settling elsewhere.

If the next issue should be a little late about reaching you, do not become impatient, as we expect to pull down the old press and put in the new one just as soon as this number is printed. It will require at least four days to complete the job. After that we will push things as lively as possible, and will soon have the paper appear fully on time.

We clip the following from the *Free Press*, published at Frederick, Dakota: About fourteen miles South-west of here is a colony of Dunkards, a hard-working, thrifty, and very religious sect of people. They hold church services every two weeks in a large tent, Rev's Horning and Evans officiating. On last Sunday they had a very interesting meeting, large numbers being present, coming from miles around.

A citizen of Gardner, Maine, who died recently, it is said, left a fund of $2,000 to a Methodist church of the village, provided that society would give up its church sociables. The fact is significant, so far as it calls attention to some of the harmful customs which have barnacled themselves on the average social gatherings of the church in so many places. When these otherwise helpful assemblies are made an occasion for silly talk on the part of the young people and sillier gossip on the part of their parents, when foolish games are played and private theatricals and other out-of-place performances are made a part of them, it is high time they were dispensed with as nuisances or worse.

Bro. J. R. Eby, the enterprising merchant and nurseryman of Lanark, Ill., has just returned from a visit to Jefferson county, Ill., where there are but few members, and where his brother, D. F. Eby, of Mt. Vernon, is the only preacher of the Brethren, in the county. Bro. Eby says if he was ten years younger he would assuredly locate in Jefferson county in preference to any county in the State. He says the country cannot be excelled for the fruit business. Our reason for stating this is two-fold. There is a good opening for building up a church around Mt. Vernon, the land is cheap, climate good, and timber in abundance. Then when a man like J. R. Eby says a country is first-class, there is some dependence to be put in what he says. We would like some of our Eastern Brethren, who think of going West, to locate in Jefferson county and help build up a good church there. Bro. D. F. Eby lives within a few miles of Mt. Vernon, which is his post-office.

EVOLUTION.

It is customary to talk of "Evolution" as established on a scientific basis. Here is what Prof. Tyndall says: "I have never advocated the induction of the theory of evolution into our schools. * * * * * Being for the moment on the side of Virchow. * * * * Evolution belongs to the dim twilight of conjecture and the certainty of experimental inquiry is here shut out. * * * * Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data and they only yield to it a provisional assent. * * * Long antecedent to his advice I did exactly what Prof. Virchow recommends, showing myself as careful as he could be, *not to claim for scientific doctrine a certainty which did not belong to it.* * * * I agree with him that the proofs of it are wanting. I hold with Virchow that the failures of proof have been lamentable, that the doctrine of (spontaneous) generation is utterly discredited."—*Popular Science Monthly.* Vol. 44, pp. 266–290.

OUR MISSION BOARDS.

We wish to call the attention of the different Mission Boards throughout the Brotherhood to the necessity of activity in the work assigned them. Whatsoever thy hand findeth to do, do with all thy might, should apply to Mission Boards as well as individuals. They are not to be content by merely *waiting* for calls, but they should *hunt* for suitable openings, and work to fill them with working preachers.

Their work requires not only energy, but thought and planning. The cost must be considered, and the benefits resulting from the work should be taken into account. Then we think these Boards should send reports of their work to the Messenger for publication that the members may know what is being done. In most instances these Boards are appointed and but little is heard of their work till the next District Meeting, and as but few attend these District Meetings, it follows that a very large majority of the members do not learn what the Mission Boards are for, nor what they really do.

Then we think they ought to work so as to put to good use all the money appropriated for missionary purposes, not by being extravagant, but by having more work done. There are plenty of places, where work is needed, and plenty of men to do the work. Do not labor to do as little work as possible during the year, so as to report a good balance in the treasury, but make an effort to use all the money placed in your hands in the most effectual way possible. J. H. M.

CLING TO CHRIST.

When it became known that Judas had turned traitor, betrayed Christ, and then committed suicide, it seems to have made but little impression on the minds of the disciples. They did not proceed to pronounce the Christian religion false, just because a leading preacher had fallen from grace. Nor did they say, they would no more have confidence in any man. Their faith was not hinged to man, nor had they pinned themselves te Judas' sleeve. They were watching Christ and not Judas.

The fall of Judas did not affect their faith in the least; it was the fall of Christ that they were concerned about. If Christ had fallen, they would have given up all hope, but when they saw his triumph over death and the grave, they became so rejoiced that the fall of Judas did not cause even a ripple in their faith. So it should be with the followers of Christ now. If we have genuine faith in Christ, the falling of men from grace will not cause us to denounce our Savior and go back to the world. If others relax their hold on Christ, falling headlong, that need not cause us to lessen our energy, though it may, at the time, show our nerves. Cling to the cross, and that will carry all safely through the worst of storms and the most gloomy periods. Faith in Christ and the Christian's religion is our only security.

J. H. M.

VISIT TO LANARK.

Hearing that our mother was sick, we (including family) drove over to Lanark last Saturday, to see our parents. We found mother improving. She has the bone erysipelas. Father and mother are growing old. They were strong in their day and have passed through many hard conflicts. Heretofore, when we stopped in Lanark, we were kept so busy going here, and attending meeting there, that we could spend only a few minutes with our parents. This time we resolved to spend at least one day with father and mother. This accounts for our non-attendance at the meeting at Cherry Grove, though only three miles away. We longed to be with the members there, but another line of duty said not.

Lanark is destined to become the leading town of the county. Thirty new buildings have gone up there this Summer. The telephone conveniences are excellent. We spent a good part of one hour talking with Bro. S. J. Harrison, who lives two miles from town. Then, with a little adjusting, we talked with our youngest brother, living in Mt. Carroll, seven miles away. From the same point we could talk to Brethren in the Milledgeville congregation, five, seven, and ten miles away. We could talk with all the towns in the regions round about, with merchants, bankers, editors and private families. Distance seems to be nothing where there is a wire between the points and an instrument at each end.

We returned Sunday evening, and learned that the Brethren lacked one of having enough ministers to fill all the appointments that day. At present we have seven ministers; there will be nine when Brethren Royer and Orr come in September. Perhaps there will be work for all of us. J. H. M.

Brethren Tobias Meyers and D. M. Miller, of the Milledgeville church, spent a few hours with us last week. They report the Milledgeville church in a very hopeful condition, and really feel encouraged over the prospects of the future.

ABOUT PALESTINE.

It is reported that there is a movement on foot to cut a canal through Galilee, Palestine, so as to let the water from the Mediterranean Sea into the Sea of Galilee, the River Jordan and the Dead Sea. Should this scheme prove successful it would make the water in the Sea of Galilee 600 feet deeper than it now is; cause the water in the upper part of the river Jordan to rise 600 feet, and the lower part of the stream over 1,200 feet. It would also cause the Dead Sea to rise 1,300 feet, and flow southward over the desert till it would reach the Sea of Archibald, thus enabling large vessels to pass down the River Jordan on their route to India. At present the river is not more than from 50 to 200 feet wide, but this scheme would make it several miles wide, and over 600 feet deep at the shallowest place below the Sea of Galilee. What effect it would have on Palestine is impossible to estimate, but as there is at present a sea in front of Jerusalem, there would be one in the rear, fulfilling the state of affairs predicted by Zechariah 14: 8, as follows:

"And it shall be in that day, that the living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in Summer and Winter shall it be."

It would make Palestine a great commercial center, and render traveling to the place both pleasant and inviting. J. H. M.

BURYING OUR DEAD.

All through the history of the human race it has been considered a sad affliction to bury a member of the family. This affliction is experienced as keenly by the poor as by the wealthy and learned. But to this affliction custom is adding another burden that proves equally painful to many families in limited circumstances. We refer to the expenses and labors attending sickness and death. By the Scriptures we are required to visit the sick and administer to the wants of the afflicted, and also, weep with those that weep, and mourn with those that mourn. But we are certainly not required to lay burdens on people that are unjust and wholly uncalled for. Let us now refer to some of these burdens. A family is afflicted by one of its members being sick, nigh unto death. The neighbors are expected to help care for the sick. Several women manage to be on hand for dinner, thus requiring an extra amount of cooking. Those who are to watch the sick at night, manage to be there for both supper and breakfast. Thus it continues during the whole period of sickness. Why could not the women manage to call in the forenoon and also in the afternoon, and so manage their visits as not to put the family to the extra expense and trouble of cooking for them?

Those who are to care for the sick could also manage to call after supper and leave before breakfast. They should make a special effort to make the burden as easy as possible. There are instances in afflicted families when the women folks work themselves almost to death, cooking for visitors that come to see a sick member of the family. There is no use in making a tavern out of a house just because some one in the family chances to be sick. It is good to have many friends, but they should not make too much of a burden of themselves. With a little effort in the right way they could easily make themselves an aid instead of burden.

If the sick person chances to die, the friends become still more burdensome. Some one must be sent to the store for a load of provisions. Then several of the neighboring women must spend a whole day, baking, cooking and getting up a big dinner for the day of the funeral. During all this time the house looks more like a house of feasting than a house of mourning. We do not like to call it a sin, but we do say that it is an uncalled for piece of extravagance. What is the use of all this expense and burden? Look at the cost of it? There are hundreds of instances where this very thing is carried on at the expense of a man who has to work by the day to make a living. This is something that we cannot lay at the door of others, for the Brethren are just as bad as the world in this respect, and in most instances they may be a little worse. We preach non-conformity to the evils of the world, and then fall right in with one of the errors, and actually excel the world in it. This is a specimen of some of our inconsistency.

Now for the remedy. Our ministers should occasionally point out this evil to the people as well as any other evil, and then be careful that that they do not practice the evil themselves.

While attending the sick, endeavor to be a help instead of a burden. And when there is a death in the family, let no more cooking be done than what is necessary for the family and the few that may be helping with the work. Let others take their meals at home. Let every thing be done with a view of aiding the afflicted family. Instead of having a big dinner on the day of the funeral, close up the house, take the bereaved ones home with you and let them have a rest.

People who desire important reforms have a chance to do an excellent work here. Millions of dollars may be saved annually, and many hearts be made to rejoice, by having their burdens lessened. It is not right to perpetuate a custom that is distressing to the poor, and of no particular benefit to any one.

J. H. M.

In his article on the resurrection this week, Bro. O. K. Dodderer teaches that there is no spiritual body between death and the resurrection. We cannot see how he can harmonize that doctrine with a few things very clearly set forth in the New Testament. Long after his death, and before the resurrection, Moses appeared on the Holy Mount with Christ. If the body was not spiritual, we are a little puzzeled to know what it was. Furthermore, we find both the rich man and Lazarus in the unseen world with bodies that were certainly distinct from the bodies they possessed while living. Then John saw under the altar the souls of those who were beheaded for Christ. These all had shapes,—bodies by which they could be recognized and identified. The souls of men must certainly possess forms even independent of the body.

Aug. 17th is the day set for delegates, from the different congregations of Southern Ohio, to meet in what is known as Nead's upper meeting-house to make preliminary arrangements for next Annual Meeting. The notice is short, but it is hoped that all the churches will be represented. Several places have already been examined, and will be offered. The different railroads are also manifesting some interest in regard to the location. This notice ought to have appeared last week, but it did not reach us till about five hours after the last issue went on the press.

The *Cynosure* is mistaken in saying that we hold to the name German Baptists. From times immemorial our people called themselves the Brethren. Our hymn book is called "The Brethren's Hymn Book," and the term has become so woven into our literature that it cannot now be dispensed with. Historically the name German Baptist has been largely applied to us in former years, but of late it is used but little. We shall continue to call ourselves the Brethren as we have always done heretofore.

The Gospel Messenger,

A religious weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, $1.50 per annum. Sample copy and agent's outfit free. Address Brethren's Publishing Co., Mount Morris, Ogle Co., Ill., or Box 50, Huntingdon, Pa.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Sunshine.

BY L. T. SHELLABARGER.

SUNSHINE is a blessing: the greatest natural blessing that God has bestowed upon us. If the sunshine was suddenly withdrawn from us, everything would finally perish. Nothing would grow, and it would not rain anymore. Sunlight is the commonest thing we know of and at the same time it is one of our greatest earthly blessings. The sun warms and animates the earth. We see its handiwork in the growth of the forest, the carpeting of the meadow, and the tinting of the rose. On the ladder of the sunbeam water climbs to the sky and falls again as rain. Up to the sun then we trace all the hidden manifestations of power. As we sit and read by our oil and gas lights, how strange the thought that their light and heat streamed down upon the earth ages ago, and were kept safely stored away by a Divine care, in order to provide for our comfort! To carry the idea still further, we see that the present warmth of our bodies all came from the same source—the sun. It mostly fell in the sunbeams of last Summer upon our gardens and fields, was present in the potatoes, cabbage, corn, etc., we have eaten, as fuel, and to-day re-appears in our bodies as heat and motion.

The relation of sunshine to health is a very important matter. The potato sprout that grows in a dark cellar is pale and tender, while vegetation that grows in the sunlight has more strength and color. Sometime ago a mother took her pale and sickly ch ld to the doctor to see what could be done for it. "You are slowly killing your child by keeping it from the sunlight," exclaimed the doctor. "*Your child does not need medicine. Dress it comfortably and let it be in the sunshine very day.*" The mother did as the doctor advised her, and in a few months she was gratified to see her child rapidly improving in health. After it was allowed to enjoy the pleasant sunshine day after day "the darling little one" soon began to have the beautiful rosy cheeks of health, colored by the same power that paints the rain-bow and the flowers.

I have heard mothers use language like this: "Dear, child do put on your bonnet; the sun will tan you as black as a little Indian"!!! It is wrong to speak in that way, for it engenders pride. The child is apt to grow up with the impression that it is something dishonorable to let the sun shine in his face, because it tans his skin. Our daughters, especially, soon learn to avoid the sunshine almost as they would a serpent. And when they grow up to womanhood they discover that ruddy cheeks are considered pretty and in too many instances they are tempted to resort to artificial paints which Satan has invented to deceive them. And more than all that, they will not have as good health as they might have had, had they been allowed or taught to enjoy the sunlight when young.

A Letter of Consolation from Dr. Franklin to Miss E. Hubbard.

PHILADELPHIA, Febuary 12, 1756.

DEAR CHILD—I condole with you. We have lost a most dear and valuable relation, but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. 'Tis rather an embryo state—a preparation to living; a man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals, a new member added to their society?

We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for their purposes, and give us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. That way is death.

We ourselves, prudently in some cases choose a partial death. A mangled, painful limb, which cannot be restored, we willingly cut off. He that plucks out a tooth, parts with all the pains and possibility of pains and diseases it was liable to or capable of making him suffer.

Our friend and we are invited abroad on a party of pleasure that is to last forever. His chair was first ready, and he has gone before us. We could not conveniently all start together; and why should you and I be grieved at this, since we are soon to follow, and we know where to find him?

Adieu, my dear good child, and believe that I shall be, in every state, your affectionate papa. BENJAMIN FRANKLIN.

A Soliloquy.—One Year Old To-day.

BY A YOUNG PARENT.

THE first year of Jesse's life ends to-day. We, too, are that much older,—that much nearer the grave. What the future events of our child's life may be, we do not know, nor do I wish to know. The past is a record: the future is a blank, yet to be written. Simply to *wish* that his life may be useful and happy, will do but little good unless we connect with that wish our utmost endeavors to mould his character in accordance with the Divine will. The wearing of plain clothing is obedience to an important Gospel principle, and so the eating of plain food is obedience to the most important law of Hygiene. The eating of pies, cakes, jellies, preserves, etc. is unnecessary and is as much a violation of Hygienic law, as is the wearing of ruffles, flounces, jewelry, etc., a violation of Gospel law. We shall try to teach our child the importance of plainness in dress, in food, in manners and in everything that will best accomplish the object of his earthly existence. It will be our constant aim to secure cheerful obedience. If we succeed in teaching our darling little son to obey from principle, from a sense of duty and love, we shall feel well repaid for all our efforts at his training.

Power of Kindness.

THE world of fiction hardly contains a more thrilling chapter than an incident which marked the life of the late Rev. Mr. Lee, Presbyterian minister of the Village of Waterford, New York.

Mr. Lee was sitting in his study, about midnight, preparing a discourse to deliver to his congregation, when he heard a noise behind him, and became conscious that some one was in the room.

Mr. Lee exclaimed: "What is the matter? "And turning around in his chair, he beheld the grim face of a burglar, who was pointing a pistol at his breast. The ruffian had entered the house by a side window, supposing all the occupants were locked in slumber.

"Give me your watch and money," said he." "and make no noise, or I will fire."

"You may put down your weapon; for I shall make no resistance, and you are at liberty to take all the valuables I possess," was Mr. Lee's calm reply.

The burglar withdrew his menacing pistol, and Mr. Lee said:

"I will conduct you to the place where my most precious treasures are."

He opened the door and pointed to the cot where his two children lay slumbering in the sweet sleep of innocence and peace.

"These," said he, "are my choicest jewels. Will you take them?"

He proceeded to say, that as a minister of the Gospel, he had few earthly posessions, and that all his means were devoted to but one object—the education of the two motherless children.

The burglar was visibly affected by these remarks. Tears filled his eyes, and he expressed the utmost sorrow in regard to the act which he had been about to commit.

After a few remarks by Mr. Lee, the would-be criminal consented to kneel and join in prayer; and there in that lonely house, amid the silence of midnight, the offender poured forth his penitence and remorse, while the representative of the religion of peace, and good-will, told hin to "go and sin no more." Such a scene has few parallels.

THE progress of Christianity since the beginning is given as follows: Day of Pentecost, 3,000; end of first century, 500,000; reign of Constantine, 10,000,000; eighth century, 30, 000,000; Reformation, 100,000,000; in 1883, 450,000,000.

"JAMES," said a young wife, to her husband, a few days after marriage, "you were honest enough to tell me that the chimney smoked, but why didn't you tell me that you smoked yourself?"

MEN and watches don't amount to much when they run down.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Campbell, Ionia Co., Mich.—July 22.

Dear Brethren:—

A FEW lines from this part of the Lord's vineyard will not be out of place. Will let you know that we are still alive temporally, and I hope spiritually. We are not altogether dormant, though we are not as lively as we should be. In the one good cause— the Sunday-school cause, this neighborhood has awakened from their lethargy and sleep. In May we organized a Sunday-school, and our attendance of scholars is from 75 to 105, average about 90. A good interest is manifested by both teachers and scholars, verses memorized each week by the children average from 400 to 699. As high as 80 verses were memorized in one week by a single scholar. Our members, however, generally speaking, are slack in attending. If members send their children to Sunday-school, they ought to go too, and help to instruct them and others. "Teach a child in the way he should go, and when he is old, he will not depart from it."

J. G. WINEY.

Notes of Travel.

ON the 8th of February, for the purpose of visiting my relatives, and also to improve my health, I left the beautiful Valley of Virginia, and a host of kind friends, *en route* for the West. And had it not been for the thought of leaving dear children behind, the ride over the mountains, which abound with grand scenery, would have been richly enjoyed. Arrived in Eaton, Pueblo Co., Ohio, on the 10th; was met by my youngest brother, Samuel D. Niswander, whom I had not seen for twenty-two years, he being only a boy of eighteen years, in the time of the Rebellion, when he and two older brothers, left the Valley of Virginia in order to rid themselves of the great calamity that was flooding the country at that time. Now twenty-two years have passed by since that time; through the kind hand of Providence, I have been permitted to meet them all again, but not as we met before. I could see many traces of sorrow on their brows. The gray locks on their heads, indicate that time waits for no man. In that vicinity I spent three weeks pleasantly, visiting friends. I also visited that beautiful town, Eaton; spent several hours with my nephew, Isaiah C. Niswander, (son of Christian Niswander of Virginia,) who was at his post as a telegraph operator. I was then taken to Wheatville graveyard, three miles south of Eaton. There I was overcome with sadness, while standing by my mother's grave, who had been sleeping there fourteen years. There I thought of the many good counsels and admonitions that fell unheeded from her lips. Now the little mound overgrown with sod, and the white marble, whereon her name is written; all show positively that she is dead; her sweet voice is heard no more; those hands which used to administer to our wants, are cold in death.

In 1869 after the war closed, and all was calm, she left her home, near Harrisonburg Virginia, in perfect health, for the purpose of visiting her dear boys, whom she had not seen for a long time. And while enjoying their company, the pale horse and his rider passed that way, and laid his icy hand on my poor mother.

On the 3rd of March, in order to see more of that beautiful country, and also to get a good spring-wagon ride, in company with brother Isaac, his wife and little daughter, we started for Union City, Dark Co., Ohio, near which place my brother, Joel Niswander, resides. As the weather was very cold, and the distance being forty-five miles, I did not enjoy the ride as well as I expected; nevertheless, we got there. Found my brother and family well. I was much pleased with his new home, which he purchased a few years ago. Spent several days with him pleasantly, after which time I started for Lima, where resides my brother-in-law, John H. Beery, who married my sister. Oh, what joy to meet with dear friends whom we have not seen for a long time. We almost forget for a time, the sorrow and trouble that this life is heir to. But notwithstanding all this, I enjoy myself very well in visiting frinds here in Allan Co. Met many kind friends whom I never saw before, but their kindness to me will always be remembered.

This is a beautiful country, and apparently very healthy. I have been here over four months, and heard of only one death. My health is improving rapidly, for which I am very thankful.

Wheat harvest is just over; is said to be a very light crop. Oats, hay, potatoes and vegetables of all kinds, in abundance. Fruit is scarce here, and as I am a great lover of fruit, it makes me think more of home, in Virginia, where fruit is plenty.

"What joy to meet with friends so dear;
Whoes absence caused a bitter tear
From weeping eyes to flow.
But meeting here, is all in vain,
We only meet to part again;
In this sad world of woe.

"But there's a land of joy, and peace,
Where lasting pleasures never cease.
There Jesus Christ doth reign.
There parted friends, again shall meet;
With love and joy, each other greet,
And never part again."

KATE A. GOCGHENOUR.

St. Louis Meeting-house Fund.

Dear Brethren:—

THE following amounts have been received since our last report.

James Royer, Lexington, West Conestoga church, Pa	$17 00
Samuel Shawver, Bellefontaine, Ohio.	4 00
Allen A. Oberlin, Venice, Ill	1 00
Sarah Berkley, South Waterloo church, sent by W. Ikenberry, Iowa	5 00
Wm. M. Lyon, Greenland, Greenland church, W. Va	2 30
Lewis W. Teeter, Hagerstown, Nettle Creek church, Ind	3 50
David C. Ullery, South Bend, Ind	49 71
David George, Ashton, Ill	5 00
A Sister, Polo, Ill	1 00

JOHN METZGER, Treasurer.

From Moore's Store, Va.—July 24.

Dear Brethren:—

WE held our regular Council-meeting at Flat Rock last Saturday, in the forenoon, harvest-meeting in the afternoon, and preaching next day. Our Brethren from Linville Creek were present to cheer us on in the path of duty. Brethren Wine and Zigler addressed us at our harvest-meeting, and brother S. H. Myers next day. Our Communion-meeting will be held at Flat Rock, on Saturday, Oct. 13th, beginning at 2 P. M. All seem to be well pleased with the GOSPEL MESSENGER. May peace flow like a river throughout the borders of Zion.

DANIEL HAYS.

From Thornton, W. Va.—July 24.

Dear Brethren:—

I RECEIVED a note from Bro. Cochran to come and baptize his daughter Ella, as she was in a critical condition and he thought she could not last long. So on the 21st we boarded the train at Thornton, and at five o'clock of the next evening we were at our place of destination, and the first man we saw and knew, was brother Friedly. We found all well, except the young woman referred to. The evening passed away in pleasant conversation. The next day at 11 o'clock we had meeting at the house of Bro. Cochran. A large crowd gathered, and after preaching we went where there was "much water," and administered the rite of baptism to two of brother Cochran's daughters, instead of one. We carried the sick sister in on a chair, and she was "born of water," and we don't hesitate to say "and of the Spirit," in the presence of a large and well-behaved people. The sight was one of more than ordinary solemnity, and it seemed that the "Spirit of God moved upon the water," and joy and gladness seemed to crown our efforts. The The people in this place, Toll Gate, had never seen our people baptize before. We tried to preach in the evening in the Baptist church-house. After meeting we retired to brother Cochran's and, after a hearty repast, took the train at 8: 20 P. M. and were soon on our way homeward.

Z. ANNON.

Glen Hope Church Dedication.

THE church-house at Glen Hope is now completed, and, no providential interference, we expect to have the dedication on the 2nd of September. The members also decided to hold their Love-feast at the same time. An invitation is extended to our brethren and sisters to be present at the meetings. As there has been considerable interest manifested in the Glen Hope project, we look for a good representation from our surrounding churches. Those that expect to come by rail, will make their arrangements, so as to board

the morning train, on the main line of the Pacific R. R. to Bells Mills. From here they will take the narrow guage road to Utahville. We have the promise of excursion tickets from Bells Mills to Utahville and return. In order that ample provisions will be made for all, I would suggest that all who expect to come, either by rail or private conveyance, inform the writer of the same.

J. W. WILT.

Warriorsmark, Pa.

Home Again.

After an absence of six months, traveling in Oregon, Washington T'y., and Idaho T'y., we are at home again. We are thankful for a safe and pleasant trip. Some may wish to know what the North-west affords: to such we will give what facts we have, if they will write to us. It may be enough to say here that we did not find the country we were looking for. Very many who went to the Pacific coast to live, are coming back. Before you sell and move, go and see the country. We found excellent brethren and friends on the way; they are all remembered and their kindness lives in our hearts. God will bless them. As we neared home, our hearts beat light in bright anticipation. The old home had become dearer while we were deprived of its joys. The thought of meeting the folks at home was most sweet. But, oh, when almost there, we heard that mother had crossed over the river. The old home is not what it used to be. She was Christ's for many years. Mother, gentle, kind and good, rest in the love and peace of God.

After awhile God will take us home too, to the land where we shall be satisfied.

G. A. SHAMBERGER.

Graham, Mo., July 30, 1883.

Another Opening in Missouri.

Dear Brethren:—

RECENTLY I visited some friends in Springfield, Mo. There I met with a brother and his family, who, not having the privilege of hearing the brethren preach very often, requested me to hold service at their residence. A few neighbors assembled who seemed desirous to know something of "this peculiar people." Bro. Wertz thinks, and I am sure, there is plenty of room in Springfield to introduce primitive Christianity. There I heard of a few families of the Brethren living about twelve miles North-west of Springfield at the town of Bois D'Arc on the Kansas City, Ft. Scott & Gulf Railroad. By postal I made arrangements to stop with them, and held meeting three times in the school-house and once in the Baptist church. The attendance and attention were good, and the people are quite willing to hear the Gospel preached. Here, like many other places, is a good opening for the Brethren to build up a church, all that is necessary is for the brethren to go, and I am sure the members there will gladly cooperate, as they are quite anxious to have the Brethren come and preach for them. I hope some who are not living so far from them, and I think there are some in adjoining counties, also in the same, will make arrangements to go and preach for them, and also remember the few in Springfield. For information as to time and place for preaching, address, P. R. Wertz, Springfield, Greene Co., Mo., and either of the following named brethren at Bois D'Arc, Greene Co., Missouri, S. P. Frame, Nathaniel Frame, or Harrison Huston.

These brethren and sisters are zealous and kind, and they have my thanks for their kindness during my stay with them, and my prayer is that God may sustain them, and I hope this letter may be the means of inducing some to go and preach for them.

DAVID AUSHERMAN.

Middletown, Md.

From North Manchester, Ind.—Aug. 2.

TO-DAY our church met in quarterly council. Brotherly feeling seemed to prevail. The attendance was fair, and considerable business, we believe, satisfactorily adjusted. The future prospects of this church are truly encouraging, under the care and management of Eld. R. H. Miller.

We were again made to rejoice to see three precious souls make the good confession and unite with the church by baptism.

D. C. CRIPE.

From St. Louis, Mo.—Aug. 2.

Dear Brethren:—

We are again in this large and busy city, for the purpose of getting the St. Louis meeting-house on foot, which we hope now to have ready for meeting in from 60 to 90 days, and now once more we say to the brethren who have subscribed for said house and not paid, please remit at once to John Metzger, Cerro Gordo, Piatt Co. Ill.

JOHN METZGER.
DANIEL VANIMAN.

From Salem, Oregon.—July 25.

Dear Brethren:—

AT my last writing I was at Lone Pine, W. Ty. Held two meetings there. On Saturday, June 30th, in afternoon, went to Waverly P. O., Spokane Co., W. Ty. Held one meeting Saturday night and two on Sunday. On Monday, July 2, had a small Communion meeting with eleven communicants. This was the first feast of the Brethren ever held there. The isolated members desired to have a feast; therefore we granted it, and they seemed to enjoy it very much. From here Bro. Samuel Pefley and Susan Pefley conveyed me to their residence, near Moscow, I. Ty.; had one meeting. From there Bro. S. Pefley, Bro. Nathan and Sister Mary West, conveyed me back to Assotin county, near Lake P. O., Garfield Co., W. Ty., about twenty-five miles nearly South of Lewistown, where we held four meetings in June, with four additions by baptism. This time we held meeting on July 7th, in afternoon. On Sunday, the 8th, held two meetings, and by request a small Communion on Monday, July 9th, in the afternoon, with twelve communicants. Bro. and sister Hopkins met us here. The attention and order were excellent; something new to nearly all the spectators and some of the members. Next morning, early, baptized two sisters, making, in all, first and last, six additions here by baptism, where the Brethren never held meetings before. Took the parting hand the morning of July 10th. Bro. A. E. Troyer and wife conveyed me to their residence; distance, about thirty miles. Held one meeting there; thence to Bro. I. E. Hopkins'; distance, fifteen miles. Held three meetings; thence to Dayton on the 17th, and by railroad to Portland, Oregon, on the 19th. On the 20th, Bro. Abraham Laman and I visited the Lunatic Asylum in East Portland. By inquiry I ascertained there were about 265 males and 105 females. Had to think, we, who are blessed with our reasoning faculties, how thankful we should be to the Lord! The patients will be moved to Salem in September, to the new, commodious building that the State of Oregon has built for the care of the Insane. Held services on Saturday night, and twice on Sunday, July 21, and 22, near Hubbard, about twenty-five miles nearly north of my residence.

Arrived home on Monday noon, July 23rd, found all in usual health. On said trip, was absent two months, delivered about forty-five discourses in my weak way, enjoyed pretty good health. True, at times, I was much fatigued from travel and labor. Was generally very well treated, kindly received by both Brethren and others. On said trip I traveled about 1000 miles; about 680 by rail, the balance on wagon and spring-wagon; camped out a few nights. Upon the whole I had a pleasant trip. For the blessings and privileges I enjoyed, I feel to thank and praise the Lord, and take courage. I also thank the Brethren and friends for the kind treatment they exercised towards me on my journey. Hope the attachment formed will never be erased, On said trip there were nine additions by baptism, and one reclaimed.—Let the good Lord have the praise. While I was absent, there were five additions by baptism here in this county, making in all, since New Year, sixteen accessions by baptism in the Salem church. May the work of the Lord go on and souls be saved.

DAVID BROWER.

From Milford, Ind.—Aug. 5.

Dear Brethren:—

WE, the members of Gravelton, Ind., are moving along slowly. We are at a standstill at present. None added by baptism for some months. We expect the water soon to be troubled, and then to hear that sweet voice, "move forward," when some wandering sinner may be seen to hasten back to his Father's house, where the Saints will be heard to say, "Bless the Lord, O my soul, for this converting power upon our sons and daughters."—Health generally good; the wheat crop in this section of country, especially on the clay, promises well. Corn very backward—nights too cool. Weather dry.

J. H. MILLER.

Notes of Travel.

NUMBER II.

THURSDAY was set apart for a trip up the James River to Richmond, by the Chesapeake and Ohio railroad. No one can understand this country without traveling through it, and many things heretofore a mystery to the writer, were made astoundingly clear by this trip. The run from Phoebus to Newport News is through low, sandy country, with larger or smaller bodies of water, seemingly the remains of the receding tide. The cultivated portions are in patches among the marshes, and one is made to wonder why any one should attempt to cultivate such land, and how they manage to subsist by it. One thing is clear, if this barren land had not been settled first, it would never have been settled at all. After leaving Newport News, the run is up the James River on "the Peninsula," where McClellan's vain dream of reaching Richmond was terminated in failure. With such a country to traverse by an army, with success, must have been a grand conception, but would have required other than human leaders. First, it is barren, so far as a subsistence is concerned; next, it is swampy; then the swamps and upland are all covered by a tangle of scrub oak, jack pines, swamp oaks and a nameless underbrush, rendering the parts not cleared scarcely penetrable by anything but Southern hounds, thinned down by the poorness of the country. There is absolutely no thrift here. The farming that is attempted is in patches, and we would run for many miles through these swampy thickets and not see even a hut, then there would be a few cleared patches looking as though it might have been under the same kind of cultivation ever since Noah's flood.

The buildings are not extensive on these tracts, but consist of shanties, seemingly without doors, built of the poles the jack pines afford, with clapboard roofs. The corn stalks of last year are for the most part left standing and are so far apart that they look as though they must have been lonely when growing.

Away up towards Richmond are still the remains of some of the old slave plantations. After traveling for many miles through the thicketed, swampy lowland we came to higher ground, where many scattered acres are cleared and the buildings of the olden time are seen; the old mansion, usually one-story, encircled with wide verandahs, and having high steep gables, while at a distance, or scattered about, are still the small buildings, or slave quarters. No other country than such a one, could successfully foster the institution known as American slavery with its horrible evils, and no other than slave labor, could sustain or maintain such a country. Take away slavery, and the country is ruined, and such has been demonstrated in Virginia. At several points along the way are to be seen the monuments of the foolishness of some Northern dreamer, who meant to redeem that country by "Northern capital and Northern enterprise," and who found after he had erected his buildings, cleared off the brush, that only about three years were necessary to spend his *enterprise*, sink his *capital*, and then the sheriff comes along and sues his worthless land for debts. It will be a very long time before "Northern capital and enterprise" will, in a general way, seek that country for an outlet.

On starting up through this region the question arose to the writer's mind, is it possible that we are in the United States, and in this age of boasted progress? And why not? Here, to the right, is a negro man plowing.—Think of it, you farmers with your fine teams and beautiful steel plows, turning up a soil rich, and so deep that even your subsoiler does not reach an intimation of its depth?—This man has a miserable looking little steer attached to a wooden plow, and is scratching a couple of inches deep on an inexhaustible bed of sand, so sharp and raw, that it would wear out one of those fine steel plows in a day's plowing. Yonder is a man with two of the same kind of cattle vainly trying to keep them between the rows of straggling corn. "Betty and the ox-cart" may be seen any morning down at the wharf—a lean, lank steer attached between the shafts of a great lumbering cart, upon which rides a colored woman, with such produce as she has been able to raise for market. Some one suggested that this was not a verification of the Scripture promise"Thy yoke shall be easy and thy burden light," for here the yoke is galling, and the burden often very heavy, with the lazy darkey perched on top of the load.

On our way we saw the genuine "Virginia Pig," with its lank body and rooting appendage almost half as long as its body, looking as though by natural selection it had become adapted to pass through the thickets, and root up artichokes (of which there are none) from a long distance below the surface; indeed the whole country seems to have become adapted by natural selection—the land to the people, the people to the land, and the stock to both, so that all agree; and they manage, as in olden times, to get along without fences or have only those of the most primitive kind.

At Richmond the scene changes somewhat, but everything as compared with our flourishing northern towns and cities, seems dilapidated. We were in the "Rebel capitol" and in the rooms where the "Rebel Senate and House of Representatives" met. What a vain dream, aye! what a sad reality was the Rebellion! We were received by Governor Cameron and entertained hospitably. The members then took carriages and drove to the different points of interest connected with the war, and no point received more attention than Libby prison, now converted into a warehouse for fertilizers, and the cemeteries, where the thousands of the Union and Rebel dead are entombed. The bitter, sad memories that are awakened by all these things are not, even at this lapse of time, easily banished.

The excursion throughout, was a very pleasant one, and enjoyed by the participants. Too high praise cannot be given to R. S. Menamim, the efficient permanent Secretary, for his painstaking and care of the comfort of the excursionists.

A. B. BRUMBAUGH, M. D.

Eastward.

WIFE and I left Chicago July 6th. I travel in the interest of my business, and wife desires a chance to visit relatives and recuperate her health. We spent a few hours in Lima, Ohio, very pleasantly, on the old farm where I had toiled through boyhood. Found the crops in Northern Illinois, Indiana and Ohio, along the railroad, rather late, but promising well. On my way to Dayton I found the crops good. Spent several days visiting wife's relatives around Dayton. The churches in this part of the State are in a prosperous condition, and many are being added to the church. They are of that class who feel disposed to follow the Master. My wife remained here, while I went north to Lima and Dunkirk. Found Bro. S. T. Bosserman busy, supplying farmers with hardware on the week-days, and laboring in the Sunday-school and ministry on Sunday. The church here seems in a very prosperous condition. I noticed splendid crops of wheat along the line of travel to Pittsburg, Somerset and Meyersdale, Pa. At the latter place are good prospects for all other kinds of crops. The churches at these places seem in a good condition; I was really surprised, having read and heard adverse reports concerning their condition, hence expected to find the churches throughout the South-western District of Pennsylvania, in a bad condition. But I must say that I was agreeably disappointed, and do not now hesitate in saying that these churches are now in a better condition than they have been for many years.—They are pushing the work right along, are strongly united, and working for the advancement of the cause. The opposing element seems to have lost the influence it once had. The Brethren at Meyersdale have one of the largest organized churches in the Brotherhood. The members are plain and energetic. There is also a large membership around the place. They have one of the largest Sabbath-schools in the Brotherhood, with double the number in attendance that has been reported. We found Bro. C. G. Lint faithfully at his post. Next week I expect to write from Virginia and Tennessee.

B. A. HADSELL.

Is it True?

I AM informed through a letter from a brother near Dayton, Ohio, that extensive circulation is given to a report "that over one hundred of our members in Rockingham Co., Va., have joined the "Resolution Fraternity." The brother with no little anxiety asks "Is it true?" to which we say in reply, that we are well acquainted with our members in Rockingham Co., and so far as we know, not a single member has withdrawn from us with the view of joining either of the factions that have gone out from us, and from present indications we nor any one else need entertain any

fears of such results within Rockingham, or any other county in the second District of Virginia, embracing over a dozen counties, in our State.

While peace and prosperity is ours, may glory and honor be the Lord's.

S. F. SANGER.

Rockingham Co., Va.

Come this Way, Please.

Dear Brethren:—

SINCE the tide of emigration West, is increasing, I have been requested to write to the GOSPEL MESSENGER and say to those who are contemplating coming West, to give us a call, and take a look at our country. There are several farms for sale here, of 40, 80 and 120 acres each, at $20 per acre. Good land and right among the Brethren; we much desire some good Brethren to purchase those farms; we have good schools. The District Meeting for North-western Mo., will be here on 7th and 9th September; also Love-feast.—I will here say to those who come from a level country, they will think this quite rolling, and those coming from hilly and mountainous countries will think this quite level.—There is a large stock farm for sale, near the borders of Iowa, about 20 miles east of here. It is well improved, has a large orchard, and can be had for $20 per acre. Write to Jacob Bryant, Reading, Iowa, and for information concerning those farms in the north-eastern part of Nodaway Co., address W. B. Sell, Graynor City, Nodaway Co., Mo.

From Garden City, Kansas.

Dear Brethren:—

THIS quiet, neatly located town is 418 miles west of Kansas City, and about 200 miles east of Pueblo, Colorado, on the A. T. and S. F. R. R., in Finney Co., a new county formed last Winter, out of Lequoyah, and several other counties. Garden City is but sixteen months old, and is well named, for it is located in a garden—one of the most beautiful spots in the "great West." It is on the left bank of the Arkansas River, on the bottom, and is surrounded by fine farms which now teem with grain and vegetables, and is a thing of beauty," if not a "joy forever."

Looking east and west, that is down the river, then up, we see for miles a vast level, then turning northward you see, for three miles, the same beautiful country, all of which can be irrigated.

WHAT CANNOT BE SEEN.

No forests, no trees, save what have been planted, are anywhere visible. No large barns—no immense wheat fields—no thousands of acres of corn are yet visible; still here is corn and wheat. Neither will you find streams of fresh water; yet good water in abundance whenever you want it.

WHAT MAY BE SEEN.

Leaving the first bottom where there are numerous farms in successful operation, and where thousands of acres await the patient, industrious toiler, we go north to the table-lands, which are about thirty-five feet higher than the land along the river, and your eye will behold land, yes tens and hundreds of thousands of acres of land, so neatly, so evenly and grandly put together, that if 100,000 men with shovels and spades had put it there, they could not do it nicer. Here you find some farms just opened a year or two, and large ditches filled with water, rushing on to refresh the corn, oats and vegetables of the workers. Here man may make a Paradise, so far as beauty and thrift is concerned. Everywhere the water may be led to help along vegetation. Not an acre of the thousands need go thirsty. I am not exaggerating when I say no country anywhere possesses such natural advantages for irrigation. I go further and say that any man with care and patient industry can soon have a lovely and productive home on these table-lands. They extend for twenty miles east and west, and are from six to ten miles wide. Already several ditches extend through this tract for twenty miles. I see here a fine opening for men of small means, as well as for those who have much money. A man who can come here with $1000 may, by prudence, get himself a fine home in a few years. But he must not reach for many acres. He may be called blessed if he will content himself with forty acres. With $1000 he may purchase forty acres and fix himself quite well. In future letters we shall point out why forty acres will be enough for a start.

In our rambles we saw wheat, oats, corn, potatoes, beans and onions by the acre, sweet potatoes, artichokes, cabbage, tomatoes, lettuce, radishes, alfalfa, parsnips, clover, blue-grass, grapes, apple trees, peach trees, and have been told that strawberries, raspberries and blackberries do well. In fact I saw enough to convince me that fruit, grains and vegetables can be raised successfully.

Suffice it to say that in this altitude, I feel as free of catarrh and bronchitis as before I was afflicted with them, and my "youth is renewed as the eagle's," aches and diseases seem to have fled. M. M. ESHELMAN.

July 10, 1883.

A Board with a History.

I SPEND most of my time out of doors, stretched on a board which is covered with an old comfortable, resting my head on a pillow of wood. On this board lay the corpses of my venerable grandfather, my saintly father, and more saintly mother, a brother who died of starvation in consequence of a tumor in the mouth, and a dear young sister who went through the dark valley with a marvellous song of triumph on her lips. It has been the death-board of our family for thirty years. More than a quarter of a century ago it was standing one whole night at the window of my chamber where I lay apparently wrestling with the last enemy. My father set it there early in the evening in anticipation of my decease before morning. Nearly all of those who then encircled my couch, witnessing the terrible struggle between life and death, have since passed over. Here I lie hour by hour, face turned upward, gazing into the empyrean through the foliage of a cherry tree, thinking, thinking, O what thoughts. You must not suppose that I am troubled about my hard pillow, or equally hard bed; on the contrary, I am often thankful that so many things in my lot remind me of the voluntary humiliation of my Savior.—My only aspiration is to be like Jesus, and my only sorrow that I am so little like Him.

C. H. BALSBAUGH.

Don't Borrow.

HAVE you been in the habit of borrowing this paper? If so, put it down, and go straightway and subscribe for it yourself.—You say you enjoy reading the paper, but cannot afford to pay for it yourself. Would you rather sponge on your brother or sister, who is equally as poor as you are, for theirs? Why don't you borrow the baker's loaf or the butcher's steak or roast. You might as well do either as to borrow a newspaper. There would be no newspapers to borrow if all were like you; for the printers could not afford to print them for the benefit of borrowers; and publishers would have to close their offices, and go out of business altogether.

What would be thought of a man who would make it convenient every day about meal-time to drop in and seat himself at his neighbor's table? You might as well do that as to avail yourself every week of his intellectual food without paying for it. The mail arrives at the post-office, the papers are opened and distributed, and you make it convenient to hang around and get hold of the paper and read it, perhaps even before the owner has a chance to get it. He may be too polite to repel or deny you, but you may be sure that you lessen yourself, in his estimarien.—*Review and Herald.*

Life Insurance.

I AM opposed to life, or any other insurance, because I do not believe it is right, neither morally, nor scripturally.

For instance, the Brethren will take policies for life insurance all over the country, and some one is unfortunate, (some of the brethren might say he was fortunate) as to die in a short time, and his family should get a thousand dollars; is it right that they should have the thousand dollars? Have they earned it by the sweat of their face? Is it really theirs? Did they get it honestly? I think not. How did they get the money to pay over this thousand dollars? By taking it from the people all over the country. Out of the thousands they get from the people, they pay over this one thousand, and put the balance in their pockets, and have thousands to loan; have become independently rich. It is similar to a lottery; they sell tickets all over the county. Some one will draw a valuable prize, and the rest of the ticket buyers have paid for it, and more too. Is that an honest business? Did he get that prize honestly? Is it really his? I think all kinds of insurance run somewhat in the same channel.

S. S. GARMAN.

ANNOUNCEMENTS.

Love-Feasts.

Aug. 18 and 19, at 10 A. M., Monroe Co., congregation, near Froderic, Monroe Co., Iowa.

Aug. 23 and 24th, at 11 A. M., Deep River church, Powesheik Co., Iowa.

Sept. 1, Little Traverse church, Arbor Springs, Emmet Co., Mich.

Sept. 8 and 9 in the Verdigris church, Madison, Kan. Those coming by rail will please notify Chas. M. Yearout.

Sept. 8 and 9 at 10 A. M., Beaver Creek church, York Co., Neb , at the house of Bro. Sol. Furry, 5 miles west, and 4 miles south of York.

Sept 12 and 13, at 1 P. M., in Yellow Creek church. Stepheuson Co., Ill.

Sept. 13 at 2 P. M., Coon River church, Iowa, 2 miles north of Panora.

Sept. 14, Black River church, Van Buren Co., Mich., at Bro. David Thomas', about four miles north-west of Bangor.

Sept. 15 at 2 P. M., Somerset church, Jalapa, Ind.

Sept. 15, at 2 P. M..Dorchester church, Neb., at the house of Bro, J. R. Cripe, two miles east of Dorchester, Saline Co., Neb.

Sept. 15, Deep Water church, Henry Co., Mo., Stop off at La Due.

Sept. 15 and 16, at Brownsville, Saline Co., Mo.

Sept. 15 and 16, at 10: 30 A. M., Coldwater church, Butler Co., Iowa.

Sept. 15, at 2 P. M., Somerset church, Wabash Co., Ind.. 9 miles south of Wabash.

Sept. 15 and 16, in the Crooked Creek church, six miles north east of Keota, Washington Co., Iowa. Those coming on the Chicago. Rock Island and Pacific R. R., will stop off at Keota; those on the B., C. R. & N. R. R., will stop off at Nira, where they will be met by informing Benjamin Miller.

Sept. 15 and 16 near Williams, Josephine Co., Oregon.

Sept. 15 and 16, at 10 A. M . 2½ miles south-west of Burr Oak, at Bro. Eli Renner's.

Sept. 15 and 16, at 1 P. M., Rock Creek, White side Co., Ill.

Sept. 18, at 3 P. M., in the Indian Creek church, Fayette Co., Pa.

Sept. 19 and 20, at 1 P. M., at Arnold's Grove, Carroll Co , Ill.

Sept. 20, at 3 P. M., 2½ miles south of Unionville, Appanoose Co., Iowa.

Sept. 20, at 2 P. M., Bachelor Run church, Carroll Co., Ind., three-fourths of a mile south-east of Flora.

Sept. 21, at 4 P. M., Cherokee church, Cherokee Co., Kan.

Sept. 12, at 4 P. M., Salamcnie church, Huntington Co , Ind., at Lancaster meeting-house.

Sept. 22 and 23, at 2 P. M., Elk Creek church, Johnston Co., Neb., in the meeting-house one mile uorth of Elk Creek Station.

Sept. 22 and 23, at 2 P. M. in the Bethel church at the house of Bro. Samuel Teeter, about 9 miles N. W. of Carleton, Thayer Co., Neb., on the line of the St. Joe and Western—a branch of the U. P.

Sept. 28 at 2 P. M., Redwood church, Warren Co., Ind. Stop off at West Lebanon, on the W. St. L. & P. R. R.

Sept. 28th, at 4 P M., Bear Creek church, Christian Co., Ill.

Oct. 4th, at 10 o'clock, in the Clear Creek church, Huntington Co., Ind.

Oct. 6 and 7. at 2 P. M., North Beatrice church, seven miles north of Beatrice, Neb.

Oct. 6 and 7 at 10 A. M., Middle Creek church, Mahaska Co., Iowa. Conveyance from New Sharon on the 6th.

Oct, 6, at 10 A. M., Hudson church, Ill.

Oct. 11, at 10 A. M., Donald's Creek church, Ohio.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz.

Oct. 11, at 10 A. M., near Olatho, Kan.

Oct. 11 and 12 at 10 A. M., 2 miles east of Middletown, at the old meeting-house in the Upper Fall Creek church, Henry Co., Ind.

Oct. 12, at 1 P. M., Des Moines Valley church, Iowa.

Oct. 12, at 10 A. M., Stony Creek. Hamilton Co., Ind., 4 miles east of Noblesville, on Clarksville pike.

Oct. 13, Osage church, Crawford Co., Kan. 2½ miles north-west of Monmouth, on the farm of J. B. Wolf.

Oct. 13 and 14 at 10 A. M., in the Spring Run church, at their meeting-house six miles east of Prairie City, Fulton Co , Ill.

Oct. 19, at 10 A, M., Buck Creek church, Henry Co., Ind.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen, Ind.

Oct. 25, at 2 P. M., Loraine church, at Loraine, Adams Co , Ill.

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CHOLERA!

No one need now be in doubt about cholera coming in the near future.

In this dreadful disease, an ounce of prevention is worth more than a thousand pounds of cure.

The papers will soon be full of recipes to make cholera medicines. But you cannot try them all, and if you could, not two druggists will put up the same prescription alike.

Avoid anything and everything with tincture of opium, laudanum or other vegetable or mineral poisons in them, unless prescribed by the doctor at the bedside.

If everybody understood the nature of cholera, and would use suitable remedies in time, the mortality during an epidemic would be greatly reduced.

It happens to be in my line of business, and therefore it is my duty as well as a privilege to place before the public a reliable remedy or preventive in such cases, I claim for ***Dr. Peter's Stomach Vigor***, 1st, that it is standard and ***officinal*** with all reformed Doctors; 2nd, it is time-tested and carefully compounded of the best materials; 3rd, it contains no tincture of opium, landanum or other poisons; 4th, it is not high-priced and the accompanying instructions are worth the cost of the ***Vigor;*** 5th, it has done good service in former epidemics, and can be used for other diseases of stomach and bowels,—(See instructions.)

It is by no means put up for speculation but rather to accommodate my numerous correspondents, who are already ordering, and it is well they do, for once the disease makes its appearance, I may not be ablo to give them the same attention as I can now.

Order a whole box—it will keep for years, and is good for Dyspepsia, Sour Stomach, etc., etc.

I also make ***Dr. Peter's Blood Vitalizer.*** All communications should be addressed to

DR. PETER FAHRNEY,
Chicago, Ill.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH. Mail	Exp'ss	STATIONS.	LEAVE NORTH. Exp'ss	Mail
P. M.	A. M.		P. M.	P. M.
6 05	8 35	..Huntingdon...	5 55	12 40
6 15	8 48	McConuellstown	5 40	12 35
6 22	8 55	.....Grafton.....	5 35	12 23
6 35	9 05	...Marklesburg ..	5 25	12 10
6 43	9 13	... Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	.....Cove	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 52	...Riddlesburg...	4 35	11 20
7 30	9 57	.....Hopewell. ..	4 29	11 13
7 40	10 07	...Piper's Run...	4 17	11 03
7 51	10 15	.... Tatesville....	4 07	10 52
8 02	10 27	.....Everett	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	..... Bedford.....	3 30	10 20
9 55	12 35	.. Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule wont into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ..... 2 13 P. M.	8 50 A. M.
Fast Line.....6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 35 P. M.
Mail ....3 50 P. M. H'bg.,	7 30 P. M.
Mail Express ....8 05 P. M.	2 55 A. M.

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	———
Mail Express...*1 12 A. M.	6 40 A. M.
Limited Exp'ss,*8 57 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh,
Day Express....*3 40 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Aug. 14, 1883. No. 32.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All monies due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books. Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

J. B. B. and wife have rented their pleasant home and have taken quarters in the Normal for the coming year, with the intention of devoting their time to school work.

THE Altoona City, Pa., Brethren, we are informed, have commenced their new church building. We wish them success, and hope that they may secure enough money to meet the whole cost.

BRO. B. W. Neff, of Mt. Jackson, Va., reports a pleasant thanksgiving meeting and one baptism. Bro. Shaver was with them. He says that their church is in peace and union, as far as he knows.

THE "Revised Minutes" are now ready for distribution. They are nicely printed, with marginal notes, and indexed, and will be sent to all who may order them at 20 cents per copy or $2.00 per dozen. Reports of last A. M., 25cts each, or five for $1.00.

GEORGE Brumbaugh and son and son-in-law, of Waterside, Pa., called upon us on last Sunday morning, on their return from Eastern Maryland, where they have been spying out the land with a view of locating there in the near future. There are several families there already from their neighborhood, which will make it more homelike for those who may yet go.

BRO. C. H. Balsbaugh says: "I have been alone and yet not alone, through the season of haying and harvesting. Many and deep and high and sad and joyous have been my thoughts and feelings in my isolation. My heart and head are full to bursting with great things God has given me to say to "Zion and the world." It affords us much comfort to thus learn of the fullness of some, in the midst of the terrible leanness that seems to have taken hold of so many. That there is a great leanness of soul in the Christian world, is a sad truth apparant to many. Not because there is a lack of spiritual food, but the appetite for it is declining. We are growing into spiritual dyspepsia. "O, that my people would consider."

THERE seems to be considerable misunderstanding about the work of our last Annual Meeting. Those who are anxious to know just what was done should send for a copy of the Report. It will cost only 25cts, and will give you all the information you may want.

WE, of late, have received several postal orders calling for fifty cents. To pay thirteen cents to send fifty seems like a waste of money, and we feel to advise our patrons against doing so. For sums of less than one dollar send stamps until the postal notes can can be had, which will be soon. They will cost only three cents, and will be a great convenience when once in circulation.

ON last Monday morning we buried our aged and highly respected citizen, Thomas Fisher. He was one among the earliest settlers of the place, and for many years, the leading business man of the place. Being strictly honest and upright in all his business relations, he made to himself many friends, who looked to him as one in whom implicit confidence could be placed, and in all his dealings, no mean thing could be laid to his charge. In his habits of life, he was regular and temperate, which gave him wealth and health, so that he passed away as a sheaf fully ripe, honored and respected by all who knew him. He was a consistent member of the Presbyterian church,—was kind to the poor, and was ever ready to give good counsel to those who sought it of him. Thus, one after another, the old fathers are called to their reward.

THROUGH the vigilance of brother Keeny and his lawn mower, the "Normal College" yard presents unusual attractions. The lawn is beautiful indeed, and the blooming flower beds along the walks add greatly to the attractions of the place. But it is not the outside alone that is being made presentable to the eye and comfortable to the touch. The inside is also securing touches of beauty and comfort. The paper hangers are now busily at work on the ladies' hall, and when done, and neatly carpeted, the dormitories will be as neat and tidy as little parlors. These, heated by steam, cannot be otherwise than comfortable. Sister Keeny and her helps are also busy, canning huckleberries and blackberries, of which there is an abundant crop, thus making due preparations for the inward, as well as the outward man. On the whole we think that the prospect for an enjoyable stay at the Normal for the coming Winter is very good, and we hope that there may be a goodly number present to enjoy it.

BRO. Quinter goes to the Aughwic church on Saturday to attend their harvest-meeting, which they are in the habit of holding annually. At such meetings would be a good time to take a collection for Missionary work.

ANY minister, by sending three three-cent stamps to Rev. A. J. Junkins, Room 10, No. 87 Washington Street, Chicago, Ill., can get a copy of "The People *vs.* the Liquor Traffic," a book of 300 well printed pages. It is said to be one of the best books out on the temperance question.

THE tombs of Egypt continue to furnish evidence in support of the Scriptures. In one at Sakkarat the name and titles of Joseph have been found, and inscriptions virtually calling him the savior of the people. In another at Thebes a painting has been discovered, which it is decided, represents the Hebrews making bricks. In every field of oriental archaeology confirmations of the Scriptures are found.—*Ex.*

WE sent Almanacs to several persons in each District, for the purpose of having the "Ministerial List" corrected. Eld. D. P. Saylor was the first one to respond. It came back, with the list corrected, in five days from the time it left our office. If all would dispatch business in this way, our list would soon be ready for the printers. If any who have received the Almanac for correction, have not yet attended to it, we hope they will do so at once, or it will be too late.

ADVERTISEMENTS.

Dear Brethren:

I DO not want you to think that I am a fault-finder, but I would like to ask you why you put advertisements in your paper; such as Railroad and Clover Huller advertisements. M. L. B.

ANSWER: It takes close managing in a printing office to make both ends meet, and by inserting a few reliable advertisements, we help to defray our expenses. Advertisers generally pay well for space in a paper like the MESSENGER, and that is quite a help to the office. Railroads usually grant publishers special traveling favors, and then, in turn, desire us to insert their time table in the paper. If we did not favor them in that way, our traveling expenses would amount to several hundred dollars a year. We aim to insert nothing that will prove injurious to either the paper, the cause of religion or the success of our patrons. We reject more than half of the advertisements offered to us.—We think more of principle than money.

J. H. M.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

BEGIN WITH GOD.

BEGIN the day with God!
He is thy sun and day;
His is the radiance of thy dawn,
To him address thy lay.

Sing a new song at morn!
Join the glad woods and hills,
Join the fresh wind and seas and plains,
Join the bright flowers and rills.

Sing thy first song to God!
Not to thy fellow-man,
Not to the creatures of his hand,
But to the glorious One.

Awake, cold lips, and sing!
Arise, dull knees, and pray!
Lift up, O man, thy heart and eyes:
Brush slothfulness away.

Look up, beyond these clouds!
Thither thy pathway lies;
Mount up, away, and linger not—
Thy goal is yonder skies.

Cast every weight aside!
Do battle with each sin;
Fight with the faithless world without,
The faithless heart within.

Take thy first meal with God!
He is thy heavenly food;
Feed *with* and *on* him; he with thee
Will feast in brotherhood.

Take thy first walk with God!
Let him go forth with thee;
By stream, or sea, or mountain-path,
Seek still his company.

Thy first transaction be
With God himself above;
So shall thy business prosper well,
And all the day be love!

—*Selected.*

BAPTISM AGAIN.

BY W. H. ROOSE.

THERE is no more spiritual strength or life to be received from the manner of observing the ordinance as regards the mode, as in the action or posture. We should be as careful how zealous we become in defending the primitive mode of baptism. It avails but little when we contend for a certain form, regardless of historical, together with the Scriptural evidence, that stand ready to condemn us. It does not matter whether we contend for sprinkling, pouring, single or trine immersion, when we follow Christ, John, Philip and the rest of the apostles in the preparation for baptism. "They went down into the water." This part is absolutely necessary; then what use is it to endeavor to shun the rest of it? When we once get "down into the water," we are not so particular whether we are immersed or not.

There are many links missing in the chain of time. Many changes have been made in handing down the doctrines of the mother churches to their successors. Many faithless hands have ministered. Fanatics, not deserving the honor conferred upon them by confiding brethren and sisters, imagined they were inspired from on high, invaded the councils and "changed the ordinances," and elevated their respective opinions above the plain Word of God. Such is the manner by which words of life have been desecrated.—Yet there were embers of truth that had not yet ceased to burn in zealous hearts. They glowed forth in burning revolutions or reformations with splendor and telling effect.—Thus it has been and probably will be till "the end shall come," when God himself will come to wreak vengeance on those who have defied Him and His powers.

The Scripture references used in our last article do not teach what the action in baptism is. They tell us what mode they practiced. We find only one command in the New Testament—that what baptism should constitute.

Before the ascension, Christ was teaching and encouraging the disciples and telling them of His power. Finally He says, "All power is given unto me, in heaven and in earth; go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—The latter part of this text is used by nearly every administrator, yet it is questionable whether they make their actions correspond with their words or not. We shall endeavor to make all sides clear before we get through, then let the unprejudiced reader decide for himself, which is Christian baptism.

By Christian baptism, we mean that observed as Christ commanded. We shall now apply the form used. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," is an imperative sentence; "ye" is the subject, "go" and "teach" are the predicates, modified by "therefore," a simple adverbial element of the first class, and "nations," an objective element of the first class, modified by "all," an adjective element; baptizing is equivalent to a conjunction and the simple form of the verb; however, this does not alter the grammatical relations existing between the elements used in the construction of the formula. "Baptize" is limited by "them," an objective element of the first class, and by "in the name of the Father, and of the Son, and of the Holy Ghost," three adverbial elements of the second class, of which "in name" is the basis, modified by "the," a simple adjective element of the first class, and by "of the Father," an adjective element of the second class, of which "of Father" is the basis, modified by "the," an adjective element of the first class. "And" is a co-ordinate conjunction, connecting similar elements.

Thus far in the analysis, we fear no contradiction, hence will pass on to the second adverbial phrase or adjunct, "of the Son;" this is a part of, or a whole adverbial modifier; which? If a whole, it is an adverbial element limiting "baptize;" if a part, it is some other element modifying some other kind of an element. Would it be proper to say, "baptize of the Son"? If "in the name" is not understood or to be supplied, this is the only way to dispose of it; but as it was called an adjective element limiting "in the name" in the first adjunct, it should undoubtedly be considered as such in the second and third also.

It is unnecessary to parse the Commission, as it would swell this article beyond its wonted bounds; besides, it has been parsed many times by the Brethren. We have seen some who oppose the trine immersion doctrine, present sentences to represent the Commission in its grammatical construction, but they have been decided failures, in that they almost invariably aimed to represent the unity of the Godhead, without that distinction in the Trinity.

We would remark, that there is nothing that expresses the relation between the Beings of the Trinity better than that of parent and child. It has been thought by some that man and wife would represent this relationship, but in fact, they most naturally express or represent the relations that man bears toward God in his different spiritual phases. In no case, unless closely affiliated, can a plurality of persons so perfectly bear similitude to the ever-concurring desires, actions, and in the consummation and perfection of the designs of the Holy Trinity.

They have the same mind, speak the same things, unite in the same work, and complete their designs according to their own good pleasure. This can rarely be found in the human race. We can, however, offer sentences, similar in construction to the Commission: "Go ye, therefore, and invite the guests, leading (or showing) them into the suite of the parlor, and of the library, and of the dining-room." "They shall persecute you, delivering you up to the synagogues and into prisons." Luke 21: 12. "We beseech you, approving ourselves in much patience, in afflictions, in necessities, in stripes, in imprisonments, in watchings, in fastings, etc." 2 Cor. 6: 4, 5.

We shall stop with these examples, as a multitude of them would have no weight in clearing the minds of men, should these few plain ones fail. We ask the candid and honest searcher for truth, how many leadings or actions he must execute, or of deliverings, or how many times must we approve ourselves, in order to closely and faithfully conform our actions to the wording of the above? Can you lead a man into these three apartments, deliver him up to the synagogues and into the prisons, or approve yourself in all these things by one action? Cannot one be delivered up to the synagogues; then be freed?—Can we not approve ourselves in afflictions and fastings, yet still be sadly deficient in the rest? Then, can we possibly come to any other conclusion than that there are distinct, successive steps to be taken to fulfill all that these propositions embody?

"Admitting that the Commission teaches trine immersion," says some one, "there are other expressions in other parts of the New Testament that do not so clearly teach it, such as, 'buried with him by baptism,' 'washing of water by the Word,' 'one baptism,' etc. These phrases or similitudes nearly all aim to teach the actual change that baptism or regeneration has wrought, hence are not calcu-

ed to resemble baptism in every particu-
. The "one baptism" has reference to the
partiality of God to the different tribes or
ions in imparting to them the benefits of
Gospel of Christ.

Paul exhorts the brethren to unity. The
ne conditions to which the Gentiles must
nply, were demanded also of the Jews.—
ey were both alike brought into the church
fold of Christ by one and the same bap-
nal covenant. Then, we would ask the
der, which of the two would most natur-
y convey to your mind the idea of a wash-
, single or trine immersion? Then again,
ppose the apostles had taught a different
m of baptism; would their teachings or
trines invalidate the command of Christ?
d they the right or power to make void
rist's laws and commandments? But we
l assured they varied not in their teach-
s.

Some tell us it is a monument of the death,
rial, and resurrection of Christ. Very
l. Did not all the powers of the God-
d have a part in the redemptive scheme?
s not God's work silent when the gloom
death enshrouded the Son? There was
atonement without the death of Christ;
nce, would not a monument be appropriate
ll the Divine participants in the incarna-
n? This is undoubtedly the reason why
formula is worded as it is.

It has also been clearly proven that trine
nersion has been traced to within a hun-
d years nearer the time when the Com-
ssion was uttered, than any other mode of
ptism, by historians; besides, there are
tings of good men that assert that trine
nersion was the apostolic mode of admin-
ring baptism. We have been told that
re were so many heresies, innovations and
ruptions taught, invented and practiced,
t we cannot rely upon their evidences as
of. We are confident there was one he-
ical doctrine taught; one innovation con-
ded for; one corruption handed down to
terity by one Eunomius. There was an-
er one handed down by Cyprian.

But we would kindly ask our single-im-
rsion friends, why is it, they will wander
r the pages of ancient histories and grasp
very hint at immersion, and use it as evi-
nce in their defense of immersion? Why
t they cannot see the word "trine" that
ceedes the word baptism or immersion?—
nnot a man as easily be wrong in his in-
pretation of a word as in the construction
be put upon a proposition in his language?
it not just as probable the ancient writers
re as much mistaken about the meaning of
ptize as in the number of actions in the
mmission?

Have not our friends who contend for
inkling or pouring, as much right to re-
e to accept proofs of immersion when
oted from historians of the third, fourth,
l fifth centuries, as our single-immersion
ends have to reject them as evidence in fa-
of trine immersion? Surely, a Unitari-
should not quote from the writings of a
initarian to prove his doctrine.

FEET-WASHING IN HISTORY.

In answer to an inquiry concerning the historical evidence in support of feet-washing among the primitive churches, we give the following extract from C. H. Forney, on "The Christian Ordinances," pp. 105–113:

"Our reading of the testimony of history in favor of feet-washing as an ordinance convinces us of three things, viz:

1. *That feet-washing was practiced from the time of the Apostles as a religious ordinance.*

2. *That such practice was based upon the Divine institution and the practice of the Apostles.*

3. *That the current interpretation of 1 Tim. 5: 9, 10 was carried out in regulations with reference to the deaconesses of the early church, who were required religiously to wash the feet of female members of the church.*

"In these views we are fully borne out by the eminent Dr. Philip Schaff. In his history of the Christian Church from the Apostles on he has occasion to note the practice of feet-washing. He endeavors to look upon it with the eyes of those early saints, and then testifies as follows: 'This washing of feet seems to answer fully the conception of a sacrament. There is the outward and visible sign—the washing of feet; and the promise of salvation connected therewith; and the express command of Christ—"I have given you an example," ' etc.

"In *Chambers' Encyclopedia* we have the same testimony, also abundantly confirming our conclusions as above stated. Under the word 'Washing of feet' it is said: 'The origin of this observance is extremely ancient. It is founded on the example and exhortation or precept of our Lord Jesus, John 13: 5–14, and is traceable in the writings of Justin, Tertullian, Ambrose and Augustine. The writings of Augustine plainly show that this practice was in use in his day * * * * as a solemn institution of Christ.'

"Justin, to whom reference is here made, was born A. D. 89 and died A. D. 176. He is the first author after the Apostles, so far as we now know, in whose writings this subject is mentioned. We have not his words at our command, and so can only state upon the authority of others that he speaks of the washing of feet as a religious rite. From this time on we shall find ample testimony to show its regular observance among the primitive churches. True, at some points it was rejected, as at Rome in the time of Ambrose (A. D. 340), and in other places its practice was prohibited by Councils, as in Spain in A. D. 306.

"The testimony of Dr. William Smith to the existence of the practice of washing feet in the early church is very emphatic. He says: 'The principal ceremonial ablutions anciently used in the church * * * * are * * * the washing of the feet of the catechumens' (*Dict. Chr. Ant.*, Vol. II. p. 2030).—Again: 'The *pedilavium* or washing of the feet of the catechumens, of which some traces appear in the ritual of the early church' (*Ibid.* Vol. II, p. 1160). Again: 'A peculiar custom prevailed in the early Gallican ritual, of a symbolical washing of the feet of the newly baptized, having reference to the action of our Lord recorded in the Gospel of John 13: 1–16' (*Ibid*, Vol. I, p. 164). The positive testimony to the fact that this washing was in imitation of Christ's act appears from the words of the ritual itself. The deacon or deaconess officiating is thus instructed: 'While washing his feet thou shalt say, "I wash thy feet, as our Lord Jesus Christ did unto his disciples." '

"It appears, therefore, that this rite was not always performed on the same occasion. Sometimes it was connected with baptism, either preceding or following that ordinance, and at other times with the Communion.—Sometimes it had no connection with any other ordinance. It was on different occasions a matter of serious dispute at what time this rite was to be performed. We have no doubt that in the earliest times it preceded the Communion; but how long it held this place cannot now be determined.

"The author of the *Racovian Catechism*, a work published in A. D. 1602, thus refers to the early practice of feet-washing: 'That this holy custom was held in esteem and observed by the ancients appears from the writings of some of them. See Tertullian, *lib.* II, *ad Uxorem;* Cyprian *de Lotione Pedum.* Ambrose (*lib.* III, *de Sacram.*), affirms that this holy custom was retained in the church of Milan down to his time, which Grotius notices under John 13: 15. So also Bernard, like these writers already named, regarded the washing of feet as a sacrament (*Sermo de Cœna*). Moreover the XVIIth Council of Toledo, held in the year 694, commands that "bishops and priests should wash the feet of the faithful at the celebration of the Lord's Supper, after the example of Christ; adding, 'in order that the neglected custom may be again introduced.' " "Thus likewise Zacharias, bishop of Rome, in reply to the inquiry of Boniface, bishop of Mentz, whether it were allowable for holy women, as was the custom among the men, to wash one another's feet at the Lord's Supper, and at other times, states: 'This is a command of our Lord.' " Of course, this latter incident is further removed from Apostolic times than we care to go for evidence; but it serves to show the connection which history to a great extent establishes between the washing of feet and the Communion.

"We have already seen that Justin, who lived at the close of the Apostolic era, testifies relative to the practice of feet-washing in his day. We shall now introduce several other ancient witnesses, already mentioned, and hear what they have to say. Origen, the recognized father of Biblical criticism and exegesis, born A. D. 185, furnishes us some testimony of a negative character. His testimony is especially valuable in its bearing on our interpretation of 1 Tim. 5: 9, 10. Dr. Smith (*Dict. Chr. Ant.*) assures that of the widows who were the objects of care to the church officers, some were formally enrolled

in earliest times on the *Katalogos* as a distinct class or 'ordo.' It will be noted that *Katalogos* is the very word Paul uses in 1 Tim. 5: 9, 10. The formation of this 'ordo,' or class, or order, is attributed by the Clementine Homilies to the Apostle Peter (*Rec. ogn. 6, 15, Hom. 11, 35*). These Clementine Homilies are called the Homilies of the Apostle Peter, and are said to have been written by Clement of Rome, the fellow-laborer of Paul mentioned in Phil. 4: 3. As early as the writing of the pastoral Epistles, restrictions were placed upon admission to this 'ordo' or class, and these restrictions are said to be formulated in 1 Tim. 5: 9, 10. They were consistently and strictly maintained in the early church upon the authority of Paul, and are elaborately repeated in the Apostolical Constitutions. Now, that the condition as to the 'washing of the saints' feet,' as stated by Paul, was enforced literally in many places is evident from the fact that it was specifically made the duty of the members of this 'ordo,' as already seen, to perform this service. It also appears from the writings of Origen, as above instanced. Dr. Smith says: 'Origen shews (*in Joann*, tom. 32, c. 7, vol. iv. p. 422) that stress was laid upon every part of them [these restrictions in 1 Tim. 5: 9, 10] *by arguing against* too literal an interpretation of the clause "if she have washed the saints' feet."' Some undoubtedly favored literal washing of the saints' feet, otherwise there was no occasion to argue against it. Besides, it is not in evidence that this position of Origen was against the custom as an *ordinance*, but against the interpretation which it received. We know that on other points he gave great offense in his teachings by explaining, after the manner of the Midrash, known to him through the Jewish masters, allegorically and symbolically that which in the Scriptures warred with the common human understanding, or seemed repugnant in manner or matter (*Lib. Univ. Knowl.*, vol. xi, p. 65). And so in this case he may have opposed the too literal interpretation of the rite, preferring the symbolical now so widely accepted. In any event, his words prove that a literal rite was not unknown in his time; indeed, was widely known, or it would not have invoked the opposition (if it did) of so celebrated a bishop of the church.

"Origen on doctrinal points is, moreover, not a reliable leader. He was not only a liberalist; but, on some points, a heretic. After what is called his "transition from unconscious to conscious belief," he carefully examined all the different systems of human speculation which came within his reach.—He adopted the principle "that we are not, under the pretence of piety, to pin our faith on that which is held by the multitude, and which, therefore, alone seems to stand on high authority; but on that which results through examination and logical conclusions from established and admitted truths.". But this liberality of mind led him, while upholding all the ethical portions of the Bible, to *reject a great deal* of its supposed historical and legal contents for all purposes except as starting points for homiletics (*Lib. Univ. Knowl., Origen*). Upon such grounds he might oppose the ordinance of feet-washing; but still, by his opposition, he gives evidence of its acceptance by others in his time. It evidently was not well established at that time what came from the Apostles or what did not, for Origen claimed that infant baptism is a rite derived from them. He might believe feet-washing is not.

We next come to Ambrose, born A. D. 340. He was bishop of Milan, in Italy, A. D. 374. In a work published in 1837 by Dr. John Henry Hopkins, entitled 'The Church of Rome in her primitive Purity, compared with the Church of Rome of the present day,' he refers to the testimony of Ambrose on feet-washing. He says: 'In a discourse upon the sacred ceremony of washing feet, which was used in primitive days by many of the churches, and was greatly esteemed by Ambrose, he saith: "We are not ignorant that the Church of Rome has not this custom; this custom of washing feet she does not *retain*. Behold, therefore, perhaps she has declined on account of the multitude. There are some truly who endeavor to excuse her by the plea that this custom is not a sacred rite, but it is simply to be done to our guests as a mark of hospitality. But it is one thing to perform an act in token of humility, and another thing to perform it in order to sanctification. Hear therefore how we prove this to be a sacred rite in order to sanctification. 'Unless I wash thy feet thou hast no part with me.' I do not thus speak that I may censure others, but that I may commend my office. I desire in all things (lawful) to follow the Roman church, but nevertheless we men have sense also, and therefore what is *more correctly practiced* elsewhere we are more correct in practicing. In this respect we follow the Apostolic Peter himself; we adhere to the example of his devotion. For truly Peter the Apostle is our authority for this assertion. Peter himself saith: 'Lord, not my feet only, but also my hands and my head'" (*Ambrose on the Sacraments*, book 3, chap. 1, sec. 5, Vol. 2, p. 362–3). Dr. Hopkins thus comments: 'Notwithstanding the attachment of Ambrose to the Roman church (*Romana ecclesia*) he presumes to differ from her; to retain and practice a sacred ceremony which she had *cast away;* to argue against her openly in a public discourse; to charge her with declining after the multitude, and to prefer his own judgment and the custom of other churches on a point of *sacred order*, which he regarded as a means of sanctification.'

"Upon the testimony of Ambrose, as well as from the Gallican Sacramentary, from the early Gallican Missal, from the Gothic Missal and from other sources, we learn that at this period in the history of the church, and for some time prior, the rite of washing feet was religiously observed in Spain, in Italy, in Gaul and in the countries northward and eastward of Italy. But in Spain, as we have already stated, the rite was suppressed shortly after the time of Ambrose, by the canons of the Council of Elvira. And we learn the additional fact, that the women serving at the celebration of this ceremony did so as members of an 'ordo' or class, upon the author of Paul in 1 Tim. 5: 9, 10, and of Peter (t or false), according to the Clementine Ho ilies. Bingham in his *Antiquities of Christian Church* assures us that 'amo those [churches] which always received [the washing of feet] is the church of M lan,' of which Ambrose was bishop.

"We have one more witness whose testim ny we wish to produce. This is Augusti the greatest of the Latin Fathers, born Tagasti, in Numedia, November 13, A. 354. The Racovian catechism refers to hi among others, as testifying to the observar of this rite. So does Dr. William Smith his *Dictionary of Christian Antiquities*, also Calvin, Lange, and others. He spea of the ordinance in two of his Epistles. the one addressed to Januarius (Epistle 11 he refers to the practice as then existing, a also to the doubts entertained as to the pro er day when the ceremony ought to be p formed. In his Epistle 119 he speaks of effort then making to 'recommend it by fixi it to some more sacred time, and yet disti guish it from the sacrament of baptism.' These chose either 'the third day of the c taves, or the octave after baptism itself, most convenient for this purpose.'

"In view of the historical evidence th furnished, *taken in connection with the pla command of Christ*, we need not feel any su prise when the fact becomes clear that the is a constant stream of testimony to the c servance of this expressive rite from t Apostles down the present time. Even t Church of England, according to the stat ment in *McClintock and Strong's Cyclopedi* 'at first carried out the letter of the comman This work also is authority for the stateme that in the early post-apostolic times t command, 'Ye ought to wash one anothe feet,' was observed not only after the spir but also after the letter. We need, therefo not hesitate to re-affirm the propositio which we laid down upon the threshold this inquiry into the post-apostolic practi of feet-washing. What were then mere a firmations are now valid conclusions. Hen we lay it down as matter of fact:

1. *That feet-washing was practiced fro the time of the Apostles as a religious ord nance.*

2. *That such practice was based upon t Divine institution and the practice of t Apostles.*

3. *That the current interpretation of Tim. 5: 9, 10, was carried out in regulatio with reference to the deaconesses of the ea ly church, who were required religiously wash the feet of female members of t church.*

"If, therefore, we would maintain our co sistency we cannot accept the Communion an ordinance of religion and reject the was ing of the saints' feet. This is the positi occupied by the Quakers. Barclay, in h *Apology for the True Christian Divinity*, b ing an explanation and vindication of th principles and doctrines of the people call Quakers, argues at some length to show th

et-washing is as much an ordinance as the ommunion; and as the former is spiritual-ed by the majority of Christians, the latter ıould be also. That, therefore, the Chris-an world is inconsistent in retaining the lit-'al Communion and rejecting feet-washing, hile the Quakers, who believe in spiritual-ing the washing of feet, to be consistent ıust reject all formal ritual observances.—he error of the Quaker is in spiritualizing ll ordinances; the error of others is in in-ɔnsistently spiritualizing one and retaining vo in their literal sense. We prefer to ap-ly the same principles of interpretation in ll cases, and thus to follow the Lamb whith-rsoever he has led."

MY TRIP TO EUROPE.

From Mt. Morris to our Old Home in Maryland.

LETTER NO. I.

After much serious and prayerful reflec-ion, and a long discussion of the matter, we ave determined, by the blessing of our Ieavenly Father, to visit some parts of the)ld World.

In this, we have been actuated by a desire ɔ carry out a resolve to visit the "Faderland" nd to become better acquainted with the ınguage and the country, from which our hurch emigrated nearly two centuries ago. For many years after reaching America, our Brethren wrote and spoke only in the Ger-ıan, and all of our early church literature, oth printed and in manuscript, is in that anguage. Hence, the desire to become bet-er acquainted with the German. We also ave a strong desire to visit the field of our ear brother Hope's labors, and, if possible, ɔ say an encou.aging word to him. Having hus definitely settled our purpose, we pro-ose to give our readers, from time to time, etters containing a summary of observations nd reflections made on our trip. We shall ake no promises as to the frequency of hese letters, but shall write as often as we ay have items of interest to communicate.

On the morning of July 23, we bade fare-ell to our friends at Mt. Morris and started n our long journey. The parting, to us, was sad one, and especially was it hard to say ood-bye to those with whom we have been ɔ closely connected in the school. Four ears we had labored together, in a work be-et by many perplexities and anxieties, and in ll that time, our pleasant relations had not een marred by an unkind or unpleasant ord. We met with many discouragements nd trials, but we stood together as one man, nd success, to some degree, at least, had rowned our labors. To cut loose from this ork and to separate from our co-workers, as a task harder than we had at first thought t would be.

Then, too, as the time for parting came, we hought of our prayer-meetings, our Sunday-chool, and our church services. How we ave, in the past, enjoyed these spiritual easts! How often, when cast down amid the ares and difficulties consequent upon our work, have we had our souls refreshed, and our spiritual strength renewed, by the communion with kindred spirits in the "Upper Room" at our prayer-meetings. How the kind, helpful, encouraging words of our dear brethren and sisters have given us fresh courage to take up again the burden, made lighter because we were made stronger to bear it. Brethren, do not neglect the prayer-meeting; it is a means of grace,—if properly used, cannot fail to strengthen you in your spiritual life.

These reflections, with many others, crowded upon us as the hour for our departure came. The last farewell was said, and we were speeding on our way to Chicago. Here we met brethren Moore and Amick, and made some arrangements for a new press for the Gospel Messenger. In the evening, at five o'clock, we left Chicago via the Balt. & Ohio R. R., for the East. The air was delightfully cool and pleasant and we enjoyed the ride along the shore of Lake Michigan very much. The road has been greatly improved. New steel rails have been laid, and it is now one among the best roads running East from Chicago.

An all-night ride brought us through Indiana, and in the morning, we were rapidly passing through the rich farming lands of Ohio. At Tiffin, Ohio, we had hoped to meet our Bro. J. E. Young, but as we passed through at night, we did not have this pleasure. During the forenoon, we crossed the Ohio River into Virginia, and were soon enjoying the grand scenery and the pure, fresh, invigorating air of the Allegheny Mountains.

Our trip, so far, has been a delightful one; The weather has been cool and pleasant, and if this is to be a harbinger of what is yet before us, we shall surely have a pleasant time. But storms will come; a life of sunshine is given to no one. A daylight ride through the mountains, over the picturesque B. & O., at this season of the year, is indeed an enjoyable one. The scenery is, perhaps, not so grand as that of the Rocky Mountains, but it is much more enjoyable. The mountains are not so high, the chasms are not so deep and precipitous, but they are high enough and deep enough to fill one with awe at the wonderful works of the Creator, and to excite admiration for the engineering skill that planned, and the industry that constructed a road over and through these mountains.

We say *through*, because from first to last, there are some twenty tunnels cut through the rocks, some of them over a mile in length. On the top of the mountain range which divides the waters flowing through the Ohio into the Mississippi, and so on to the Gulf of Mexico, on the West, from those which feed the Potomac and Chesapeake, until they empty into the Atlantic, on the East, the Company has expended immense sums of money in fitting up Deer Park and Oakland for health and pleasure resorts. Here come by the hundreds during the hot months;—the tired denizens of the city, glad to escape from brick walls and dusty streets, to enjoy the health-giving waters and the pure, fresh air of these mountain homes. So popular have these places become, that the hotels and boarding-houses cannot accommodate all who desire to take advantage of them.

As we left Deer Park, the shades of evening began to descend upon mountain and valley, the peaks were lost to view, and a mystical veil gradually touched every trembling leaf and intermingling bough, until all was hid from view.

At nine o'clok, we reached Cumberland, Maryland; when, after a refreshing night's rest at the St. Nicholas Hotel, we started for Huntingdon, Pa. Here we enjoyed the pleasant association of our Huntingdon brethren for a short time. After enjoying a social reunion with them and attending to some business pertaining to our publishing interest, we took the train again, and on Saturday afternoon, we reached our old home in Maryland.

Here, for the present, we will rest, and visit friends and relatives. I hear many good words for the Gospel Messenger, and all seem well pleased with the consolidation.—We have both, so far, enjoyed excellent health and the rest and quiet of this place is doing us good. I may have something to say of my rambles here in my next letter.

D. L. Miller.

A RAPID INCREASE.

If some of those who think the population of the world could not have been very great within the first few hundred years, will consider the following healthy growth, they may think it good to change their minds:

"An old man 93 years of age, a native of Spain, has just returned from this country, where he has been living many years, to his native land. There is nothing remarkable about this, but the prodigious family which accompanied him back was certainly remarkable. It consisted of sixteen daughters, twenty-three sons, thirty-four granddaughters, forty-seven grandsons, forty-five great-granddaughters, thirty-nine great-grandsons, three great-great-granddaughters, and seventy-two sons-in-law and daughters-in-law, making in all 279 persons. The old man has been three times married, and his oldest son is seventy years of age. The ship upon which he and his astonishing family colony went to Europe belongs to him, and is commanded by one of his numerous grandsons. Notwithstanding his age, the old gentleman enjoys excellent health. Every day he takes two hours' gymnastic exercise, walks for two hours, and directs the education of his great-grandchildren. He has never used spirituous liquor in any form, and does not smoke. He will shortly be presented at the court of Madrid.—*Inter-Ocean.*

Be neat and orderly. Do not think, because "things are tucked out of sight," your work is done. We know some homes where open drawers and closet doors would reveal strange stories of thriftless housekeepers.

A cheerful face is nearly as good for an invalid as healthy weather.

SERMON DEPARTMENT.

"Preach the Word."

CHRIST'S METHOD OF DEALING WITH THE DOUBTING.

SERMON BY ELD. JAMES QUINTER.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or look we for another? Jesus answered, and said unto them, go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them. And blessed is he whosoever is not offended in me." Matt. 11: 2-6

With the interesting history of John the Baptist you are all more or less acquainted. The paragraph we have read is a part of that history. We have John presented to us as a prisoner. And from his imprisonment and confinement he was not delivered until his death. And while he was in prison, according to our text, he sent two of his disciples to our Lord, to inquire of him whether he was the Messiah that was to come, or whether they were to look for the Messiah in some other person. It appears there were doubts in the minds of some, or doubts somewhere, whether Jesus really was the Messiah, or in the language of John's disciples, whether he was "he that should come." The language addressed to our Lord evidently implied that there were some that doubted his Messiahship. And while the language of the query implies this, our Lord's answer implies the same. And as the text clearly shows that there were some that were annoyed by such doubts as we have referred to, and as our Lord condescended to answer the question in the way that he thought would be best to give the desired information, our subject will be,

CHRIST'S METHOD OF DEALING WITH THE DOUBTING.

First,—We have said that both the question of John's disciples, and our Lord's answer, show that somebody doubted his Messiahship. Or, if this was not the case, it would seem that there was a concerted plan between our Lord, John the Baptist, and John's disciples—a plan suggested by the Holy Spirit, to prepare a remedy for any that might doubt the Messiahship of Jesus. It is, however most likely, that there were doubting minds at the time among the friends of Christ to be relieved of doubt, confirmed, and comforted.

But while the portion of Scripture read implies that some doubted the Messiahship of Jesus, it is not so plain who they were that doubted. Upon this subject a difference of sentiment has obtained among commentators and such as have examined the subject. Some have thought that it was John the Baptist himself that doubted, and that it was because he entertained some doubts, that he sent his disciples to Christ with the question that he did. But there are objections presented to this view. And those who make the objections think that John the Baptist, after having witnessed such striking manifestations of divine interposition to prove the divinity and Messiahship of Jesus as he had at his baptism, and after having been so fully persuaded by the supernatural occurrences at his baptism, and by other strong testimonies, that he was "he that was to come," or the Messiah, could not have entertained any doubts in regard to the Messiahship of Jesus. And such thinking that John could not, after having the assurance that he had that Jesus was the Christ, or Messiah, and after having given such strong testimony to Jesus as he had given on different occasions, have had any doubts in regard to Christ, attribute the doubts to the disciples of John, and believe that it was on their account that John sent his disciples to Jesus with the question he did. They think that John knew the minds of his disciples, and knew that their faith was undergoing a severe trial, in seeing their master in prison, and he also knew that they would be still subject to a greater trial when they would witness his martyrdom, and fearing that their faith might fail them in the time of their severest conflict, he sent two of his disciples to Jesus believing that he would give them such testimony of his Messiahship that would so confirm their faith in him, that they would then be prepared to endure the severe shock that they were to experience in the death of their beloved Master. We say that this is the way that those reason who think that it was for the benefit of John's disciples and not for his own benefit, that he sent his disciples to Jesus with the question they bore.

It is very probable that if John himself was troubled with any doubts of the kind alluded to, his disciples were not altogether free from them. And so it is very likely that it was the welfare of his disciples, at least in part, that he had in view in sending the question to Christ that he did send to him. We are inclined to think, it was some perplexity in the mind of John, or some misgivings of some kind that prompted his action, in sending his disciples to Christ for the purpose for which he sent them. The statement of the occurrence as we have it in our text would seem to indicate this. And then the circumstance that Christ directed the messengers from John to return to him, favors this idea. "Jesus answered, and said unto them, go and shew John again those things which ye do hear and see," etc. It is most likely our Lord understood the whole subject, and knew what gave rise to the question, and from whom it came. And had the disciples of John been the persons most deeply interested in the matter, it would seem reasonable to expect that the answer to the question proposed would have been given with some special application to them. But John is named as the one to whom the answer was to be returned. And these considerations, it seems to us, indicate that John was somewhat interested in our Lord's answer.

That the mind of John the Baptist should be somewhat perplexed, and even subject to some doubts, under the trying circumstances under which he was placed, is neither strange nor uncommon. Though, according to the words of Christ, "Among them that are born of women, there hath not arisen a greater than John the Baptist," still he was but a man, and "subject to like passions as we are," and hence liable to the temptations that we are exposed to. In the life of every saint of God of which we have a record in the Scriptures there are manifestations of human weakness and indications that there were, at least at times, seasons of comparative darkness.—"Think it not strange," says the Apostle Peter addressing his tired and tempted brethren, "concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Peter 4: 12. It is true, it is one thing to be tempted, and another thing to yield to temptation. And you know, brethren, that we preach to you that we ought to live very holy lives. And we cannot preach otherwise to preach the true Gospel of the Son of God. We would not like to preach to you that we must necessarily sin, and that we cannot live without committing sin. But then who has lived any considerable length of time in the world without sin? We do not watch and pray, and there our grace declines, and our faith grows weak, and then doubts and perplexities come, and we are cast down. We do not by any means say that this must be so. We do not say that the people of God must have doubts, and fears, and seasons of darkness. But we know that they all have.

Let us look at some of the faithful whose record we have in the Scriptures, and we shall find that with all the manifestations of God vouchsafed to them, and with much experience in divine things, and with much in their character that God approved of and that he commended, there was also considerable weakness of faith shown by them at times. This was the case of Gideon. You will remember that we preached upon the subject of Gideon and his fleece some months ago. After the Lord had positively assured him that he would be with him and make his work successful, as he did in the following language, "Surely I will be with thee, and thou shalt smite the Midianites as one man," Judges 6: 16, still he asked a two-fold sign of the Lord, in the wet and dry fleece. Judges 6: 36-40. That Gideon should have any fears or doubts after the Lord had given him such assurance of his presence and of his help, is strange. But it was so. Though he was one of God's chosen men, and one whom God greatly favored, he showed considerable weakness of faith.

And even in Abraham, who was so remarkable for his faith, and who is called by divine authority, "faithful Abraham," we find a manifestation of weakness, and a weakness of faith too. On one of those occasions on which the Lord appeared to Abraham, he said unto him, "I am the Lord that brought thee out of Ur, of the Chaldees, to give thee this land to inherit it?" Gen. 15: 7. This language is very positive, and the meaning of it could not be misunderstood. And Abraham knew the character of God who made the promise to him. And we would suppose he would accept the promise of God without any doubt, and with the utmost assurance. But this was not the case. And he replies to

the Lord as follows: "Whereby shall I know that I shall inherit it." Gen. 15: 8. He wanted something more than the Lord had given him to establish him in the truth of his great promise. And the Lord, in condescension to the weakness of Abraham's faith, gave him a sign. "A deep sleep fell upon Abraham," and the Lord appeared unto him, and said, "Know of a surety that thy seed shall be a stranger in a land that is not theirs," etc. In this vision Abraham was assured that the land promised, should in due time be given unto his seed. Gen. 15. Other instances could be given of the same kind, showing that a weakness of faith and perplexity of mind under trials and temptations, are reconcilable with the pious character of God's devoted servants.

And if we find a weakness of faith in so many of the servants of God, we need not be surprised to find it in John the Baptist. It does not detract from the excellent character that is drawn by our Lord of John, and which is attributed to him so readily and so generally by Christians. There surely was much that was commendable in this fearless and devoted servant of God. If there were some doubts in his mind in regard to the Messiahship of Jesus, the course that he pursued was the very best he could have taken. He sent his disciples to Christ to gather facts and to obtain testimony concerning him. He proved by this course that he had faith in Christ, and that he was ready to accept his word. His peculiar state of mind was one of perplexity approaching doubt, or perhaps of doubt in some degree, but it was not what is properly called unbelief. For he appears to have received the testimony brought to him by his disciples, as there is no intimation whatever that he sought the royal favor of his offended sovereigns by taking back the reproof he had so justly administered to them, and by acknowledging the lawfulness of their marriage, and the propriety of their course. And had there been any doubts and perplexities in his mind, we may reasonably suppose that the answer from the Savior relieved his mind of all uneasiness, and that he met his death when it came with the calmness of mind that characterizes the death of a believer in Christ.

Secondly,—We shall notice in the next place the manner in which our Lord replied to the question of John, or the manner in which he sought to relieve the minds of his friends of perplexities and doubts. It appears there were many persons with Christ who had come to be healed, when the messengers of John came to Jesus. Having then ample opportunities for showing his miraculous power, he did so, and in the presence of John's disciples performed a number of miracles. In Luke's account of the subject, we are using as our text, it is said, "and in the same hour he cured many of their infirmities and plagues and of evil spirits; and unto many that were blind he gave sight." Luke 7: 22. And after our Lord had performed the miracles which he did in the presence of John's messengers, then he said to them, "Go and shew John again those things which ye do hear and see, the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he, whosoever is not offended in me." Our Lord would prove that he was the Messiah by his divine and miraculous works. On such testimony he relied. Hence when he was speaking to the unbelieving Jews, he said, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." John 10: 37, 38. In the miracles that our Lord performed, there was manifested, a *supernatural power*, for what was done could not have been done by mere human strength. There were also benevolence and mercy seen in them. The afflicted and suffering were relieved. There was likewise a spirituality of purpose seen in the works of our Lord, for he said to John's messengers, "the poor have the Gospel preached to them." The Gospel was glad tidings to the ruined and lost. Our Lord healed the spiritual as well as the physical maladies of our diseased race.

From the works and miracles of our Lord as stated to the disciples of John, there are two arguments to be drawn to prove that he was the Messiah. The first is drawn from the consideration that a supernatural power was manifested in the miracles that he wrought, for human power could not have performed them. And the second is drawn from the consideration that the life-work of Christ and his character were attributed to the Messiah in the prophecies of the Jewish prophets which related to the Messiah. In other words, the Christ of the New Testament is the Messiah of the prophets. This is seen by comparing such prophecies of the Messiah as we have in Isaiah 35 and 91 with the life of our Lord as we have it recorded by the evangelists.

There are several practical thoughts to be gathered from our subject:

1. It teaches us that to test the divine or Christian character of men, we must examine their works. If men would prove that they are the sons of God, and the servants of God, they must show that they have the divine nature of God, and that they do the works of God.

2. If at any time we are troubled with doubts, we should at once go to Christ, and consider well the many and convincing evidences that he gave of his divine mission, and then we can say with the apostle John: "We know that the Son of God is come." 1 John 5: 20, and with the poet,

> "Hence and forever from my heart
> I bid my doubts and fears depart;
> And to those hands my soul resign,
> Which bear credentials so divine."

3. As Christ is the Messiah, his mission is divine, and his testimony true. And upon the belief of his testimony our salvation depends. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16. Think, my unconverted friends, of your danger, and believe the divinely attested testimony of Christ, and accept of him as your Savior, that you perish not.

Matrimonial.

DUNLAP—FOX.—By the undersigned, July 2, on Allegheny Mountain, Blair Co., Pa., Mr. Archie Dunlap and Miss Cora E. Fox. J. W. WILT.

STROUP—STUCKEY.—At the residence of the undersigned, July 19, Bro. Allen Stroup and sister Ida Stuckey, both of Columbiana Co., Ohio.
SIMON B. STUCKEY.

SHOLLENBERGER—NEARHOOF.—At the residence of the bride's parents, Bro. Jeremiah Nearhoof, near Warrior's Mark, Pa., July 18, by S. M. Cox, Mr. Samuel M. Shollenberger, of Tyrone, Pa., and Miss Louella E. Nearhoof, of Warrior's Mark.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

MILLER.—In the Loudonville church, O., July 16, sister Malinda A. Miller, aged 52 years, 3 months and 21 days. She leaves a husband and two daughters.—Funeral by the brethren, from Job 14: 2, 10.

STEFFEY.—In the East Nimishillen congregation, Stark Co., O., July 26, Bro. David Steffy, aged 49 years, 7 months and 21 days.

On the day previous to his death, Bro. Steffy had been working in the hay-field, in his usual health, and retired in the evening without complaint, except of a weariness in his back. About 3 o'clock next morning, his wife was awakened by an unusual noise he made by gasping for breath. Sister Steffy awoke just in time to see him breathe his last on earth.

Bro. Steffy leaves a wife and nine children, three of whom are members of the church. He united with the church some eleven years ago, and has lived a quiet and peaceable Christian life ever since. He was a regular attendant at church, and as a rule, took as many of his children along as circumstances would permit.

His death created quite a shock throughout the vicinity. Funeral sermon by Bro. David Young, to a very large concourse of sympathizing auditors, from Matt. 24: 43, 44. A. BRUMBAUGH.

RINGLER.—In the Middle Creek District, Somerset Co., Pa, July 8, sister Sally Ringler, aged 86 years, 6 months and 24 days. Funeral in the Lutheran church.

HECHLER.—In same District, July 12, Bro. Aaron Hechler, aged 56 years, 2 months and 15 days. Funeral in the Lutheran church in New Centerville, by Valentine Blough.

NETZLEY.—In the Naperville church, Du Page Co., Ill., July 29, sister Netzley, aged 67 years, 10 months and 13 days.

She has raised a family of fourteen children, all of whom survive her, except one daughter, Lydia A. Netzley, who died Nov. 9, 1882, aged 23 years, 7 months and 25 days. SIMON E. YUNDT.

RENCH.—At Eaton, Ind., Dec. 8, 1882, sister Jane, wife of Bro. John Rench, aged 50 years, 7 months and 2 days.

She was a devoted Christian and a faithful mother. With many tears for the welfare of her children, has she entered the gate of heaven. She leaves a husband and several children. SAMUEL YOUNCE.

WILLIFORD.—In the French Broad congregation, Jefferson Co., Tenn, June 22, Bro. James Williford.

He united with the church about eight years ago, was chosen to the deaconship soon after, and was one of our most useful members. He leaves a wife and nine children. Funeral by the writer. JACOB WINE.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,

JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

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Mt. Morris, Ill., - - - Aug. 14, 1883.

Bro. L. M. Eby, of Iowa, is visiting in Lanark.

WE can still furnish back numbers from August 1st.

SIX recently united with the church at Rossville, Ind.

THE Fall term of the Mt. Morris College opens September 5th.

IF James Parmer will send us his address, we shall change his paper.

THE free-will offering report was unavoidably crowded out this week.

AFTER the first of October you can purchase a postal order for three cents.

BRO. S. Z. Sharp and wife, reached home this week from a pleasant visit in Indiana.

ON another page will be found an interesting article, concerning feet-washing in history.

Remember that the price of the MESSENGER till the end of the year is only 50 cents.

EIGHTEEN have been baptized in the Stillwater Church, Ohio, within the last eight weeks.

I. J. Ott, of Carleton, Neb., would like to have the address of members living near Dodge City, Kansas.

J. W. JARBOL, of Bell, Norton Co., Kan., has changed his address to Pleasant Grove, Douglas Co., same State.

BRO. W. R. Deeter, in this issue, offers a motion that will certainly carry, if properly understood by our readers.

OUR familiar three-cent postage stamp is doomed to retirement. The two-cent stamp takes its place, October 1st.

THE Hindoos have a story that Adam first sinned and then led Eve astray. A writer says, the Hindoos are heathen, and form conclusions from what they see around them.

BRO. John W. Metzger writes that six recently united with the Middle Fork church, Clinton Co., Ind.

BRO. Geo. W. Fesler, of Longmont, Colo., writes, that he is not now President of the Hygiene Home, of that place.

THE churches of Northern Ill., will notice what Bro. C. S. Holsinger has to say to them on another page of this issue.

CANNOT some of our readers send us an occasional sermon? The senior editor cannot fill that department each week.

BRO. D. L. Miller reports three baptized in the Shady Grove church, Pa. He says his health is good and he feels happy.

ELD. Adam Brower, of Adams Co., Pa., who had his collar-bone broken some weeks ago, is now so far recovered that he can attend meeting.

ONE of our readers would like a good article on Sorcery and Witchcraft. He says the evils of the practice need ventilation even in this age.

IT makes no difference how well you know an editor, nor how often you write him, always give your postoffice when writing. In short, never write to any one without giving your address.

WE have two feasts announced for Sept. 15, in the Somerset church, Ind. The one at Jalapa is an error. The meeting is to be held at the meeting-house nine miles South of Wabash.

THE missionaries among the Indians of Alaska regard them as probably a branch of the Japanese of Corea, and report their moral principles to be better than those of more civilized people.

BRO. David Cripe, of Indiana, wishes to know why Christ did not have his feet washed, if feet-washing is to be considered an ordinance to be practiced in the church. Some of our contributors will please answer.

PROF. J. W. Jenks, professor of Ancient Languages in Mt. Morris College, left for Germany this week. He visits Europe for the purpose of spending two years in a German University, in order to become still more proficient as a teacher.

ELD. Jacob Trostle, of Maryland, and his brother Levi, of Lee Co., Ill., called on us this week. Bro. Jacob is prospecting for a new home in the West. After remaining here a few days, he will go to Iowa, and from there to Nebraska, Kansas, and perhaps Missouri.

THE Brethren in Marshall Co., Ill., expect to have their meeting-house ready for services by the first of October. The churches of Northern Illinois, that subscribed money to help build that house, should now collect the same, and forward it to C. S. Holsinger, Lacon, Marshall Co., Ill.

BRO. L. R. Peifer, of Waterloo, Iowa, buried his wife to-day (Aug 14). She died yesterday after a lingering illness of some years. Her suffering has been long and intense, and while her devoted family and friends may weep over her departure, they may rest assured that the sweet sleep of death, is far more agreeable than the pains and troubles of disease.

ON another page of this issue will be found Bro. D. L. Miller's first letter, headed "My Trip to Europe." We expect these letters to prove both instructive and edifying. Bro. Miller expects to spend some time among the common people of Germany in order to write up their customs, habits and manner of living. This part of his letters will likely be very interesting to our readers.

BRO. J. M. Snyder, editor of the *Brueder-bote* says he will not print the Minutes of A. M. in the German Language. It would cost about $20.00, and so far he has received but $5.00 worth of orders. And by the way, Bro. Snyder called at our office a few weeks ago while we were away, and we said not one word about it. We regret that we were absent, and ask Bro. Snyder to call again.

WE have frequently thought that it would be well to remind our readers of the necessity of exercising great prudence in looking for homes in new countries, especially in territories just opening for settlement. Thousands have moved into new countries unprepared to battle with the hardships and privations of frontier life. People who have no means should not move into a new country just for the sake of procuring land. On new land it requires money to erect buildings and make improvements. Your family must be clothed and have something on which to live while the first crop is being raised. All this requires money. Hundreds have been ruined by heeding deceptive descriptions of countries where fortunes may be picked up. Many of our readers are emigrating to the West. We know much of it is a fine country. We have traveled over it extensively, but we want to suggest to our readers that they always go and see before they move or purchase. It makes no difference how good reports you read in the MESSENGER, it will be better and safer for you to examine the West before you venture. You may like it, and then you may not.

BRO. HECKLER'S BOOK.

BRO. James Y. Heckler, of Harleysville, Pa., has written a very instructive poem, making a very neatly printed little book of 131 pages, tracing the history of the Brethren, from their rise in Germany in 1708, to the present time. It also gives a complete summary of our doctrine and practice throughout, besides much other additional information. The book is written in poetry, and will doubtless have a very large sale among the Brethren. We find it the most interesting little work that has come to our desk this season. Price, bound in paper cover 30 cents per copy, or $3.00 per

dozen. Cloth binding 40 cents per copy, or $4.00 per dozen. Do not fail to send for a copy. Address Jas. Y. Heckler, Harleysville, Pa.

TO OUR CORRESPONDENTS AND CONTRIBUTORS.

It probably will be no great mystery to any intelligent and reflecting person, why the life of an editor or of a conductor of a public journal, whether it be a religious or a secular journal, should have at least as many annoyances and trials in it as most of the professions and callings in life have. When it is remembered that a paper with eight or ten thousand subscribers has forty or fifty thousand readers, and these having the preferences, tastes, opinions, prejudices, likes and dislikes, that are usually found to exist in that number of persons belonging to a race of mortals characterized by the peculiarities and singularities that our race is characterized by, it will not appear strange that it is a labor attended with no little difficulty to furnish mental and spiritual food, or reading matter to gratify the wishes, and to meet the wants of so many. And if it is not done, then there will be likely to be dissatisfaction and complaints manifested, and the editors will hear of them and feel them, and in this way, many of their annoyances and perplexities come.

But then there are many and weighty responsibilities devolving upon editors, because of the great influence they exert through their papers in forming the principles of the people. And this is especially the case with editors of Christian journals. And when men realize their responsibility as we all ought to do, there will be more or or less concern and perplexity of mind, arising from a fear that their responsibility will not be met as successfully as it should be met to secure the peace of a pure conscience, and the approbation of our divine Master. From these and such like considerations, arise many of the perplexities and trials in the life of conscientious editors.

The editors of the Gospel Messenger realize, at least in some degree, the great responsibility that attends their position as editors. And it is our prayer that we may realize it still more fully until the vastness of its magnitude is fully appreciated. And while we, as editors, should want to feel the responsibility continually when we write, and when we are generating thoughts to write, and when we are making selections from the writings of others to put into our paper, we also want all our correspondents and contributors to share with us the weight of responsibility that we have to bear. And surely they do share with us in that responsibility. They cannot avoid the responsibility, and what we are anxious for, is, that they may feel that responsibility as we feel it.

All of us, whether editors or contributors, who write for Christian journals, assume to be expounders or promulgators of Christian Truth. We assume to teach the ignorant, to correct the wayward, to encourage the despondent, and to conduct the initiated into the higher realms of the divine life. We enter into the domains of spiritual life, and write and labor for eternity. How solemn the thought! And we should ever write as well as preach, when sacred subjects are our themes, under a deep conviction of the fact, that both we and our work bear an important relation to eternity, and must pass the ordeal of a judgment day. "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

We are all, we mean all the true friends of our Brotherhood, anxious to see our paper, the Gospel Messenger, possess all the properties of an efficient Christian journal, that it may be an auxiliary to the ministry. And it will be what the editors and contributors make it. They mold the literary and spiritual character of the paper. This we want all who write for the paper to feel. The editors are not only responsible for what they write, but they are also responsible in some degree, for what their contributors write. This, we hope, will be understood by all. And hence, the editors exercise their judgments in regard to the articles that are admitted into the paper. At times, they must decline to publish articles sent them, believing that the publication of such articles would not promote the cause of true Christianity. In other cases, they are much perplexed, not knowing what to do. If they admit some articles into their paper, they are censured by some who think such articles are not intended to do good. If those articles had not been published, then the writers of them would have been hurt. Here are some of our troubles. But, says one, I would publish whatever I think ought to be published, let it please or offend. Exactly so. So we propose to do.—But then the difficulty is, in many instances, we receive articles that are of such a character that we cannot readily decide whether they should, or should not be published.—And that is a very unpleasant state of mind to endure. Men of true Christian characters will do right. It is true, even such men may, under strong temptations, be led to do wrong; but generally, they will do right. But then, as things are in the world, with our imperfect wisdom, we cannot always readily tell what is right. It is true, it is said, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Even with such a promise, we are at times perplexed.

In view of the foregoing considerations, we kindly request all our contributors to save us as much as they possibly can, the perplexity alluded to. We hope they will remember that the work that they and we in common are engaged in, is an important work, involving interests of the highest character, the eternal interests of men, and the honor of God. And in remembering this, let us all write with care, weighing well our words in regard to their meaning and tendency. Let us remember, especially when reproving and condemning, the proverb, "A soft answer turneth away wrath; but grievous words stir up strife." And let our "speech be always with grace, seasoned with salt."

We desire our brethren to write, and we encourage them to do so. And if he that gives a cup of cold water to a disciple of Jesus from a proper motive, or because he is a disciple of the divine Master, shall not lose his reward, those who give but a crumb of comfort, or the least edification to a disciple of Jesus, from a proper regard to the Savior, through a Christian periodical, shall not lose their reward.

The motto of the Gospel Messenger is, "*Set for the defense of the Gospel.*" We want to defend through our paper, the doctrines, the practices, and the Christian life and character taught in the Gospel. And as our Brotherhood is founded upon the Gospel, and accepts the Gospel as its rule of faith and practice, a defense of the Gospel is a defense of the Brotherhood. So we are likewise set for the defense of our beloved Brotherhood. And we want all our brethren that can do so, to help in the good work in which we are engaged. But let us work wisely and discreetly, or with all our zeal, we may do more harm than good. Let us write in the fear of the Lord, and in the Spirit of the Lord. And if we all write thus, the blessing of the Lord will attend our humble labors, and they will go out through the Gospel Messenger, carrying light, peace and comfort to humble and seeking souls. J. Q.

LATE.

It took five days to pull down our old press and put up the new one, hence we are at least that far behind. We are also putting in a new engine and boiler which will require a few days longer. The paper next week will also be late.

The *Independent* publishes the following statistics, and we would like to know where they obtain the information:—*Evangelist.*

The German Baptists organized six new churches last year, making 168 in all, with a membership of 30,442 against 28 9 6 last year. Since 1878 the number of Sunday schools increased from 178, with 691 teachers and 894 scholars, to 402, with 1,146 teachers and 8,954 [18,954] scholars.

There is an organization in the United States known as the German Baptist, and to them this item refers. They are unlike the Brethren, and so far as we can learn they are all German. In some of our exchanges we see something concerning them every week or two. Were we to cease calling ourselves Brethren and use the name German Baptists, it would beget some confusion in those who make statistics.

ONCE RIGHT, ALWAYS RIGHT.

We frequently hear it said; a thing once right is always right once wrong always wrong, and at first thought we accept it as good logic. But is it so really? If right and wrong were things material and lasting, of course they could not change, and therefore they would continue to stand in relation to other things as in the beginning. This however, is not the case. Right and wrong have principles to deal with, and are governed by attending circumstances. Things are right and wrong relatively, and not materially. By referring to the Bible we find that some of the things that were accepted as right under the Abrahamic Covenant, would be considered very wrong now, not because the things or the acts have changed, but the attending circumstances have changed. Again, then there were things considered as wrong then that are now accepted as right. On the principle that right is always right, some men persist in standing still or continuing in the old rut, forgetting, that while they are standing, the world around them is moving. Our fathers did thus and so, in pursuing a certain course, and because they succeeded, we can succeed in the same. They seem to think that the theory is good, but by their practice they show that it is wrong. The old wooden plow that was right and good in its day, has been, long ago, cast aside and substituted by something better. The old dutch scythe and the little anvil, with which it was pounded to an edge, have been succeeded by the keen-edged steel blade and the clicking mower. The sickle and cradle have given away to the modern reaper and self-binder. All these things were good and right in their time, but as time sped away, they passed with it.

There was a time when our only means of travel was on foot, or on horseback, and when more convenient and enjoyable means were afforded, some good people had great compunctions of conscience whether it was right to avail themselves of the advantages thus afforded.

Not long ago Eld. Grabill Myers told us that when his father could no more ride on horseback without great inconvenience, being a very lusty, heavy man, he got himself a little one-horse wagon, without springs, then called "Dearborns," and because they were then a new thing, he was counseled by his brethren to put it away. It was considered a wrong then. But as these kind of wagons multiplied and became common, th objection was removed and the wrong became a right in their estimation; not because the wagons had changed, but the attending circumstances. The same objection was made against spring buggies when first introduced, And the same may be said of the use of blinds, etc., in windows, and carpets in the houses. All these things came in under protest. All were once considered as being wrong, but none accepted as right. It is true, it may be a question whether they were even morally wrong, but as they were offensive to some, that fact alone made them wrong, or the use of them, according to Paul's ideas of Christian ethics.

Again, notwithstanding we were always a temperance people, so considered, both, in practice and in theory, there was a time when our brethren thought it not wrong to keep a barrel of whiskey on their garrets, or in their cellars, give their hands three drams a day, keep it in the harvest field and offer visitors the friendly glass. We do not now think that this was ever right, but it was so considered. To day, our ideas of temperance are so changed that it would be considered very wrong to use such liberties with so destructive an evil. Many things are right and wrong relatively and proportionately. In one relation a thing may be right. In another relation it may be wrong. Again, we proportionate things according to their capacities. Go beyond this, and it is wrong. It is right to eat food enough to healthfully sustain the body. More than this is gluttony—is wrong. Alcohol may be rightly used as a medicine, but to use it as a beverage is wrong, so that a thing once right is not necessarily always right.

We frequently hear it said, what would save a man eighteen hundred years ago, will save him to-day. Yea, verily, there is but one plan of salvation. This cannot change, but the ways and means of presenting it to the people have changed. Our aged fathers who have passed away, went to meeting on foot or horse-back, while the mothers and daughters perched on the now obsolete side saddle. To-day, we use the railroad coach, or the soft-springed carriage. The barn floor made the sanctuary, and the rough pine slab was the seat for the one-hundred-years-ago Christians,—and it is said that they did not sleep during church in those days,—but now we have the nicely finished, well-backed seats, which are not only more comfortable for hearing, but also for snoozing, as the sleepers are not so liable to fall to the floor. These are all changes that have come to pass through the force of circumstances, or as a good brother says, "the pressure of the times." The ministry has also underwent some change. We do not mean to say that they are religiously better, but the change has simply adapted them to the circumstances that meet them. Christ placed himself in such a position towards the world as made it possible for all people to come to and mingle, socially and religiously with him. A universal salvation requires a universal Mediator. Such was Christ. Such must be his ministers. They must be prepared to meet the world, not as it was a hundred years ago, but as they find it.

So, in determining right and wrong, we must be governed by principle, and not by the changing things of life. Try all things, and hold fast to that which is good. To say a thing is wrong simply because the world does it, or uses it, is the height of folly. The world, so-called, has given us some very good things, and, in many instances, it does things that should put to shame those that are called the Children of Light. H. B. B.

INSURANCE.

We had intended to notice Bro. S. S. Garman's article, which may be found on page 95 of the Messenger, last week, but forgot all about it till the paper was on the press. With his article was a note stating that if he was wrong he would be pleased to stand corrected, hence we take the liberty of making these remarks.

We shall not enter into a discussion of the insurance business, but merely point out a few errors held by those opposed to insurance.

1. It is held that because insurance companies have much money to loan that they are dishonest, and are swindling the people. We wish to state that the law compels these companies to invest large sums in real estate in order to secure the policy holders. The laws of Ohio are very strict concerning that point. By lending the money on real estate the policy-holders are secured and the company prevented from speculating with the money.

2. It is held that insurance companies are like lotteries, only a few get the benefit This is very incorrect. If a man has his house burned, and it comes within the regulations prescribed by law, he gets his money. There is no *chance* work about it. Every thing is fixed by an agreement known to both parties, and governed by law. There is nothing about it resembling a lottery, or game of chance. Both the rich and poor alike get just what they pay for. No one draws a valuable prize, unless he pays for it. To illustrate; a man takesout a policy on his life for $1000. He pays $21.00 a year. When he dies his family gets the one thousand dollars. Or he can pay $28.00 a year, and at the end of twenty-two years he owns the one thousand dollars and can get it if he chooses. Or there is another way; he can pay $54 00 a year for ten years. If he dies before the ten years expire, his family gets the one thousand dollars, or if he lives past sixteen years he can draw the money himself. This is the rule for rich and poor alike—no one draws a prize.

We do not say this to prove that insurance is right, or wrong; we write simply to correct incorrect impressions that are entertained by many. It is a regular business transaction wherein a man agrees to pay so much for a certain sum of money, which he or his heirs, can get whenever all of the parts are complied with. We carry no insurance on either life or property, and yet we will not advise either for, or against it.

I. H. M.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Nothing to Do.

"Nothing to do" in this world of ours,
Where weeds grow up with the fairest flowers
Where smiles have only a fitful play,
Where hearts are breaking every day?

"Nothing to do" thou Christian soul,
Wrapping thee round in thy selfish stole?
Off with the garments of sloth and sin,
Christ, thy Lord, hath a kingdom to win.

"Nothing to do!" There are prayers to lay
On the alter of incense, day by day;
There are foes to meet, within and without,
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach
The simplest forms of Christian speech;
There are hearts to lure with loving wile,
From the grimmest haunts of sin's defile.

"Nothing to do!" There are lambs to feed,
The precious hopes of the church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Savior said,
"Follow thou me, in the path I tread."
Lord, lend thy help, the journey through,
Lest, faint, we cry, "So much to do!"

—*Selected.*

Christian Martyrs of Madagascar.

In the present interest that attaches to the French occupation of Madagascar, it is worth while to recall again some of the qualities of the Hovas, the leading tribe in that land. In the first quarter of the present century, King Radania I. ruled over the Hovas. He was a sort of Peter the Great, bold, intelligent, and tolerant. Under his rule Christianity made great progress. He was succeeded by Queen Ranavalomanjake, who resolved to extripate the Christian religion. Its prohibition, in 1835, was followed by as fierce persecutions as ever disgraced England or Spain. This was the test which tried the Hovan character, and nobly did it respond to the demand. Old men, women, girls, children went fearlessly to death, rather than abjure the name of the Savior, who walked the far-away hills of Judea, eighteen centuries ago seeking his lost sheep of the universal Israel of God. At last, in 1849, there came a day when there were eighteen victims at once. Fourteen were to be hurled from the fearful precipice of granite which drops unbroken for 300 feet at the southern extremity of the ridge on which Antananarivo stands. And four were to be burned alive. A native eye-witness tells the story of the latter: After the whole eighteen had sung a hymn, "There is a Blessed Land," the officers "tied them by the hands and feet to long poles, and carried them on men's shoulders." And those brethren prayed and spoke to the people as they were being carried along. And some who looked upon them said that their faces were like the faces of angels. * * * And as they took the four that were to be burned alive, to the place of execution, these Christians sang the hymn, 'When Our Hearts Are Troubled, Then Remember Us.' And when they came to Faravohitra there they burned them, fixed between split spars. And there was a rainbow in the heavens at the time. They prayed as long as they had any life, and they died softly and gently. And all the people were amazed who beheld the burning of them there." Of the fourteen at the rock, one was saved alive. They tied them with ropes and hung them over the edge of the precipice. The executioner then called upon them one by one to recant. As fast as one refused, the rope was cut and he was dashed to pieces upon the rocks below. Yet not one of the heroic fourteen failed in that awful hour. Thirteen went to death with songs of joy. The last, a little girl, to every demand said, "I will follow my friends." Whereupon at the last moment, the executioner roared out, "She is an idiot; take her away." And he concealed her himself in a distant forest, until the fury of persecution was past. This is the quality of the Hovan people of Madagascar.—*Chicago Herald.*

Take Your Hands out of Your Pockets, Young Man.

To begin with, it does not look well, when a young man crooks his arms and thrusts his hands into his pockets, making a figure eight of himself, and then stands up against the sunny side of the house, like a rooster in December.

How would the girls look, all turned into eights and leaning against the wall? How would your mother look in that posture? Catch her doing it! You don't find her hands in her pockets. Your mother's hands! While you are loafing, they are the hands that sew, and bake, and stew, and fry and sweep, and darn, and nurse; but she does not sink them in her pockets, and then loll against the building.

Are your hands cold? Swing the hammer; drive the plane; flourish the axe. There is untold caloric about a spade, a trowel, a wrench.

Besides, pocket heat is not profitable. Have you money there, though? Are your pockets the safes in which you have hidden treasure, and are your hands the bolts that secure the door? Money may be there to-day, but it won't be a guest over to-morrow night. An idlers money is apt to leap out of his pocket. It is likely to go for a pipe, a cigar, a tobacco plug, a mug of ale. There is no money in pocket warming.

Take your hands out of your pockets, young man! You are losing time. Time is valuable. People feel it at the other end of the line, when death is near and eternity is pressing them into such small quarters, for the work of this life craves hours, days, weeks, years. If those at this end of the line, if youth, with its abundance of resources, would only feel that time was precious! Time is a quarry. Every hour may be a nugget of gold. It is time in whose valuable moments we build our bridges, spike the iron rails to the sleepers, launch our ships, dig our canals, run our factories. You might have planted twenty hills of potatoes while I have been talking to you, young man. Take your hands out of your pockets.

The world wants those hands. The world is not dead, asleep under the pyramids, a mummy by the Nile. The world is alive, wide awake, pushing, struggling, going ahead. The world wants those hands. You need not take them out of America. They can find a market here at home. The country wants those hands, selling dry goods in New York, cradling wheat in Minnesota, raising cotton in Alabama, weaving cloth in Lowell, picking oranges in Florida, digging silver in Colorado, catching mackerel from the deck of a down-east fishing smack. Take your hands out of your pockets!

And what a laudable thing it is to meet the wants of society, and do your best! When you are an old man, what an honorable thing your hand will be!

Did you ever think of the dignity investing the wrinkled hand of an old worker? It has been so useful, lifted so many burdens, and wrought in such honorable service. Who wants a hand without a character when old age comes on—a soft, flabby, do-nothing hand?

You are willing to work, you say, but can't find anything to do?

Nothing to do! Do the first thing that comes along. Saw wood, get in coal, go on errands. In short, do anything honest with your hands, but don't let them loaf in your pockets.

A good example of what can be done by a young man who takes and keeps his "hands out of his pockets," was set by one who graduated a few years ago at Harvard University. He determined to be a cotton manufacturer. Instead of relying upon his general education, and waiting for an opening, as many of his classmates did, he began at once to prepare specially for the business he had chosen, by entering a machine shop as a workman—making full hours and acquainting himself with every part of the machinery of a cotton mill. From the machine shop he went into a cotton mill, and by hard work and close attention rapidly acquired a thorough knowledge of all the processes of cotton manufacture.

While some of his classmates were waiting and looking for an opening in business, and and others were with difficulty filling subordinate positions, he was rapidly rising, step by step, until he is to-day in charge of one of the largest cotton mills in New England, with ample salary, and what is better, discharging the duties of his position with great satisfaction to the company he serves. *Selected by A. H.*

Opposition.

A certain amount of opposition is a great help to a man; kites rise against the wind and not with the wind; even a hard wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition; opposition is what he wants and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance. He who can abide the storm without flinching, lies down by the wayside to be overlooked or forgotten.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Rossville, Ind.- Aug. 7.

Dear Brethren:—

To-day was our quarterly council; not much business, but all passed off pleasantly, with love in the church. Appointed our Communion, of which you will receive a notice. Much rejoicing on the part of the church, to see some present who were willing to be received into the church by baptism; six young sisters were received. May God help them to be faithful and and thereby others be persuaded to come into the church. Now, dear brethren, let us care for those lambs in Christ, treat them as such, show that we love them, by always meeting them kindly, and with a smiling look. Pray for us.

Michael Flory.

From Lawrence, Kan.—Aug. 1.

Dear Brethren:—

Our quarterly council will be at Pleasant Grove, next Saturday. There are about twenty members here in the city. We meet every Thursday evening in social worship.—Bro. Joseph Kauffman has bought a house and lot; will move here sometime in the future. We have the use of a neat brick church in which we intend holding regular meetings. We would be glad to have Brethren stop with us. By notifying Bro. Moses Flory, he will meet you at any of the railroad stations.

John A. Studebaker.

From Miami Valley, O.—Aug. 7

Dear Brethren:—

On the fourth of August, wife and I wended our way to the well known district, Stillwater, where John Smith and George Garver are the present elders. Met for worship at their house four miles west of Dayton, in the evening. Here we met with Bro. I. Frantz, of the Newton District. Preached with the ability that God gave me, to a very attentive audience. Sabbath morning people from all the region round that old Jerusalem, flocked to hear the Word of the Lord. Seats were carried in the aisles, but the house was not large enough to accommodate all.—The meeting was addressed by Bro. Frantz, who is one of our young speakers, but needs no apology on that account. After services met at the water; four daughters were added to God's family, making eighteen in eight weeks (remember it was here that one of the reformers advertised that a quorum could not be raised). Met again in the evening with a large assembly of anxious listeners.—Was again made glad by the presence of H. Frantz, of Carlisle, and Bro. Coppock, of the Grove District, who had been laboring for the cause, farther West, and was returning homeward. Some of God's children from the old Bear Creek District, were in attendance. There the cause was tried with a house of worship on either side, built by those who withdrew from the church. Compassed about as our dear brethren were down there, I feared and quaked for the cause; but bless God, grace did much more abound, and at almost every meeting during the Summer, the good confession has been made. We returned home Monday. Were made glad that the services in the Ludlow, and Painter Creek District were largely attended, and one added to the church by baptism. These three districts have added about one hundred members, by baptism, since August, 1881.—Other districts have done quite well, and love prevails, and in the language of Nehemiah 6: 3. "Why should the work cease?"

Silas Gilbert.

From Covington, O.—Aug. 7.

Dear Brethren:—

Last Thursday, the 2nd, was the time appointed for our quarterly council-meeting. The business before the meeting was disposed of in a satisfactory manner, besides the ordinary business. Held choice for two deacons; the lot fell on Bro. Levi Mohler, and Bro. Wm. Shellenbarger. We decided to have a Communion-meeting this Fall, commencing at 2 o'clock, on October 17th. G. C. F.

Select Notes.

—We are commanded to make no provisions for the flesh, etc. (Rom. 13: 14.) And yet thousands make provisions for nothing else.

—The individual who wrote that, "dressing for Christ's sake was a delusion," had certainly overlooked 1 Cor. 10: 31, Col. 3: 17 and 1 Pet. 4: 11.

—Rom. 14: 11: "For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."—How very different that sounds, to what people do nowadays.

—The Thief on the Cross. —We frequently hear this from the pulpit, and often we see it in print, and how varied are the explanations put upon it. Some infer from this case, that there is salvation without baptism. Others, for fear it might prove this, distort the passage into a simple interrogative, that Christ used to evade a direct answer to the poor, dying penitent. And still others explain the passage, by saying that while Christ was on earth, he had power to do anything and so he promised the thief salvation. But I am not ready to believe that any person received from Christ while on earth, a greater degree of grace than it is possible for anyone to receive now. True, Christ did, while on earth, heal many of bodily infirmities, but this was done in demonstration of his divine power. But the one thing that the circumstance teaches is this, that whenever, wherever and under whatever circumstances a sinner is made sensible of the saving power of Christ, is truly convicted of sin, and calls on Christ for forgiveness, Christ hears and the sinner gets it. It may be the publican in the temple, the thief on the cross, the vilest sinner on earth, every penitent prayer is heard and the promise is pardon.

—And Henry Ward Beecher opened his mouth and spake, saying, "The church needs poor men and wicked men, as well as rich and virtuous men, too much of one kind won't do, there must be a healthy circulation."—Now if Beecher means *poor* men in the sense of Matt. 5: 3, he is right, but in the name of sense what does he want with *wicked* men in the church? Or does it take a certain amount of wickedness to create a healthy circulation in Mr. Beecher's church? That may be according to—well we will not mention any particular Scripture, but array the *entire* Scripture against the expression. Neither does the church need such rich men as we find in Matt. 19: 16, 22, also Luke 6: 24, James 5: 1. But it does need such rich men as are found in 1 Tim. 6: 18, 19, James 2: 5, Rom. 2: 9, etc. And why does Mr. Beecher say "too much of one kind won't do"? Can there be too much "virtue?" Won't there be a healthy circulation if there are too many virtuous people in the church? Must there be wicked men in the church in order that Christ can present to the Father, a church with a "healthy circulation?" Why did not Mr. Beecher say, the church needed more "virtuous" men in order that it might have a healthy Christian circulation, that Christ might present the church to His Father without spot, wrinkle or any such thing, and he would have saved three-fourths of his words, and this notice.

—Once upon a time, there lived a man that loved God exceedingly; he loved God more than he did his tobacco, yet he had his tobacco in his mouth all the time, but prayer to God seldom employed his tongue. He loved God more than he did his money, yet he handled his money frequently, and God's Word seldom. He loved God more than he did himself, yet he counseled himself frequently and God seldom. He loved God so much that he knew that He would save him, he did not need to keep any of God's commands in demonstration of his love to Him; for God knew that he loved him anyway, and would save him. His heart told him that he loved God; that was enough, he expected eternal salvation. I turned me about and seeing a vine entwining its tendrils around its own leaf-stems for support, I wondered which of the two had the best support.

—Your correspondent, by request, took a seat in the buggy on the first Sabbath of this (Aug.)month and drove over to the Salomony church. Preached two sermons for them to large and attentive congregations.—Had the pleasure of seeing one person led into the water, and be baptized for the remission of sins; they received one shortly before, so the work is prospering at Salomony.

This is the church where that old veteran and elder, Samuel Murray presides. There are few men in the church to-day who have labored longer, and done more hard work in the ministry than he, still he is found at his post, though feeble, but always ready to work in the Master's cause. This church, not yet being driven on the breakers of dissension, is enjoying comparative peace. Our prayer

to God is that it, with all others, may stand aloof from the "Lo here, and lo there;" remain in the Old Ship Zion, and at last anchor safe in harbor, where there will be none to disturb their peace. J. B. Lair.

From Southern Missouri.

Dear Brethren:—

By your permission we wish to give through this medium, a list of the amounts assessed to the different congregations of the Southern District of Missouri, to help make up the deficiency of the expenses of the late A. M., held at Bismark Grove, Kansas.

Black Water, Saline Co	$16 00
Buffalo, Dallas Co	2 50
Brush Creek, St. Clair	5 00
Clear Creek, Saline Co	2 50
Centreview, Johnson Co	68 00
Mineral Creek, Johnson Co	68 00
Holden, Johnson Co	5 00
Warrensburg, Johnson Co	18 00
Walnut Creek, Johnson Co	10 00
Cedar County	12 00
Eldorado, Cedar Co	10 00
Dry Fork, Jasper Co	8 00
Spring River, Jasper Co	10 00
Grand River, Henry Co	25 00
Prairie View, Morgan Co	15 00
Mound church, Bates Co	10 00
Nevada, Vernon Co	25 00
Shoal Creek, Newton Co	10 00
Total	$320 00

There being a difference in the different congregations, in point of earthly goods, we could not apportion to each member the same amount, without doing injustice to some.—We therefore have tried to do the very best we could under the circumstances, to make the amount assessed to each congregation as near equal as we could, and therefore ask all to accept it, as being the best we could do.—Hoping that all will be satisfactory, and that all will at once respond to the call, we now submit it to you in the fear of the Lord.

C. Holderman.
S. Click.
A. Hutchison. } Committee.

Unholy Hands Doing Holy Work.

An anonymous letter from Indiana, at the request of a sister who doubts the validity of her baptism, begs to know whether the ordinance can be Christian when administered by "a brother who is a hypocrite"?

Judas Iscariot had an apostle's commission, and did an apostle's work in the highest sphere of the Divine Kingdom in its objective aspect. The sacred record makes no exception in the apostolic function in relation to Iscariot. He held his place and did his work by Divine appointment and acceptance, notwithstanding he was "a devil." A man's character does not invalidate his official work. The office and its functions transmit not to the recipient the bad qualities of the administrator. A hypocritical bishop breaking bread to a congregation of one thousand, will not defile a single member.—"To the pure all things are pure." A devil in the apostolate will not turn the eleven into devils. Official corruption is not transmuted into individual contamination. The "messenger of Satan transformed into an angel of light" will not make baptism less than baptism, or communicate his virus to the recipient. Wast thou right with God when buried with Christ in baptism, not knowing that the administrator was an Iscariot? Be content. A lecherous Solomon can, as King, be an accepted functionary in the Theocracy of Israel. *Be* what your baptism signifies, and be not distracted by identifying office and person. The holiest administrator's character cannot be transferred to an unworthy recipient, neither will a hypocrite's administration invalidate the ordinance to a worthy recipient. The best and worst men can do no more than attend to the symbol.—If to the recipient it is only symbol, it is no fault of the office or the administrator. If the baptism is "in the likeness of Christ's death," the administrator did not make it so. God has brought many a blessing to the church and the world through unholy hands. The blood of Christ comes to us through blackest hearts, and hands steeped in the dripping soot of hell. Be good and do good, and commit the rest to God.

C. H. Balsbaugh.

From Delta, O.—Aug. 8

Dear Brethren:—

This (Swan Creek) church, is in union at present; may it continue so. Our much esteemed Elder Stutzman was stricken down with palsy, about seven weeks ago, and is still confined to his bed. We miss him in time of meeting; the seat he occupied is vacant; his voice is heard no more and won't be for some tine to come. We have a very interesting Sunday-school, under the care of Harvey Halsy. One young sister committed to memory one Sunday 216 verses, and last Sunday she had 234. Health is good, we are having cool nights, and warm days. Wheat was a heavy crop, corn about half crop. We have changed our Love-feast from September to October 13th, 2 P. M. An invitation is extended especially to the ministry.

David Berkeybile.

From Waynesboro, Pa.

Dear Brethren:—

I see that the good old ship Zion, "The Brethren's Church," is moving along steadily, though occasionally she is hindered by the debris that present itself in her way, but patiently she waits and looks away from the things of earth from whence cometh her help, then passes on. We see and realize further ourselves that God is with his people, that while standing out on the pier of time, the Lord is working with his people and even finding them work by giving his blessings to attend their labors. The good news comes to us weekly through the blessed medium, the Gospel Messenger, that here and there they are forsaking their sins, and turning in with the people of God, the Brethren. We have baptized one since I last wrote, on the day of our quarterly council, being the 26th of July;—a young man of twenty years. I often thought, what a blessing it is, to see our sons and daughters coming into the church; they are the strength of the church if they are wholly devoted to the cause. Oh, what should claim our attention more than the one thing needful! What will it benefit us if we gain the whole world, and yet lose our souls, or if we enjoy all the pleasures for a whole lifetime, and then be cast away. What would we give in exchange for our souls!

J. F. Oller.

From Juniata Co., Pa.—Aug. 10.

The good work is going on in our little valley; we have preaching by the Brethren every six weeks at the Poplar Run school-house. The Brethren labor very earnestly with us. We are doing a good work for the amount of people, though they come from far and near to hear our doctrine. Last Summer our church began to liven up, and the result is, there were nine added to the number last season, and so far this Summer five more, and many have almost made up their minds to come to the church. Others said they would be with us soon. July 8, we had preaching at our school-house. Brethren John Shope and Thomas Chicot did the preaching. One young lady made the good confession. We also had meeting Aug. 4 and 5. One came on Saturday evening; she could not wait till the next day to be baptized. The next day, Sunday, two more young ladies came out on the Lord's side, and were numbered with us. The last two are sisters, and have no parents living. They are quite young and well respected.

Jas. E. Huffman.

A Motion.

Whereas, calls for help to build meeting-houses are being made frequently, and as the St. Louis meeting-house has the precedence, and as there is almost money enough paid and subscribed, and as our people are an agricultural people: Therefore, in order that the St. Louis house may soon be completed, that we may respond to some of the other calls, I move, each brother (who is a farmer) sell one bushel of corn, or one bushel of wheat, and every sister, that is a farmer's wife or daughter, sells one dozen eggs or one pound of butter, and send the proceeds thereof to Eld. Jno. Metzger, Cerro Gordo, Ill., by Sept. 10, 1883. And all who are in favor of this motion, will signify by sending as above proposed, in the name of Jesus. The above motion is for those in ordinary circumstances, the rich should give more, the poor less. Those who are not farmers may give proportionately. Let us have a response all along the line. What do you say, brethren and sisters?

W. R. Deeter.

A happy life is like neither a roaring torrent nor a stagnant pool, but a placid and crystal stream that flows gently and smoothly along.

From Auspie, Kan.—Aug. 2.

Dear Brethren:—

We have no organized church in Pottawatamie Co., Kan. The Brethren do not know much about us. There are only six members here in these parts. Father died in April last, leaving one less. We have meeting once in a great while. The Douglas county Brethren came and preached for us, but have not been here for over two years.—They have promised to come and preach for us again this Fall. We would like if some of the Brethren, when traveling West, would stop with us. We have a good country, good land and well-meaning people. Why cannot some of the Brethren coming West stop and see our land? I know it would suit the Eastern brethren, for we have good water, some of the finest springs that man ever looked upon. We like the new paper very much, it comes to us every week regular, and is a welcome visitor, no one knows how much good it does us to read the good news it contains, it is food to our souls. We would say success be to it; may the Lord help you to make it so. S. M. Teeter.

From Sycamore, Va.—Aug. 2.

Dear Brethren:—

On the fourth Sunday of July, last we met the good people of Whittle's Station, to whom we tried to preach the Word as best we could. One was made willing to come to the church. At four o'clock the same day we met at the water and baptized that one in the presence of a large crowd of the most orderly people we have seen; the most profound silence prevailed. We felt that the Lord was there, and that the good spirit was moving upon the hearts. Brethren we need help and and would be glad to meet some of the brethren at any time on the fourth Sunday of the month, as that is my regular day at that place. Much good can be done. We have crowded houses and the best attention. The first Sunday we meet the good people of White Rock, Bedford Co. These two places I go to once a month, and we are the first of our people that have held meetings there, and no one to help me, but I believe the Lord will stand by me. T. C. Wood.

From Roanoke, Va.

Dear Brethren:—

I am still having a lively time with the Old Orderites. I met three of their Evangelists at a church-meeting last Saturday in Montgomery county. They introduced their case with a clamor for the tradition of the Fathers reading the Miami Resolutions, with the motto *Old Order, Old Order.* Such is the sum and substance of their argument, connected with misrepresentations of the General Brotherhood and individual brethren so as to prejudice the minds of the uninformed members. We met them with a criticism of the weakness and inconsistency of their premises and with a defence of the decisions of A. M. as being in harmony with the Bible, as understood and practiced by the church from the first of its organization. Some of the members were somewhat carried away with the clamor, Old Order, for the time being. I preached three sermons, and had much talk with the members before I left them. I have reasons to believe with good results, and that, with proper attention and management, all will come right, very soon. It is very unfortunate that our members are not better informed in our church matters.—I think that the Revised Minutes will accomplish much, and should be in the hands of as many as possible. B. F. Moomaw.

From West Alexandria, Preble Co., Ohio.—Aug. 2.

Dear Brethren:—

I have just come home from council meeting; we had a very pleasant meeting, all in love and union once more. We have had a very gloomy time for two years, but the Old Ship is once more sailing in a good breeze. We also appointed a Communion, October 12th, commencing at 10 A. M., in the Upper Twin Creek church. Samuel Miller.

Endless Being.

To a Friend in Despair:—

Yours of 22nd of July is before me.—First of all I thank you for your remembrance of me. The stamps were very welcome. I am kept unusually scant in stamps and stationery, and would be grateful for a few ravens with their beaks well filled.

Your letter is simply heart-rending. It is a sad sign when we can draw personal comfort from the revolting doctrine of annihilation. Such a book as you are reading is rank soul-poison. Those who revel in sin and cannot stop, and those who have sinned themselves into remorse and despair, are the first to find comfort in the Gospel of annihilation. Why not trust in the perfect atonement of the Godman, and the perfect embodiment of God in our Savior-brother, and do away with all necessity of giving any thought to post mortem destruction? The Bible is utterly dumb as to extinction of responsible being, and well it may, as the doctrine is wholly inconsonant with the psychology of man, and the Divine Incarnation. Can you tell me *why* a being made in the image of God should be blotted out of existence? If you go to the bottom of this question, you cannot fail to see how repulsively selfish the doctrine of annihilation is. It demands unspeakable grace to be conferred on sinners as sinners, on wholly selfish grounds. It is like a criminal appealing to the government to reduce his term of twenty years to ten, although perfectly conscious he deserves imprisonment for life. We know the terms of probation, as given in the life of Christ; why not accept them? We know the threatened doom resulting from neglect of these terms: why demur? "Is God unrighteous who taketh vengeance?" Rom. 3: 5. Why hope in the cessation of being when the sin that gives birth to the hope is of infinite demerit, whose penalty can never be exhausted save by an Infinite Expiation? For the single violation in Eden, God must become incarnate and suffer crucifixion. After such a revelation of the Divine Mind it is both ridiculous and blasphemous to talk about the mortality of the soul and the finite evil of sin. The doctrine of annihilation is the offspring of corruption, invented for a class who are not even vouchsafed a drop of water to cool their tongues in the flaming torments of their own procuring.

Jesus is an all-sufficient Savior, *but* he saves here. In the flesh He made propitiation, and in the flesh he redeemed humanity from sin, and in the nature of the case could not otherwise. In the flesh He is able and willing to save the vilest, after death none, not even by the fiery boon of annihilation. Trust Him, and that fully: He will not belie the meaning of his incarnation, crucifixion, resurrection, ascension, and Divine-human dispensation of the fulness of God. His sinless life, His sin-cancelling death, and his sin-and-death-abolishing resurrection, is pledged for our redemption. God in the flesh, *your* flesh, is stronger than the devil and all his infernal legions. You can be a joyful instead of a despairing man. You may stand next to the literal murderers of Christ in the catalogue of iniquity, you are not beyond the possibility of salvation, so long as you are in the body and *want to be saved.* "Cease to do evil, and learn to do well," and commit to Jesus as absolutely as He committed himself to humanity, and know nothing and desire nothing but what the cross can make you. If you rightly apprehend the Jehovah-man, you *must* love him and trust him, and love will take all strain from self-denial and from sternest devotion to the cross with all its flesh-slaying demands. Turn away from the paralyzing contemplation of the second death, live as Jesus lived, "cleanse yourself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," and "your calling and election will be made sure." Divinity and humanity had to co-operate in one person to make a Christ, and they must do the same to make a Christian. Were God and man not constitutionally one, this were impossible. The fact of the Incarnation so reveals the essential nature of humanity as to put annihilation out of the question. The doctrine of extinction shames God and man.

C. H. Balsbaugh.

From Dakota.

Dear Brethren:—

Inasmuch as we are in the receipt of a good many letters from Brethren inquiring about Central Dakota, we think it best to answer them in a general way through the Messenger, presuming that these brethren take and read the paper, and those who neither take it or read it, are not the ones we want here to help us build up the cause of Christ in this far West.

The questions asked are,

1. What sort of a climate have you?
2. Is fuel dear, and what is it?
3r What is the nature of the soil and subsoil?

4. Is water good, and how obtained?

5. Are there any claims near you not taken up?

6. Is the land flat, dry, wet, or rolling?

7. How near are you to railroads, and what markets have you?

ANSWERS.

1. Our climate is really no colder to the senses than Northern Illinois, on account of the dryness of the atmosphere. It is a very healthy climate. I know a man who came out here in the Spring from Colorado; his health was very poor; had no appetite, and could do but little work. Since he came here he has a good appetite, and works nearly all the time. He feels well. With warm dwellings we do not fear the cold.

2. There is no timber here. Coal costs $7 a ton; but many prefer oil for cooking, it is much cheaper.

3. The soil is rich, dark in color, mixed with a little sand. It produces corn, potatoes and oats on the sod, when got in soon enough. Broken up land yields well the next year, making from 80 to 100 bushels of oats to the acre, and from 25 to 35 of wheat. Even this Summer which was very dry, oats and wheat are doing well. The soil is dry; it never gets miry. Plenty of hay grows in the slough.—The subsoil is tough clay, but lets water freely through it. It is good.

4. The water generally is good and sweet. We find it in the sloughs at a depth of eight to twelve feet. On the higher lands we have sometimes to dig over forty feet, but more frequently twenty-five. Sometimes we strike an alkali well, but not often.

5. There are claims yet unoccupied near us, on unsurveyed land. This will soon be in market, at least we think so, then if Brethren were here, they could file on homesteads, and return home until next Spring.

6. The land is tolerably level, sometimes a little rolling, never wet.

7. We are at present fourteen miles from Frederic, our nearest depot. We expect a railroad near us before long. As for markets when we can raise anything to sell, we expect good markets near us. Towns, such as Ellendale, Frederick, Ordway and Aberdeen have sprung up within from fourteen to twenty-five miles of us, within two years, and soon we shall have towns near by.

We have no schools here yet, for the plain reason, last Spring this was a waste wilderness, untilled and almost untrodden by man. But labor and industry are hard at work transforming this waste into fruitful fields, and soon school-houses and churches will dot the land.

We are trying to get up a Sunday-school for the benefit of our children and our neighbors' children. We hope Brethren who love the heavenly more than the earthly, will come here. Brethren, when you come here, do not get the land mania and seek to grasp all that avarice would prompt you to get.—There are good homes for you; then come and possess them. We have good neighbors here. We meet them in our tent on the first day of the week, and are glad to see such a class of people settling around us.

JAMES EVANS.

Magnificent Excursion.—Cheap Rates

THE Pennsylvania Railroad will have another Grand Excursion to the seashore, on Thursday, August 23rd, leaving Pittsburgh by special train of Eastlake coaches, at 8: 16 on the morning of the date mentioned, and arrive at Philadelphia at 5: 25 P. M; leave Philadelphia Friday morning, August 24th, at 8: 50 for Atlantic City, and at 9: 00 for Cape May, arriving at Atlantic City at 10: 40 A. M., and at Cape May at 11: 35 A. M.—Tickets, good for ten days, will be sold at the following low rates, from the stations named. From Pittsburgh, Irwin, Greensburg, Uniontown, Connellsville, Latrobe, Blairsville and Indiana, $10.00; Johnstown, $9.25; Cresson, $8.50; Altoona, $8.00; Tyrone, $7.65; Huntingdon, $7.10; Cumberland, $8.50; Bedford, $8.50; Mt. Union, $6.75; Lewistown Junction, $6.00; Mifflin, $5.65; Newport, $5.00. Excursionists have their choice on these tickets and can go either to Cape May or Atlantic City.

The excursionists will leave the following stations at the time designated. Pittsburgh, 8:16 A. m.; Irwin, 9: 18 A. M.; Greensburg, 9: 36 A. M.; Uniontown, 7: 05 A. M.; Connellsville, 7: 44 A. M.; Latrobe, 9: 54 A. M.; Blairsville, 6: 55 A. M.; Indiana, 9: 05 A. M.; Johnstown, 10: 52 A. M.; Cresson, 11: 42 A. M.; Altoona, 12: 30 noon; Tyrone, 12: 55 P. M.; Huntingdon, 1: 30 P. M.; Cumberland, 8: 45 A. M.; Bedford, 10: 20 A. M.; Mt. Union, 1: 49 P. M.; Lewistown Junction, 2: 27 P. M.; Mifflin, 2: 45 P. M.; Newport, 3; 17 P. M.

As this will be the last special excursion to the seashore for this season, the opportunity should not be neglected to take advantage of the cheap rates for a trip of pleasure and recreation to the ocean.

For further information apply to your nearest agent, or to Thomas E. Watt, Passenger Agent, Western District, 110 Fifth Ave., Pittsburgh, Pa.

From French Broad Congregation, Jefferson Co., Tenn.

Dear Brethren:—

THE church here at present seems to be in a prosperous state, though we had considerable trouble for seven years. The cloud has passed away, and the light now seems to shine. Four have been added to the church lately by baptism; two were baptized last Saturday. We have calls more than we can fill. Our territory is large and none to help in the ministry. We have no church-house yet, but need one badly. We have a beautiful place to build a house. Bro. Abraham Neff and wife from Shenandoah Co., Virginia, are on a visit to see their relatives here, and in Tennessee. They were with us last Friday night. Bro. Abraham preached for us Sunday; good turn-out of people. He is now on his way to Maryville; they will soon start home.

JACOB WINE.

To the Brethren of Northern Illinois.

Dear Brethren:—

WE are now ready to receive money for our meeting-house, which is under contract to be ready for dedication about the 1st of October. Nine churches are all that have sent in their subscription lists yet, which are as follows: Waddle's Grove, $34.00; Cherry Grove, $25.00; Shannon, $25.00; Yellow Creek, $26.20; West Branch, $20.00; Pine Creek, $35.00; Arnold's Grove, $26.70; Silver Creek, $40.00; Rock River, $50.00; total $291.90.—This is not the amount asked for, by $68.00, and we ought to have more instead of less.—Those churches that have not sent in their subscription list, can accompany it with the money. Send all the money to C. S. Holsinger, Lacon, Marshall Co., Ill. Our building and locating Committee consists of J. R. Gish, Joseph Emhoff and the writer.

C. S. HOLSINGER.

From North Manchester, Ind.—Aug. 4.

Dear Brethren:—

HAD council meeting the 2nd inst, and it became the painful duty of this church to expel eight members, all for disobedience.—This reminds us of the prodigal—some men, and women too, wish to have their concerns in their own hands. They would rather choose and direct their course, than have God or the church do it for them. This is setting up their wisdom and goodness above the wisdom of God, and will finally end in sad disappointment. Men must feel they are lost before they will be found, and unless they believe that away from God they will perish, they will never return to him, and if they do believe this, will they ever return to him unless they resolve to do it? To be saved, men must not only resolve, but must actually return to God, willing to take all the blame and shame of their departure to themselves, and ascribing righteousness to him. They must surrender all their interests for time and eternity, to his care, guidance and disposal. Notwithstanding this bereavement, now we are made to rejoice because three young sisters made the good confession.—This was made manifest by them demanding baptism, which was administered by R. H. Miller according to Matt. 28: 19.

A word of encouragement to us all, when in humility and penitence, we turn or return to God, trusting in Jesus for what we need,—He rejoices to receive us with exceeding great joy, and notwithstanding all our transgressions he pardons them freely, and bestows upon us the blessings of his salvation.

D. S. T. BUTTERBAUGH.

From Upper Stillwater, Miami Co., Ohio.—Aug. 5.

Dear Brethren:—

HAD our quarterly council, July 28th, things passed off pleasantly. Appointed our Communion, October 17th, at 2 P. M., to which all consistent members are invited, especially. I like the MESSENGER; only it has been a little late, but after things get in shape, we think it will be better. Think every member should read it.

S. D. ROYER.

ANNOUNCEMENTS.

Love-Feasts.

Aug. 18 and 19, at 10 A. M., Monroe Co., congregation, near Frederic, Monroe Co., Iowa.

Aug. 23 and 24th, at 11 A. M., Deep River church, Poweshcik Co., Iowa.

Sept. 1, Little Traverse church, Arbor Springs, Emmet Co., Mich.

Sept. 8 and 9 in the Verdigris church, Madison, Kan. Those coming by rail will please notify Chas M. Yearont.

Sept. 8 and 9 at 10 A. M., Beaver Creek church, York Co., Neb., at the house of Bro. Sol. Furry, 5 miles west, and 4 miles south of York.

Sept. 8 and 9, in the new meeting house near Brooklyn, Ia.

Sept. 8 and 9 at 1 P. M., Grundy church, Grundy Co., Ia.

Sept. 12 and 13, at 1 P. M., in Yellow Creek church, Stephenson Co., Ill.

Sept. 13 at 2 P. M., Coon River church, Iowa, 2 miles north of Panora.

Sept. 13, at the Plum Run church, two and one-half miles north-east of Loudonville.

Sept. 14, Black River church, Van Buren Co., Mich., at Bro. David Thomas', about four miles north-west of Bangor.

Sept. 14, at 4 P. M., Champaign Co., Ill., four miles east of Urbana.

Sept. 15, at 2 P. M., Dorchester church, Neb., at the house of Bro. J. R. Cripe, two miles east of Dorchester, Saline Co., Neb.

Sept. 15, Deep Water church, Henry Co., Mo., Stop off at La Due.

Sept. 15 and 16, at Brownsville, Saline Co., Mo.

Sept. 15 and 16, at 10: 30 A. M., Coldwater church, Butler Co., Iowa.

Sept. 15, at 2 P. M., Somerset church, Wabash Co., Ind., 9 miles south of Wabash.

Sept. 15 and 16, in the Crooked Creek church, six miles north east of Keota, Washington Co., Iowa. Those coming on the Chicago, Rock Island and Pacific R. R., will stop off at Keota; those on the B., C. R. & N. R. R., will stop off at Nira, where they will be met by informing Benjamin Miller.

Sept. 15 and 16 near Williams, Josephine Co., Oregon.

Sept. 15 and 16, at 10 A. M., 2½ miles south-west of Burr Oak, at Bro. Eli Renner's.

Sept. 15 and 16, at 1 P. M., Rock Creek, White side Co., Ill.

Sept. 15 and 16, at Ozawkie, Kan.

Sept. 15, at Liberty, Adams Co., Ill.

Sept. 15, at 4 P. M., Laporte church, Laporte Co., Ind., four miles north of Laporte, near Ross Mills.

Sept. 18, at 3 P. M., in the Indian Creek church, Fayette Co., Pa.

Sept. 19 and 20, at 1 P. M., at Arnold's Grove, Carroll Co., Ill.

Sept. 20, at 3 P. M., 2½ miles south of Unionville, Appanoose Co., Iowa.

Sept. 20, at 2 P. M., Bachelor Run church, Carroll Co., Ind., three-fourths of a mile

Sept. 20, at 10 A. M., Lower Twin Creek church, Preble Co., Ohio. south-east of Flora.

Sept. 21, at 4 P. M., Cherokee church, Cherokee Co., Kan.

Sept. 12 at 4 P. M., Salamonie church, Huntington Co., Ind., at Lancaster meeting-house.

Sept. 22 and 23, at 2 P. M., Elk Creek church, Johnston Co., Neb., in the meeting-house one mile north of Elk Creek Station.

Sept. 22 and 23, at 2 P. M. in the Bethel church at the house of Bro. Samuel Teeter, about 9 miles N. W. of Carleton, Thayer Co., Neb., on the line of the St. Joe and Western—a branch of the U. P.

Sept. 28 at 2 P. M., Redwood church, Warren Co., Ind. Stop off at West Lebanon, on the W. St. L. & P. R. R.

Sept. 28th, at 4 P. M., Bear Creek church, Christian Co., Ill.

Oct. 4th, at 10 o'clock, in the Clear Creek church, Huntington Co., Ind.

Oct. 5, at 2 P. M., Walnut Level church, Wells Co., Ind.

Oct. 5, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.

Oct. 6 and 7, at 2 P. M., North Beatrice church, seven miles north of Beatrice, Neb.

Oct. 6 and 7 at 10 A. M., Middle Creek church, Mahaska Co., Iowa Conveyance from New Sharon on the 6th.

Oct, 6, at 10 A. M., Hudson church, Ill.

Oct. 6, in the Warriorsmark church, Huntingdon Co., Pa.

Oct 10, at 10 A. M., Northfork church, Carroll Co., Ind.

Oct. 11, at 10 A. M., Donald's Creek church, Ohio.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz.

Oct. 11, at 10 A. M., near Olathe, Kan.

Oct. 11 and 12 at 10 A. M., 2 miles east of Middletown, at the old meeting-house in the Upper Fall Creek church, Henry Co., Ind.

Oct. 11, in the Mineral Creek church, Johnson Co., Mo.

Oct. 12, at 10 A. M., Upper Twin Creek church, Gratis, Ohio.

Oct. 12, at 1 P. M., Des Moines Valley church, Iowa.

Oct. 12, at 10 A. M., Stony Creek, Hamilton Co., Ind., 4 miles east of Noblesville, on Clarksville pike.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen, Ind.

Oct. 13, Osage church, Crawford Co., Kan. 2½ miles north-west of Monmouth, on the farm of J. B. Wolf.

Oct. 13, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 13 and 14 at 10 A. M., in the Spring Run church, at their meeting-house six miles east of Prairie City, Fulton Co., Ill.

Oct. 18 and 19, at 2 P. M., Mound church, Crescent Hill, Pettis Co., Mo.

Oct. 13 and 14 Lick Creek church, Bryan, Williams Co., Ohio.

Oct. 16, at 2 P. M., Prairieview church, Mo.

Oct. 16, at 2 P. M., Fairview church, Tippecanoe Co., Ind.

Oct. 17, at 2 P. M., Upper Stillwater church, Miama Co., Ohio.

Oct. 18, at 10 A. M., Price's Creek church, Preble Co., Ohio.

Oct. 19 at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 19, at 10 A. M., Rock Creek church, Henry Co., Ind.

Oct. 20 and 21, at the Welty meeting-house, in the Antietum church, Franklin Co., Pa. two miles north-west of Smithburg, Md.

Oct. 20, at 2 P. M., to be held at Bro. Samuel Carnelius', three miles north of Parsons, Labette Co., Kan.

Oct. 25, at 2 P. M., Loraine church, at Loraine Adams Co., Ill.

Nov. 17, in the Mulberry Grove church, Ill.

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It happens to be in my line of business, and therefore it is my duty as well as a privilege to place before the public a reliable remedy or preventive in such cases, I claim for ***Dr. Peter's Stomach Vigor,*** 1st, that it is standard and ***officinal*** with all reformed Doctors; 2nd, it is time-tested and carefully compounded of the best materials; 3rd, it contains no tincture of opium, landanum or other poisons; 4th, it is not high-priced and the accompanying instructions are worth the cost of the ***Vigor;*** 5th, it has done good service in former epidemics, and can be used for other diseases of stomach and bowels,—(See instructions)

It is by no means put up for speculation but rather to accommodate my numerous correspondents, who are already ordering, and it is well they do, for once the disease makes its appearance, I may not be able to give them the same attention as I can now.

Order a whole box—it will keep for years, and is good for Dyspepsia, Sour Stomach, etc., etc.

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HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH. Mail P. M.	Exp'ss A. M.	STATIONS.	LEAVE NORTH. Exp'ss P. M.	Mail P. M.
6 05	8 35	...Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	..... Grafton.....	5 35	12 23
6 35	9 05	...Marklesburg ..	5 25	12 10
6 48	9 13	... Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	.....Cove	5 01	11 4[illegible]
7 00	9 28	Fisher's Summit	4 58	11 4[illegible]
7 10	9 41	..... Saxton	4 48	11 3[illegible]
7 25	9 52	...Riddlesburg...	4 35	11 2
7 30	9 57	.....Hopewell. ..	4 29	11 1[illegible]
7 40	10 07	...Piper's Run...	4 17	11 0[illegible]
7 51	10 15	.... Tatesville....	4 07	10 52
8 02	10 27	.....Everett.....	3 58	10 4[illegible]
8 05	10 30	....Mt. Dallas....	3 55	10 4
8 15	11 00	..... Bedford.....	3 30	10 2[illegible]
8 55	12 35	.. Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail	2 13 P. M. 8 50 A. M.
Fast Line	6 00 P. M. 11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express	1 25 P. M. 7 35 P. M.
Mail	3 50 P. M. H'bg., 7 30 P. M.
Mail Express	8 05 P. M. 2 55 A. M.

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express	†7 57 A. M.
Mail Express	*1 12 A. M. 6 40 A. M
Limited Exp'ss,	*8 57 P. M. 10 40 A. M.
Fast Line	§11 42 P. M. 6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express	†8 40 A. M. 6 12 A. M.
Limited Exp'ss,	*5 00 P. M. 6 57 A. M.
Mail Express	*5 40 P. M. 12 22 P. M.
Fast Line	*11 30 P. M. 7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

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At Chicago, close connections are made with the Lake Shore, Michigan Central, Baltimore & Ohio, Ft. Wayne and Pennsylvania, and Chicago & Grand Trunk R'ys, and the Kankakee and Pan Handle Routes. Close connection made at Junction Points. It is the only line running North-Western Dining-Cars, West or North-west of Chicago. Pullman Sleepers on all Night Trains.

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"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Aug. 28, 1883. Nos. 33 & 34.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All monies due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books, Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

BRO. R. F. Pollard has returned from his visit to England. Says that through the favors and blessings of God, he had a very enjoyable visit.

ON last Saturday, Aug. 18th, the Duncansville, Pa. brethren held their harvest-meeting. Bro. Quinter was with them and has not yet returned.

BRO. Wm. C. Koontz, of Falling Springs, Pa., congregation reports some good meetings, and several additions. We are always pleased to hear that the good work is going forward.

THE "Revised Minutes" are now ready for distribution. They are nicely printed, with marginal notes, and indexed, and will be sent to all who may order them at 20 cents per copy or $2.00 per dozen. Reports of last A. M., 25cts each, or five for $1.00.

IT now looks as if a new sect will grow out of the Methodist Church on account of the "Sanctification" or "Holiness" doctrine. Several churches have already separated from the body of the church with a view of forming a new organization. They are progressive Methodists,--which way, we do not pretend to say.

SISTER J. S. Thomas, of Philadelphia, gives a very interesting sketch of her stay at "Sea Isle City." There is an attraction about the ocean side that can be appreciated only by those who have been there. To those who are hemmed about by high, heated brick walls, the fresh and cooling sea breeze gives rest and enjoyment that can be found nowhere else.

WE are informed that Bro. E. B. Swane, who has been prospecting in the West for an "opening" for several years, has now purchased the Orbisonia, Pa., *Dispatch*, within a few miles of the scenes of his childhood. "No place like home." He takes charge of the paper on the first of September. We wish him success and hope that the *Dispatch* may prosper under his managment.

ELD. John G. Glock, when last heard from, was still in bed, but improving. His fall was quite serious and his sufferings severe, but we hope that he may soon enjoy again his usual health.

A. B. PRICE, A. M., graduate of the Chicago University, and also of the Michigan University, has been elected to fill the chair of Languages, in the Normal College for the coming school year. He comes highly recommended by President Angell, of the last named Institution.

ELD. Adam Brown, of Hampton, Pa., fell from a mow and broke his right arm and collar bone. He is getting along nicely and now wishes to act as agent for the MESSENGER. We shall be glad to have him do so. He can now use his right arm in writing and hopes, in a short time, to be able to attend meeting again.

BRO. Jas. H. Larkins, of Larkins' Factory, Va., is feeling good over a visit from brethren Long and Brower. Work, work, work, everywhere, should be our motto. Truly the harvest is great and many neglected sheaves are going to ruin for want of being gathered. In the day of final accounts, who will be responsible for this loss?

BRO. Jas. M. Hilbert, of Limestone, Tenn., gives us an interesting account of their harvest-meetings. God has been very kind to his creatures thus far in 1883. The harvest reaped and gathered was unusually large, and of a superior quality, and the late rains will fill out the corn. Surely we have great reasons to be thankful to so bountiful a Giver.

IN order that we might have the Ministerial List for the Brethren's Almanac as correct as possible, we have sent Almanacs to several persons in each District throughout the Church. If these all report, which we think they will, we hope to have the List more nearly correct than ever before. Good reading matter for its columns will be gladly received.

BRO. D. R. Klein, of Rohrersburg, Pa., says that he has been a regular reader of the *P. C.* for the last seven years and could not now, well afford to be without it. A good religious paper is a home companion that few appreciate to its full value. It has a molding influence over the whole family, for good. Thousands have been saved from the path of the destroyer, through the benign influences of a religious family messenger.

BRO. W. J. Swigart started East on Saturday, in company with his wife and son. He expects to do some visiting, some preaching, and some College prospecting. He expects to be gone several weeks.

OUR brethren, in helping us to correct the Ministerial List for the Almanac, don't seem to comprehend what we want. What we want is to mark out of the present list the names of those that should not be in, correct the addresses of those who have removed from one office to another, and add those that are not in. Do not send the names of those that are in properly.

THE other evening we attended a session of the Woman's Missionary Society of the Lutheran church. They manifested a commendable zeal in the great Missionary cause. Societies of this kind are being formed in all the local churches of each Synod, and, in this way the mites and contributions are received from all, which, when put together, aggregate quite a large sum. This money is used to send missionaries to heathen lands, who preach and teach the Gospel, as believed by the Lutheran church. In looking at their work, we were made to think of our own, in this direction, and we confess we did not feel much elated over our showing. O, we pray the blessed Lord, help us hasten the day when thine own church shall spread her wings and herald forth the glad tidings of the Gospel to every creature.

ELD. D. P. Saylor gives us his views on the Insurance business, which, on the whole, are in harmony with our own, except the reflections he makes against the integrity and fairness of Life Insurance Companies. For our part we think that the leading Life Insurance Companies are quite as responsible as the Fire Insurance Companies, and are more punctual in paying policies when due. It is true, that there is a certain class of Life Insurance that is not responsible, and we suppose it was from this class that Bro. Saylor got his information. The leading and well-established Life Insurance Companies are as honorable and responsible in fulfilling their contracts as any corporations we know of. We do not say this because we are interested, as we never took out a policy, neither do we expect to do so, but because we feel that honor should be accredited where honor is due. We look upon Life Insurance as purely business, but do not invest in it because we feel that there are better ways of investing our money for the good of our family.

A REAL NICE GIRL.

In looking over one of our exchanges, we noticed an article bearing the above title, and our curiosity was aroused to know in what way a real nice girl would be described nowadays, as it is an acknowledged fact, that commodities of this kind are not as plenty as it is desirable they should be. He runs his description off in this style:

"I saw a girl come into a street-car the other day, who had, I was ready to bet, made her own dress, and how nice she did look!—She was one of those clean, trim girls you see now and then. She looked well-fed, healthy and strong, and, no doubt, had a good, sensible mother at home. Her face, and neck, and ears, and her hair were clean—absolutely clean. How seldom you see that. (Ladies, remember this is a quotation, as we would not intimate so naughty a thing.)

"There was no powder, no paint on the smooth, rounded chin—none on the moist, red lips. Her hair was a light chestnut-brown, and there was not a smear of oil or pomatum or cosmetic on it. As she came in, she quietly and modestly took a seat, without even a twitch or a whim. There were no tags and ends, fringes, furbelows or fluttering ribbons about her neatly fitting, but easy suit of tweed. Her hands were neat, full-fleshed and clean, and would have looked equally pretty in fashioning a fire in the home-kitchen or folding a bandage in a hospital.

"In short, the girl was a picture from head to foot, as she sat erect, yet devoid of all appearance of stiffness. Indeed, I said to myself, she is a real nice girl—and I sighed—if our girls only knew the beauty of more simplicity and cleanliness."

How do you like our friend's description of the "real nice girl"? We are pleased to know there are those who have so correct an idea as to what constitutes a nice girl in appearance, as the girl of to-day is not so much to blame for the common folly manifested, as her admirers. Our young sisters, as a rule, dress neatly, keep themselves clean and do not paint. But while they do this, against the protest of the fashionable world around them, are our young brethren sensible enough to admire this neatness, simplicity and cleanliness? In many cases, we are sorry to believe that they are not. We have known of some of our most excellent and estimable young sisters being snubbed in society by young brethren, simply because they were plainly dressed. It is hard enough for our young sisters to bear the cross and meet the scoffs of the gay and foolish of the world, but when our young brethren do it, the cross is made unreasonably heavy, and it becomes a sin, on their part, that should not be winked at.

We need not expect anything else but trouble in regard to the dress question, as long as our young brethren cannot see beauty and loveliness in anything but ribbons, flounces, flowers, bangs, and painted and powdered faces. Our young sisters, generally, are to be commended for their consistency and neatness of apparel, but the young brother that would avoid, neglect, or snub them on that account, not only shows a lack of consistency, but also of good taste and judgment, and is not worthy of the name brother. We hope that in our community we have many such real nice girls, and that we have an equal number of real nice young men to admire them, that true feminine beauty and moral worth may not be at a discount among us.

H. B. B.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE BRIDEGROOM'S LAST WORDS.

"Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 29.

Far out beneath the circling sun,
Yea, sound it far and wide,
Our heavenly Bridegroom condescends
To smile upon His Bride;
And why should smiles instead of frowns,
Lone one, rest upon thee?
Instead of breaking His command,
We bow unto the Three.

Come, listen to that one sweet voice,
Let others be forgot,
Regard the sweet, immortal words;
And mark the hallowed spot.
For just a moment let the din
Of human voices flee;
Baptize them not into the *names*,
But in each *name* of Three.

The Father's name we first confess,
In pattern of the Son,
Who trod the wine-press all alone,
Obedient till 'twas done.
With flowing blood, and bowing head,
Buried in death's dark sea;
In likeness of this tragic scene,
We bow unto the Three.

Buried with Him, the Son of God,
"Into His death;" He died
Upon the cross, the cleansing blood
Streamed from His wounded side;
We mark this solitary act,
Buried with Him to be,
The Father first, the Son is next,
We recognize the Three.

The Spirit, water, and the blood,
Agree in one we find,
We bow in likeness of His death,
The blood is in our mind.
The Spirit comes to seal the act,
And so they all agree,
While men may quarrel which to take,
We feel the need of Three.

The Word again; remission comes
Through shedding of His blood;
No other sacrifice would do,
Except the Son of God.
We're brought in contact with the blood,
That paid remission's fee,
By bowing in the second name,
Alone he died, not Three.

We next in reverential awe,
Bow to the Holy Ghost;
In meek submission to its power,
To guide and bless the lost,
At Pentecost, its early rain
Set every spirit free,
We're waiting for the latter rain,
And so baptize in Three

The Son, as the ambassador
To act for all the rest;
As life-boat to a ruined world,
Launched upon its crest.
But can we honor Him, I ask?
And His commandments flee,
He's jealous of His Father's fame,
He said baptize in Three.

The Father, Son, and Holy Ghost;
Baptize them in each name,
A perfect rule, through faith in Christ,
The carnal heart to tame;
Adoption through the Spirit leads,
To Father bend the knee.
The Son as Mediator pleads,
And so we need the Three.

This is the closing judgment note,
Our history's well nigh told.
God's last great truths are shining here,
More glorious than gold.
The finer's fire, and fuller's soap
Must cleanse the dross from thee;
Beyond the fiery sea of glass
Reign with the glorious Three

He calls in plaintive, tender notes,
Each loyal heart prepare;
Each ordinance of Christ restore,
And each commandment hear.
The second Advent, like the first,
Proclaims remission free;
Through water's purging, cleansing tide;
Faith's homage to the Three

Come, Brethren, who have honest hearts,
And fain the truth would know;
No longer feed upon the leeks
That down in Egypt grow.
Our bark is tossed 'mid breakers rude;
But brave this raging sea.
Soon will the raging billows hush,
Calmed by the One of Three.

A FEW THOUGHTS.

A Letter to Daniel Vaniman, S. S. Mohler, W. R. Deeter, E. Eby and John Zuck.

Dear Brethren:—

To you, as the committee appointed by A. M., to take charge of a certain paper from our District, I have somewhat to say; and what I shall say, I want the Brotherhood also to consider, as it is one of the most important matters the church can turn her attention to,—that of church work. I do not wish to dictate to the committee what they shall or shall not do, but simply to present a few thoughts upon the subject, believing that in their superior wisdom, they will prove all things, and hold fast to that which is good.

The paper alluded to, has, already, quite a history, as the report shows it passed through quite an ordeal, and I verily believe God had a hand in its final recognition. The committee into whose hands it was intended to go, reported on the meeting-house question alone; this paper of church work is entirely another thing, in the main, and I do hope the meeting-house question will not overshadow this paper again, as it seemed to do, for a while, at A. M. But the merits of the paper is what I want to consider, and to that I turn my attention.

After two years of earnest study and fer-

ent prayer, relative to some plan for mission-ry or general church work, that would be a success, I formulated the plan set forth in hat paper. It was presented to our church ere and unanimously accepted, as worthy of eing sent to District Meeting. At District Meeting, it seemed to meet with general approval, and was sent to A. M. without a dissenting voice. We claim for it at least a just onsideration.

It has been said, we have in the regulations f the Missionary Board, virtually all that is ontained in this paper. In a sense, that ay be so; but in the voluminous and complex "regulations" of that Board, is just here much of the trouble lies—why that Board has accomplished no more than it has. soon discovered wherein that Board had ertain regulations that would prove to cripple it, and I fear, until we get something more simple, we shall never do much missionary work; that is, much in comparison with what we ought to do and can do, if the right step is taken.

Let us look at this plan, simplified as it is.

1. "Let the foreman of each church or congregation throughout the Brotherhood, at the time of holding their church- meetings, say at least once a quarter) take up a collection or subscription for general church work." That is the time and place to lay together, the time when members are impressed by the Spirit of God to do their duty to the work of the Lord.

I care not what other good qualities a plan has, if a solicitor outside the regular plan of laying together, is appointed to solicit means, *it is going to be a poor plan.* When brethren and sisters are prompted to give to the Lord, they want it to go direct into the Lord's treasury,—not into the hands of a solicitor, who may squander his Lord's money.

2. "Let the amount so raised be sent up to A. M., by the Delegates, or otherwise, and reported to the Clerk of A. M." Brethren and sisters, as a rule, are not favorably impressed with the idea of paying money for the Lord, that is to go into the hands of a committee outside the A. M. body, to do with as they may see fit, independently of the united consent of the Brotherhood; but when they know the funds are to go direct to A. M., and themselves and their delegates have a voice in the manner it shall be disposed of, they have no fears and will give liberally.—The Clerk of A. M. can, in a short time, figure up the total amount sent in.

3. "Then let A. M. appoint a committee, to whom shall be reported the amount brought up, and to whom all claims or requests for means to carry on general church work shall be made, such as Foreign or Home Mission, assisting in building meeting-houses, or any work the general church may be disposed to assist in, or do." The appointing of this committee can be readily made, and the general Brotherhood have a say in the matter. The committee being on hand, no expense or delay need be had.

4. "Said committee, after duly considering all such claims or requests, shall suggest an apportionment of the funds to the different branches of church work, as they may, in their judgment, think best for the furthering of the cause of general church work, and report the same to A. M. before its close, for adoption, rejection or amendment."

This committee can, right there and then, get evidence as to the need of claims presented, and do their work more understandingly than anywhere else.

5. "The A. M. shall appoint a Treasurer, to receive the funds sent in, who shall disburse the same in accordance with the instructions resulting from the last preceding clause. He shall hold office until next A. M., and make his report thereto, accompanied with his receipts." The money can almost immediately be disbursed, so there will be but little trouble in that respect.

6. "The report of the amount of money sent in from each church to be published in the Minutes." Thus, the home churches will see that their money was paid in. Now, this is the whole plan, and all-sufficient, we think. The time that will be taken up at A. M., in attending to the matter, need not exceed but a few hours. In the home churches, at their church-meetings, brethren and sisters can advocate the importance of a more general church work, and inspire the members with a spirit to *do* as far as the Lord has prospered them; and when every congregation of the Brotherhood takes hold of the matter, then much will be accomplished.

Just after our last D. M., I overheard a number of sisters talking over this paper that had been before the meeting. They said: "That is just the plan we want; we will willingly give what we are able, when we know the church is to control the whole matter, and we will save up the little sums we spend unnecessarily and pay it in at each church-meeting."

That is the idea; get all to have implicit confidence in the work, and give them a chance to lay together, and it will be done.—The plan for raising means to build meeting-houses, needs no special consideration. The plan here proposed will cover that matter.—When it is shown that it is more important to appropriate for that purpose than any other, it will be done.

Poor congregations, when they want to build, can get assistance, when it is seen that there is a necessity for it. Other congregations, who see that, in time, they will want some assistance in like manner, will exert themselves to send in liberally from year to year, so that when the time comes that they want help, they can have occasion to demand help; and, in this way, the plan proposed becomes a saving institution for the many little sums that would otherwise be spent in a way worse than wasted.

I believe, that had the plan proposed been adopted, at next A. M., we would have had thousands of dollars to apportion to church work. Say there are five hundred delegates who go up to A. M.: If each would represent a donation of but $20, it would amount to $10,000, gathered together for general church work, and do away with those many calls through our papers, which are offensive to many. Even that amount would be small proportionately, yet far in advance of what we are doing under any other plan for church work.

There can be no reasonable objections to the above plan. The term "missionary work" need not be in it, no officers to pay, nor expense to be met, that will take from the sum collected. No solicitors going around, gathering money and putting it into their pockets; no body of men, apart from the general church, to handle or dispose of the money. Paid in as the Lord's money, kept in the Lord's treasury, and disposed of by the Lord's church, while together engaged in the Lord's work, it surely ought to meet the approbation of every one of the Lord's elect, and he will bless the work to His glory and the prosperity of His church.

I have written this letter by the advice of prominent brethren, who are zealous advocates of the cause.

In conclusion, I make one request of the brethren and sisters in general, in connection with the above letter, and that is, when writing to our church papers, give an expression of your views in regard to the plan proposed, or where it may be amended, and what the general opinion is, that the committee may, to some extent, know the mind of the members relative to some such simple plan, that in making their report, they may be guided by the wishes of the Brotherhood.

Humbly Yours,

J. S. FLORY.

Hygiene, Colo.

PROPERTY VS. LIFE INSURANCE.

BY D. P. SAYLER.

By report of last A. M., I see there was much time spent in discussing the life insurance question. This being a question on which the Scriptures give no "Thus saith the Lord"; to me, it appears to belong to the somewhat similar one, of which Paul said, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. . . . I know and am persuaded by the Lord Jesus that there is nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean." (Rom. 14: 5, 14.) So am I persuaded that to insure property against loss by fire, in a mutual way, is not wrong, but right, and a duty all men ought to do. And even so am I persuaded, that it would be wrong, and even sinful in me to have my life insured under a money valuation. Yet I wish A. M. had passed that each one should do as he was persuaded in his mind was right for him to do.

My object in writing, however, is in defense of A. M., against the charge of preferring one before another, in allowing the rich to insure their property, and denying the poor to insure their lives, as was said in debate. I deny that A. M. has ever so discriminated between the rich and poor members. A. M. allows all her members, rich or poor, to insure their property alike; and forbids all,

rich or poor, to have their lives insured. No such discrimination, as charged, has ever been made by A. M.

And as for the rich men to have the right to insure their property, I believe there are more poor than rich men have their property insured. Much of our rich men's wealth is in stocks, bonds, mortgages, etc., and is not insured in fire insurance companies. But the poor man, in his struggles to provide for his family, in the hope of success, lugs property which he is obliged to put under mortgage; and to secure himself and mortgagee against loss by fire, has the property insured, as every honest man ought to do. Many are the cases; and at this time, there is one within rifle-shot of my door, where the insured property was destroyed by fire, and the insurance paid the mortgage, and the man is poor. And this is by no means an isolated case.

But some brethren say they can see no difference between property and life insurance. This seems strange to me. Property is a real, tangible substance, with a money valuation; and to insure this against the loss by fire, the man insures that for which he has paid, or caused to be paid, the money valuation of the property insured.

To illustrate: A man builds a barn, at a cost of $2,000. This money he has paid, or is under obligation to pay, and if the barn burns down, he will lose all that money, which, from an honest, business standpoint, was legally his. But if he insures the barn against the loss by fire in the company in which I have my little property insured (I refer to this company only because I know its workings), he will get a policy for $1,500, by giving a premium note for $75, on which he will pay four per cent. interest annually in advance, and if the barn be burnt during the years, he will be paid the $1,500, without any abatement; but if only partially burned, the damage will be appraised and paid. All this is a fair, honest, business transaction; and the only objection I ever heard against it is, that we unite with a worldly institution. Not to be associated with such a worldly institution, in such a business matter, Paul said, "Then must ye needs go out of the world." To have an exclusive Brethren's Mutual Fire Insurance Company, would be selfish; and every fire would cause church councils, and hence must not be.

In life insurance, all the insured will die, and their policies ought to be paid. And if $50.00 can be obtained on the payment of $25, as was said at last A. M., I ask, where is the money to come from—besides agents' fees, officers, salaries, and city office rents?

The company in which my property is insured, has $14,101,363.83 worth of property insured; of this vast amount we lost, last year, $32,358.20, and the average loss the last four years, is about $30,000; but the four per cent pays it, with all expenses included, and leaves a surplus of $16,000. This is plain, and easy to be understood. The interest paid on property not destroyed, pays that which is destroyed. But in life insurance, it is not so. There, all the insured will die and ought to be paid.

Suppose 1000 persons will insure their lives, at $5,000 each, on the payment of $25, and the aggregate amount of the insurance will be $5,000,000, while the amount received will be $25,000. I ask, how will $25,000 pay $5,000,000?

The truth is, where one policy is paid, for a bait for others to bite at, there are a thousand others never paid. I know but one ever paid in Maryland, while I personally know of many, and have read of hundreds, that were never paid. In this immediate vicinity, a man insured his life for $5,000, in favor of his wife. He was as healthy and robust looking a man as I ever saw; and he passed the company's, and the resident physician's examination, and all dues were promptly paid up. The man, within two years after being insured, took typhoid fever and died; the company did not pay, the widow instituted legal proceedings, and after five years' litigation, she was defeated.

This is about a fair specimen of life insurance; yet I think A. M. ought not restrict any brother in having his life insured, as there is no wisdom so good as that which is dearly bought; and I am sure that all who insure their lives will be wiser men in that line after a while, and their wisdom will be dearly paid for.

TO ELDER ISAAC PRICE.

Dearly Beloved Father in Christ;—

I HAVE given your letter, "To the Late One Body of the Brethren," in No. 31, *Brethren's Evangelist*, three careful perusals.—There is nothing in it either so obscure or profound as to call for repeated reading, but I wanted to be sure that I got the inherent and intended import of every word.

You and I have known each other long, and loved each other well, and, notwithstanding grave differences of view in relation to the most solemn verities that can engage our minds, our love for each other is unabated. Thirty-one years ago last 13th of June, at 3 P. M., you stood in the Port Providence pulpit, on the Western bank of the Schuylkill, and read to me the solemn charge in Matt. 18: 15, 16, 17, 21, 22. Although we have seldom met since, you have been a faithful pastor to my soul, not shunning to "rebuke me sharply" if you deemed it necessary. I thank you for your fatherly fidelity. But,—I write with hesitancy and trembling—"I have somewhat against thee." Your letter in *Evangelist*, while saturated with Christian love and great-hearted latitude, contains statements and sentiments, from which I am constrained to dissent.

That "Annual Meeting was clearly responsible for the disruption," is a fact only by the admission of the other fact that those now seceded then formed a part of it. To make any body, or party, responsible for schism where there is no opposition to the current sentiment or faith, is simply impossible.—The action of the church was the expression of a principle inherent in all organizations in which a spark of life remains. Any disintegrating element introduced into an organization will necessarily excite into increased activity the conservative principle.

I am not now pleading for the particular form this principle assumed, nor condemning the cause of its unusual action on the opposite side. But instead of the principle being "clearly responsible for the disruption," the exact reverse is the truth in the essential nature of things. The last Annual Meeting was pronounced to be the most harmonious that convened for many years, for the simple reason that the antagonistic element was eliminated. I say not that this shows a diviner condition of the church, but it clearly proves that the cause of disruption lay not primarily in its own action. Who is to blame, is another question. That there had been no disruption, had the insurgent party been allowed unhindered liberty, is self-evident.—But equally self-evident is it that in such quiescence, the church would have perpetrated suicide. The church, or body of Christ, is not an empty name. It is a reality, which is possible only by merging the individual in the general. In so far as the individual is supreme, the idea of the church is surrendered. Individuality is not annihilated, for the Christian idea of the church proposes its fullest and most harmonious development.

Now, my dear brother Price, I very meekly and lovingly, but pointedly and uncompromisingly ask you this question: Can you, or any one else who is acquainted with the history of the Brotherhood, refer to a single decision of Annual Meeting that was a barrier to the fullest realization of God manifest in the flesh, according to the circumstances of each individual? I am not that individual. Are you? Where is he or she to be found who can furnish affirmative evidence?

I had a dear, noble, tender-hearted cousin, now in Eternity, who, a score of years ago, suffered excommunication rather than lay aside her crinoline. She had many reasons and pleas, some of them very plausible, but the only invulnerable reason was wanting, fealty to the cross. She was not conscious of any motive or principle which included her preference in that *unity* and *wholeness* of life which characterized the Divine Incarnation. And *this*, my beloved old brother, is *the* cause of disruption in the Brotherhood.

Our gifted and influential brother, S. H. Bashor, told the whole story when he proclaimed that "to dress for Jesus' sake is a delusion, a hallucination." I by no means endorse all that is done at Annual Meeting. I never needed their deliberations or decisions. The Brethren who there labor are sincere, and consciously devoted to the claims of the cross and the interests of Christ's Kingdom, and I love and honor them; but there is more in the infleshing of God than they know.—They are yet in swaddling-bands in some things, and eating infant food, while they might be meatfed, strong-armed conquerors of the world. Better thus, sad as it is, than make a public proclamation that Christ has

James E. Rhoads, of Germantown, Pa., writes us that he was well acquainted with Dr. John A. Warner, of North Bend, and that he was not buried at midnight as has been reported, but near midday, and he was followed to the grave by his family and buried in a respectable manner. He further reports that all of Dr. Warner's children are believers in Christianity. We give this as a correction.

In the judgment there will be at least two classes of greatly surprised people. One class will be surprised because they are not saved. They thought themselves so good in this world that they were certain of salvation. The other class are those who expect themselves and just a few others will be so fortunate as to enter the Kingdom, but will be surprised when they find more people in heaven than they can number, some of whom they never thought of seeing there.

Sister Sophie M. Saxild left here yesterday for Denmark. She came to America a few years ago for the purpose of obtaining an English education, that she might be fully prepared to teach the language in her native country. She has pursued her studies under great difficulties, having frequently to work out by the week to procure means to defray her expenses. She was an inveterate worker in the school-room, and while here gained the esteem of all who became acquainted with her.

The Messenger sometimes receives very affecting letters. The saddest one this season is from a good-hearted sister in Ohio, who minutely describes her feelings and surroundings when her family was taken with the small-pox and two of her children were buried. Her trust and great confidence in the Word of God during that trying period, are truly remarkable. When reading such narratives, we cannot but admire the fortitude manifested in the life and conduct of such brave Christian women.

Every child that is unfortunate enough to be born in Madagascar on Friday, is carried to the nearest wood, laid in a shallow hole, and left to its fate, Friday being held in Madagascar, as in many other countries, to be an unlucky day. By a very different process of reasoning, certain children born on Sunday are also doomed to death by exposure. Sunday being a lucky day, it is considered that Sunday's bairns, whose fathers hold high rank, will, if they are allowed to grow up, become dangerous to their progenitors, and they are, therefore, put out of the way, lest trouble should ensue. Twins, too, are killed, and every infant whose birth has caused the death of its mother is destroyed, because, according to the law of the Sakhalavas, it is a murderer. And when a child is born at midnight it is customary to place it next day upon a path by which oxen go to water. If the beasts do not touch it on their way, the infant's life is saved; but if a hoof or a hair brushes it, no matter how lightly, the child is slain.

The new press and engine, we think, are now in good running order, and we hope hereafter to do our press-work without so much inconvenience. It took much longer to put the machinery up than we had expected, and for that reason we are now more than one week behind, and as it is impossible to procure additional help in the office so as to catch up, we see no way of doing but to skip one issue and number this issue Nos. 33 and 34, and take an even start. This we think will suit our readers much better than to have the paper late for one or two months.

FREE-WILL OFFERING REPORT.

Mrs. S. C. Price, Ill.	$ 2 00
S. E. Netzly, Batavia, Ill.	50
Mary Netzly, " "	50
M. J. Miller, "	50
C. Warner, Ind.	5 00
Mary E. Bowman, Ind.	50
A. W. Miller, Colo.	50
Jacob Barrack, Ill.	1 00
B. & M. Rohrer, Ill.	2 00
A Sister, Ill.	25
Woodland Church, by C. Bucher, Ill.	7 40
Margaret Fritschle, Ill.	2 00
E. B. Hoff, Iowa,	1 00
Elizabeth Harnly, Ill.	1 00
D. L. Bowman, Iowa.	2 00
Cerro Gordo Church, by J. Metzger, Ill.	5 92
Bethel Church, by Salome A. Watkins, Ind.	8 70
Ephraim Trostle, Ill.	2 00
E. L. & Fannie Robinson, Ill.	1 00
E. L. Fahnestock, Mo.	1 00
Esther Horner, Ind.	1 00
Mrs. Royer (Collected), Ill.	4 00
A Brother, Iowa.	1 00
Chas. C. Gibson, Ill.	30
Previously reported	26 00
Total to date	$77 07

THE DANISH MISSION.

An Explanation and Appeal.

In 1878 the Annual Meeting passed a decision making it the duty of the whole Brotherhood to help defray the expenses of the Danish Mission. See 17th Art. In 1879 the District of Northern Illinois requested the Annual Meeting to name the probable amount that each church should pay to meet the expenses of the Danish Mission. As the yearly expenses at that time were about $800.00, the A. M. asked each church in the Brotherhood to pay according to its ability, the wealthier churches more, and the poorer churches less, making the average about $2.00 to each church. See 3rd Art. As some of the churches in the Brotherhood did not respond to this request of A. M., the A. M. of 1880 was requested to adopt some means to collect funds to meet the wants of the Mission. This Meeting passed a decision that each member of the Standing Committee should notify each church in his State District that he would receive contributions to the Danish Mission. See 21st Art.

Since 1880, there has been no occasion for any appeal through A. M., or any other source for funds for the Danish Mission. At the A. M. of 1880 the present missionary board organized, and the writer, as one of the members of the board, was appointed treasurer, and contributions have been so liberally made, without any call upon the churches, that nearly enough funds have been sent in to meet the expenses of the Mission. There is, however, now a want of funds.

According to a statement we made at the A. M. of 1882 of the financial condition of the Danish Mission, it was seen that there were in the treasury less than one hundred dollars, but there were some claims upon the Mission not paid. Since the A. M. of 1882, when the statement was made, there have been received into the treasury about seven hundred dollars. This amount, with what was in the treasury, has not met the expenses of the Mission. It was not until recently that we had a statement from Bro. Hope, showing what amount of the money we had sent him was applied to the Mission and what to the building of the meeting-house. We now find that about one hundred and fifty dollars of the building funds have been used in the mission work, and, consequently, the mission owes the building funds that amount.

About eight hundred dollars a year wa understood to be the amount required to support Bro. Hope and his family and he has scarcely used this amount. But it should be remembered that considerably more than this amount is now required to keep the work that has so successfully been begun in Denmark, continued. As the work grew, an additional hall was rented, and other ministers besides Bro. Hope needed some help. A small amount of funds was also appropriated to help defray the expenses of the small paper that Bro. Hope is publishing. Upon Bro. Hope's presentation of these additional expenses, the board consented to allow something to meet them. Considering all things, and the disadvantages that the brethren in Denmark labor under, the amount paid to bear the expenses of the mission there is by no means large. Bro. Hope seems to manage the business economically.

We make this statement that our brethren may understaud the financial condition of the Danish Mission, and see that funds are needed. And when they see this to be the case, we believe they will respond liberally and timely. We believe this upon what has been done in the past. The cause is a noble one. It is labor to carry out the design of the redemptive work of Christ. He died to save sinners. The object of the missionary work is to apply the death of Christ with all its accompanying truths, to the saving of men from perdition. God has blessed our work in Denmark, and we have encouragement to

prosecute it with increased diligence. And we hope the brethren will appreciate what God has done, and show their gratitude to him by their continued offerings. We must remember that past supplies met past necessities, and future necessities must be met by future supplies. Contributions should be made yearly, or more frequently by churches, to meet the yearly expenses of the Mission. Let this be remembered by the brethren.

We recommend this subject to the prayerful consideration of all our churches. Let each church do its part. Let no church neglect to do its share. The Danish Mission is the work of the Brotherhood. Let some brother in every church present the matter to the church. We hope the simple statement we have made is sufficient to awaken the necessary attention to the subject. All contributions will be acknowledged in the GOSPEL MESSENGER, and every dollar received by us will be accounted for in due time.

J. Q.

OUR VISIT TO HILL VALLEY.

THE brethren of the Aughwick congregation, in this county, held their harvest meeting on Saturday, the 11th inst. (August), in their meeting-house in Hill Valley. We received a request to attend said meeting, and having no engagement to prevent us from doing so, we met with the brethren in their harvest meeting. And as the Aughwick congregation in Huntingdon Co., Pa., is well known by many of the brethren, and as there are many brethren, and several ministers in the West who emigrated from that congregation, a reminder of it may be accept ble to all such, and be the means of awakening reminiscences in their minds. We therefore thought, a little notice of our visit, and of the present condition of the church there, may not be amiss.

The harvest meeting was on Saturday afternoon, and both the church and the community were pretty well represented in the meeting, which circumstance showed that there was some interest felt in the meeting. This was right. The meeting was a pleasant one. A desire was expressed for a meeting at night, and there was one appointed, though there had not previously been any appointment made. There was also meeting on Sunday morning in the same place. By request, the meeting on Sunday night was in Shirleysburgh, in the Presbyterian meeting-house. So we held four meetings with the brethren while we were with them. And they were all encouragingly attended, and there were indications of interest and pleasantness manifested. To ourself, our association with the brethren and friends was enjoyable.

Besides the public meetings we held, we had the pleasure of meeting with the families of several of our brethren at their homes. Bro. Seth Meyers took us from the Shirleysburgh station to his home on Saturday, and we remained with him until Sunday morning. He is one of the ministers of the congregation. He met with quite a loss a few years ago. His house and barn were burned, with much of their contents. We remarked that he, perhaps, still felt the financial effect of the fire, but that only, as he had replaced all the conveniences of the farm that the fire had destroyed. He assented to the remark in its general bearing, and gave us some idea of his experience in regard to the calamity. He being alone at the time, his wife being absent, as was also his father who lives with him, he said there was a moment during which a feeling of sadness possessed his heart, when he thought of the situation of things around him. But after recovering from the shock he first felt, he immediately turned his thoughts to rebuilding, and then his mind was somewhat relieved of its sadness, and with the sympathy of his neighbors, the blessing of God, and his own energy he was very successful in recovering from his loss. It is an encouraging thought to think that we may recover from such losses, and bear such calamities patiently, and even joyfully, under the supporting, and hope-inspiring power of Christianity. But if we lose our souls, we sustain a loss from which we can never recover, and must experience the effects of a calamity that can only be endured because the existence of the soul cannot terminate.

After meeting we went home with Bro. Lane, another minister of the congregation. A cloud had also come over this family, since we had visited it. Sister Lane, a mother in Israel, was called away from her family by death, and to Bro. Lane and his family, her death was a sad bereavement. On Sunday evening Bro. Lane took us to Shirleysburgh, and we stopped with sister Sallie Lutz and her son Samuel. On Monday morning we made a couple of pleasant calls, one with sister Isenberg, who is a daughter of elder John Spanogle, deceased. Her husband is a Presbyterian, but she told us that she and her husband had no angry contention upon the differences in their religious principles. And so it ought always to be in such cases. We also called with Bro. Landis. His wife is a daughter of Bro. Soloman Seiber. Our interview with this family was pleasant.

From Bro. Landis' we were taken by Bro. Samuel Lutz to Bro. John G. Glock's. Bro. Glock is the elder of the Aughwick church, and is pretty well known in the Brotherhood in Pennsylvania. He is a native of Germany. He is a brother of good ability, and has been much respected where he has been known. He formerly preached only in the German language, but of late years he has exercised in the ministry in the English language as this is more commonly understood. He is in the seventy-sixth year of his age. As our readers will perhaps remember, there was a notice of the circumstance in our paper a few weeks ago, he met with a serious accident. He fell from the threshing floor, a distance of over sixteen feet, falling upon the hard floor upon his feet. He sustained, apparently, no serious injury of an internal character. Neither did there seem to be any bones broken. But his system received a terrible shock, and he was badly hurt.

We, however, were glad to find him improving, though he has not walked any yet, and perhaps will not for some little time. We found him sitting up in bed, with the Testament before him, and looking cheerful and happy, and we learned from him that he felt as his looks indicated. Though badly hurt, it seems providential that he was not fatally hurt. We had a very pleasant interview together. We rejoiced and we sorrowed together. We rejoiced in recounting over the gracious dealings of the Lord with us, but sorrowed over the ravages of sin upon the world and upon the church of Christ. We parted with Bro. Glock, entertaining the pleasing hope that he will be spared awhile yet to labor with his fellow-laborers in the ministry of the world. The ministers in the Aughwick church besides those we have mentioned, are brethren R. M. Wakefield, John A. Garver, and ——— Chillcote. The church is in peace, and the ministering brethren active in their labors.

From Bro. Glock's we returned home after a pleasant visit to the brethren of the Aughwick congregation.

J. Q.

The Gospel Messenger,

A RELIGIOUS weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Dew-Drops.

BY L. T. SHELLABARGER.

Lessons all around us,
You and I can learn—,
Dew-drops on the leaflets
In the morning sun;
And looking very pretty
Shining one by one,—
How we love their beauty.
Ere the sunlight shines
Loving little dew-drops
Linger on the vines
And soon depart forever
Beneath the melting sun.
And other beauties greet us
Remind us of the One
Greater than the dew-drop
Endless in duration—
Revealed in everything.

Honorable.

A well-known American author—we wish we could mention his name—died lately, leaving a large estate to his children. They assembled to hear his will read, all of them being married and heads of families. An adopted daughter, who had offended their father, it was found, was passed over in the will with but a trifling legacy. One of the daughters interrupted the reading of the will.

"Father, I am sure, is sorry for that, by this time. A—— should have a child's portion. We must make it right."

The other children assented, eagerly.

A widowed daughter with a large family, received an equal share with the other children. One of the sons spoke now. "C—— ought to have more than we men who are in business and are able to earn our living. I will add so much"—stating the sum—"to her portion." The two remaining brothers each agreed to give the same amount.

When the will had been read, one of the elder children said, "There are some of father's old friends to whom he would have given legacies if he had not been ill and forgetful when this paper was written. Shall we not make that right?"

It was done cordially and promptly.

Now this was only the just action of just and honorable people; but how rare such conduct is in persons to whom legacies are given.

Boys and Tobacco.

An exchange says, on the subject of the use of tobacco by boys, that it has been prohibited the boys at the Naval Academy at Annapolis, and at the Military Academy at West Point. Army and Navy surgeons have studied and observed its effects on the students. Dr. A. L. Gihon, of the United States Navy, gives the following as its effects on the students of the Naval Academy.

1. That it leads to impaired nutrition of the nerve centres.

2. That it is a fertile cause of neuralgia, vertigo, and indigestion.

3. That it irritates the mouth and throat, and thus destroys the purity of the voice.

4. That, by excitation of the optic nerve, it provokes amauresis and other defects of vision.

5. That it causes a tremulous hand and an intermittent pulse.

6. That one of its conspicuous effects is to develop irritability of the heart.

7. That it retards the cell change on which the development of the adolescent depends.

This is a formidable, bill of particulars, and yet each of these charges is preferred by the best modern authority, and what is more, each is substantiated by an abundance of clinical evidence.

Perhaps one more item which is of still more consquence, is the fact that the boys who use tobacco are generally satisfied with a lower place in their studies than the non-users. This was brought out in the French schools some years ago, where in every instance, the smokers stood lowest in all their markings. Mothers can and should use their influence against tobacco, and possess themselves of the best arguments and manner of using them effectively. Ministers should preach against it, Editors write against it, and the deacons of the churches should do all in their power to keep the members of religious bodies, clear of so damaging a habit.

Christ's Preaching.

How did Christ preach? He forbade family quarrels. He warned his hearers against the evil practices of the Scribes and Pharisees. He bade no one come up to the temple to worship until he had paid his just debts. He not only enjoined upon them not to sin, but told what the first sin was, that they might shun it. He talked to them about their families, and their law-suits, and their habit of borrowing. He told them how they should give away, and how they should give it; how they should keep fast-day. He told them just how religion bore upon their business and associations. He bade them not to backbite or slander. He warned them against preachers who came preaching false doctrines. Common things he discussed in common language, enlivening his discourse with pungent questioning, illustrating it with numerous stories, garnishing it with vivid and beautiful pictures, drawn from summer fields and humble homes. Through it all sang the tender tone of love, pity for the suffering, strength for the weak, trust and comfort for the poor, No wonder the people were astonished at His doctrines, and when he came down from the mountain great multitudes followed him.

Dying Alone.

The poor beggar Lazarus was laid at the rich man's gate, an humble suppliant for the crumbs that fell from his table. What a difference between these two! The one, his body covered with sores, the dogs his companions, his food, crumbs; the other, surrounded by friends and servants, ready to do his bidding, clothed with purple and fine linen, and faring sumptuously every day. One morning this poor, despised beggar, was found dead. What a sad picture! No kind friends to smooth his dying pillow or minister to his wants, to close the eyes, or follow the body to the grave. He died alone!

But was he really alone? Do we not read that angels carried him to Abraham's bosom? and may we not conclude that they were there at the time preceding death to comfort and minister unto him? Ah, yes, the Christian never dies alone.

We often assemble around the bed-side of the dying child of God, and, as with sorrowful hearts we witness the death-struggles, and with faithful hands we try to minister to his every want, we feel that we cannot die for him. He must die alone. But when the struggle is over, and we see that heavenly smile on his features, while it may mean victory, may it not also mean that heavenly hands are ministering to him, and that the presence of angels is giving him joy, and that after all it is not dying alone.

Don't Attempt to Deceive Children.

Nothing can be a greater mistake than to consider young people as destitute of understanding; their understanding should rather be appealed to and consulted. Do we not all remember how, when young, we were imposed upon? How our elders sought sometimes to put us off; how they gave us evasive answers or explanations; how they told us some plausible story as an excuse or reason? And do we not remember that even in our youth and simplicity, we were quite capable of seeing through their manœuvers? Do we not all remember how, when any one endevoured to keep us in ignorance of some proceeding of which we were made accidentally cognizant, we could divine very correctly the real motive of sending us out of the way with some false excuse? Now in a case of this kind, which comes within the pale of parental authority, the will of the parent alone, ought to be sufficient to control the child. But there should be no stifling of truth and no relaxation of duty. If, as often will happen, it is not expedient or proper for children to know some fact or incident, they should be told so with frankness and kindness, but at the same time with firmness. We are too apt to overlook the intelligence of these little people and address ourselves to their stature. We forget mind, which is invisible, in the presence of matter which is seen. The treatment of children must always, for their own sakes, differ much from that of full-grown men and women; our manner of addressing them must be different; but there does not seem to be any reason why we should not give them full credit for the amount of intelligence they do possess; and we may every day see children with more discrimination, greater good sense, and better regulated moral deportment, than many whose tall figure or riper age has invested them with the consequence of men and women.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Dakota.—Aug. 12.

Dear Brethren:—

I AM feeling my loneliness, in my isolated situation, more and more, as the time is being prolonged; it is now nearly two years since I had the privilege of meeting with the dear brethren in the house of God. I do think (if spared to return to Oregon), it will be the end of my roving. There is no place, that I have ever been, that seems to me desirable for a home elsewhere; the country has the most advantages of all I have ever lived in, and the church there I like as well as any I ever lived in; so it is my greatest (earthly) desire to be there. I learned, by a letter from a brother there, of a partial failure of the crops; it has been so long exempt from failure, that I think they ought not to murmur nor be discouraged with it; it may be another long term ere it is repeated, —quite likely it will be. It was so dry here in June and part of July, as to cause alarm about the crops, but rain came in time to save the most of it, and it is the best grown here for years, with the exception of wet spots, seeded in mud and water.

The wheat harvest is barely commenced here; the weather is very cool, and grain ripens uncommonly slow. The Farm Company of Dwight have built another fine elevator, on a new railroad running through their land, only three miles from here. It is a fast country to build roads in; the New Era Grader will grade some two miles per day.— The country is fast settling up, and railroads keep right up with settlement.

We have no preaching here, only in the Norwegian language. The church is called Lutheran. I am sorry the MESSENGER does not publish sermons, yet it is a messenger always welcome, and brings messages that are truly food to me in this desert land. So I must not complain, if it is not to have that (to me) rich department.

In conclusion, I was going to say, remember the isolated ones at a throne of grace, but I feel that it would be superfluous, because I know that all the children of the Father, that are alive to the welfare of our beloved Zion, are ever mindful of those that are away in the desert. O, may we all be ever diligent and watch unto prayer. I. N. CROSSWAIT.

From Waynesboro, Franklin Co., Pa. —Aug. 13.

Dear Brethren:—

GOOD news is ever desired by all classes of men, and the first sermon in reference to good news was by an angel from Heaven; and ever since the good news has been heralded by the lips of those that have been made partakers of the divine nature. On Sabbath last we were privileged again to see a young man come forth and make that good confession. He was baptized in the name of the blessed Trinity, to walk in newness of life. Still another young man made application to be received into the church. So, my dear Brethren, the good work of the Lord is going on. May the Lord be with us all and especially with the lambs of the flock.— The health of our town is good; very dry at this time. May the Lord bless us with the special showers of his Divine grace.

J. F. OLLER.

From Oregon.

BRETHREN looking for homes in Oregon or W. Ter., I think would do well to look at the western parts. We have a mild climate, and the best of health on the coast. The land is fertile; good markets; good country for stock and dairying: fish of all kinds plentiful. I have been on the Pacific Coast for eighteen years and this is my choice. There are five of our members here, and we would be glad to have a minister come and settle with us.— Any one can address me at Ilwaco, Pacific Co., W. Ter. M. E. ANDREWS.

From the Salem Church, Montgomery Co., O.—Aug. 12.

Dear Brethren:—

YESTERDAY we had our harvest-meeting and had a house full of people. People of all denominations came in. It seemed that they were all willing to thank their God for the abundant harvest reaped, and yellow sheaves gathered. Not only ought we to be thankful for the abundant harvest reaped, but for the many favors and blessings, which cause us to have great reason to be thankful. After meeting it seemed as though a happy feeling prevailed among all. Brother Jacob Garver and Silas Gilbert spoke to the people from Luke 16. To-day was our regular appointment, and two precious souls made the good profession to die unto sin and (we pray) live unto God. Saints were made to rejoice and sinners warned. JOHN CLOPPERT, JR.

From Covington, O.

Dear Brethren:—

Having received a card of invitation to be present at the evening meeting, previous to the meeting of the delegates, on the 17th, we therefore left home on the 16th, left the train at Kinsey's Station, which is located in the midst of the old Nead farm.

In the Fall of '65 we took charge of their district school; taught that and the following Winters. During our sojourn there, we frequented these premises, but on our present visit nothing appeared natural but the old dwelling in which father Nead died. We were kindly received at the old homestead, now occupied by Mary Nead and one of Kinsey's sons-in-law.

While seated in the room, where we frequently conversed with father Nead, our thoughts unavoidably were carried back to former days, when we, with interest, listened to his conversation and preaching, taking but little exception to either; but when it came to devising measures to divide the church, we raise both hands against the project and say, No! no! no!

Samuel Kinsey has for years been engaged in the nursery business, which he made a financial success.

His death was rather sudden, and he left business that men would generally think no one could oversee but themselves. He made a will, which by some means was not clear; it was submitted to the court for a construction. The firm continues under the care and management of the oldest son, William, whom his father fitted for business, first at a normal and then a commercial college. William is a young man of promise.

The evening meeting was well attended.— The brethren here have much to encourage them; their large houses are not sufficient to seat the congregation at times. They report twenty-three additions this season, three of these were from the Old Brethren, and one of them was rebaptized.

John Smith and George Garver are elders of this church, and are men of much Christian prudence. I. J. ROSENBERGER.

From Virginia.

Dear Brethren:—

AUGUST 2nd I started on a trip via Stanton, to Richmond, Va. On the 4th went to Cumberland to pay the Brethren there a visit. Stopped at Pemberton Station and was met at Carterville, across the James river, by Bro. W. Malley's son and conveyed to his home. Had evening meeting. On account of the Methodist basket meeting, we had no meeting the next day, but I visited Bro. David Meyers, and had meeting in the evening in the Brethren's church. Had good order. The Brethren here had no preaching all Summer, which I think is too bad. They have a house 30 by 40, unpainted, under roof and floor laid, but not plastered, and no finished seats. Here is a place to give a few mites, for the Brethren need more help that they may finish their house before cold weather. There are only four families, of moderate means, and they have already done a good deal. Send your mites to Bro. William Mallery, Cartersville, Cumberland Co., Va.— Bro. Sheets is sorely afflicted, and is entirely helpless and desires the prayers of the Brethren, and also wishes ministering brethren to stop and and preach for them. I hope some will give heed to this call.

SAM'L H. MYERS.

MY TRIP TO EUROPE.

NUMBER II.

The Old Home and Surroundings.

MAUGANSVILLE, the present home of father Miller, and our stopping place whilst in Maryland, is a pretty little village on the line of the Cumberland Valley R. R., a few miles north of Hagerstown. It enjoys excellent postal advantages, having four mails per day. It also has a flourishing plow factory, where are made the well-known Maugan plows.— The village is surrounded by some of the

no claim over humanity in the totality of its being and expression.

Such a confounding, and volatilizing, and annulling of principles as is found in the first article of the paper containing your letter, would not only destroy all possibility of a church, but would utterly annihilate the Divine Being and the universe. God is love, and exhibited in the Incarnation, is the sternest, most inflexible law. If we want to know the absolute synonymousness of Love and Law, we have only to gaze on the Divine-human tragedy on Golgotha. I would fraternally intimate that the brilliant author of that article master President Hopkins' profound and inspiring work, "Love as a Law." We must not be too eager and confident in the expression of our views until we are certain they harmonize with that fullest and largest of all facts—the Incarnation of God.

Nothing can be clearer to my mind than that Annual Meeting is not primarily responsible for the disruption. I was unutterably mortified and queried when H. R. Holsinger's "Olive Branch" was rejected by the convention of 1882. But if we accept Holsinger's three "*nevers*" in the opening of his reply to H. B. Brumbaugh, in No. 31, "*Evangelist*," there was nothing lost to him or to the Brotherhood by that rejection. For him to remain and carry out the stipulation of his "Olive Branch," would have been rank hypocrisy and absolute death. Did my apprehension of God incarnate put such a bottomless gulf between me and the church, I would offer no "Olive Branch," but would go to-day, this hour, and not wait nor care for church or council to excommunicate me. That Holsinger is as honest as myself I cordially believe. That he is a man of marked ability and imperial influence, we all know. But that he and his adjutors have misapprehended the central principle of Christianity, I cannot doubt. There is not a soul in their fraternity I do not love, some for their excellent qualities, and all for Jesus' sake. And I know that not few love me, although some hate me most intensely, and slander me most cruelly.

Let us not think, that in so vast and complicated and slow-maturing a disruption, the blame is all on one side. In this sad contest, I was never influenced one iota by the decisions of Annual Meeting, as my friends and enemies and writings can testify. I have made the crowning act of God, His assumption of humanity, my study for many years; and this stupendous act determines all that concerns us individually and collectively.

Very sincerely your unworthy brother,

C. H. Balsbaugh.

BEREAVEMENT.

BY ABRAHAM BOWMAN.

The power of bereavement is a subject that presses hard upon the heart of those that have to endure it, and to express a few thoughts upon the subject, I will have to give a little history of the experience of a few years of my past life. Although being past forty years in life, I had the blessed privilege of living under the councils and advice of a kind father and mother until nearly four years ago, when the monster death called mother from our presence, which seemed, to give her up, was almost more than we were prepared to meet; but death being pronounced upon mortal man by him that has all power, we must submit to his will. In a little less than a year from that time we had to give up our dear son Oliver. He being a little past the age of eighteen years, from the effects of disease, being a cripple for a number of years, was a special care upon our minds, and made the loss of his presence seem greater. His pleasant countenance and kind manner of conversation was much missed; yet there was encouraging thoughts to follow, as he had embraced the requirements of his blessed Master when he was but fourteen years of age. The balance of his life being much devoted to his Christian profession, much of his conversation was of heaven and divine things. His devoted life and pleasant disposition made it hard to have those natural affections severed. The past afflictions at the time seemed hard to endure. But what was still more heart-rending than all, was, when on the twenty-first of last March, the pale messenger of death again approached and called from my embrace, my side companion and affectionate wife, with whom I had lived and labored for nearly twenty-two years. That pleasing contenance, that sweet voice, that was always so ready to greet and cheer me on my return when absent.

These things press heavily upon the heart, and cause a continual aching, which is the power of bereavement, and which makes us feel our insignificance and unworthiness in the sight of God, and our dependence in him through the sore trials of this mortal existence. My dear reader, while I have written the above, I feel that I am not the only one that has felt the power of bereavement, but that many a brother and sister has had to pass through the same ordeal. But while we feel that our future enjoyment in this life is all gone, O let us come near to that blessed Lord, who has given us the promise of an eternal enjoyment, beyond this life, that has never entered the heart of man; the things which God hath prepared for them that love him. Were it not for the precious promises in God's Word, we would surely sink under our load, but let us be encouraged when we think of that blessed reunion, when we are done with the troubles and trials of earth, where there is no more sickness and death, to cause desolation and distress, when we have passed over the river and have again embraced those loving ones with whom we can enjoy a blessed Redeemer through a glorious eternity.

Hagerstown, Ind.

CAIN'S WIFE.

We read that after Cain slew Abel, "he went out from the presence of the Lord, and dwelt in the land of Nod. . . . And Cain knew his wife." Gen 4: 16–17.

What kind of people dwelt in that land, as we have no account of Adam and Eve having daughters? It is said that Adam and Eve were the first people upon the earth, but from this Scripture, it seems there must have been people on the earth before Adam.

Samuel Shawver.

Bellefontaine, O.

I, for one, can see no cause for other people to dwell on the earth before Adam and Eve, that Cain might procure a wife. The Bible does not tell us the names of Adam's children, nor the time of their birth, nor the number of them, except three of the sons, namely, Cain, Abel and Seth. Adam was 130 years old when Seth was born. How many daughters were born before, we know not, neither can we say that the idea advanced by some cannot be true. I once saw it in print, that both Cain and Abel had twin sisters, and Cain's twin sister was more fair than Abel's; and then Adam exchanged them to the two sons for wives to separate them as far as possible in marriage, for which Cain became evil-disposed against Abel; and when his offering failed him, he became angry and slew him. But we will let our conjectures go for what they are worth, and come to the revelation of the Lord, which we know is true.

Cain had a wife, that is clear. And that she was his wife when he went to the land of Nod, is also clear to my mind, from Gen. 4: 17, where it says, "Cain knew his wife, and she conceived and begat a son," etc. The word "knew" does not mean that he took a wife in the land of Nod, or that he just got to know her by sight, as we learn to know strangers.

We look at one more example, Gen. 4: 1, where it says, "And Adam knew Eve, his wife, and she conceived," etc. And she was his wife before, in the Garden of Eden, and he called her by name (See Gen. 3: 20, 21).

If the above examples are not sufficient to convince the querist, then let him go to Webster, and he will tell, in plain words, what the word "knew" means, when thus applied to man and wife. That Adam had daughters, is also clearly stated—Gen. 5: 4; and that Eve was the mother of all living, is also clear from Gen. 3: 20, 21. John Forney.

Abilene, Kan.

Love to Christ smoothes the path of duty and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sere leaf in the hurricane, or the spray of the tempest. As well may hearts cease to beat as love to labor. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with littles; it is the well-spring of heroism, and and great deeds are the gushings of its fountain; it is a giant, it heapeth mountains upon mountains, and thinketh the pile but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life and life death; and it makes pain less painful than enjoyment.

SOMETHING TO THINK ABOUT.

BY C. FITZWATER.

I WISH to elicit the attention of your readers to something that is almost daily occurring amongst us. It seems that the people of this generation are getting more concerned every day about their earthly matters, and are disregarding to a great extent the most important of all matters, viz: their soul's salvation; and I am loath to tell you, reader, it does not affect the worldly people only, but reaches directly unto the professors of Christianity also; and that right at the heads of churches, where all should be a light for the advancement of the good cause, and to the leading of souls into the path of rectitude and duty, rather than being a barrier against it; and keeping souls away. I am sometimes led to think, that many so-called Christians, are rather dishonoring, than honoring God; and at the same time making loud pretensions to their sincerity and zeal. Some of those persons are preachers by profession, and occasionally go to preaching, if the weather is not to bad, the distance too great, or they, or their horses are not too tired of the week's work. Probably they have been to a law-suit on Saturday, and do not think it necessary to go back near to the same, or to some other place on Sunday, and when they do happen to get to preaching they will make an extensive, long sermon, and discriminate between right and wrong, and give a general assault against sin and all its allurements; all the time preaching by word, and seldom by example; and as soon as they are at home it is all forgotten,—"Ephraim to his idol."

Now this same class referred to, do other things not becoming a true Christian; they will sometimes try to get a man's earnings, or some of his goods, entirely, if possible under value, if they can succeed in making them believe it is all it is worth; at the same time knowing it will bring more. And if they have grain to spare, they want to hold it back, when the price is down, and declare they have not the grain, but as soon as the price reaches its zenith, some of their granaries appear almost exhaustible. And I have been told of some professors of Christianity, who had a good deal of grain on hand, that they "would rather it would not rain that season," that they could get a big price for their grain. Some that have grain appear to be afraid it will not rain, and therefore will hold it back on that account. Such is a fair sample of some so-called Christians of the nineteenth century, who claim to be firm Christians, and would have you believe if possible, that they put their whole trust in God, and his word. How is it that people in our land of Bibles, will dare to shine forth to the world as "saints," when you have nothing to do to prove the reverse, but to look into Holy writ? "Be not deceived, for God is not to be mocked." What does it avail, if we are only Christians by profession, and not by possession? No cross, no crown. As long as everything works along nice and smooth, it is not much to be a Christian. But when temptations develop, is the time to be armed for the defense; and nothing short of a true faith and trust in God, and petitions to the Throne of Grace will enable us to withstand the assault of that enemy. To covet this world's goods, and have our minds centered on the "mighty dollar," I am afraid will be the means of closing heaven's door against many a poor soul. How many professors of Christianity in this day and generation are there, compared to the "bulk," that will pass at the judgment seat, to be that, or anything near what they profess, or seem to be? Whose fault will it be if we fail to reach heaven? Can we blame God? Can we plead ignorance of having anything to guide us in heaven's laws? *Nay, verily.* The fault lies with us, in not obeying these plain requirements, viz: not to lie, not to steal, not to bear false witness against our neighbor, to feed the hungry, clothe the naked, and many other similar injunctions,—all of which are plainly laid down in the "Book of books," that has endured ages of persecution, and restraint; and has been handed from generation to generation, and has reached us. It seems only, to be abused by many, but will be a swift witness against many in the final day of reckoning.

How necessary it is for our future happiness and glory, that we should heed all its advice. How thankful ought we to be that we have the glorious privilege of reading the Scriptures, and worshiping God according to the dictates of our conscience. How different is it now, to what it was centuries ago,—when people were burned at the stake for reading the Bible, and even persecuted for having it in their possession. I fear there is a great deal demanded of this generation, "where much is given, much is required." "He that knoweth the will of the Lord and doeth it not, shall be beaten with many stripes." I think there are some of our modern Christians that believe a little too much in Universalism; they seem to think that God will wink at their errors; they also think there is no such thing as "backsliding," or "falling from grace." What a blind zeal, for any one to think that a person once in grace is always in grace! How can a person have the spirit of Christ, and yet indulge in nearly every thing that worldly people do, and do some things even worse, than the infidel or atheist would be guilty of, regarding truth and honesty? Such is undoubtedly the character of some so-called Christians of to-day. Reader, let me say to you, with myself, to "take heed how we stand, lest we fall," and keep our vision directly on the "sign board" that shows the way to heaven and ultimate glory.

NOAH'S ARK DISCOVERED.

LONDON, Aug. 11.—A paper at Constantinople announces the discovery of Noah's ark. It appears that some Turkish commissioners appointed to investigate the question of avalanches on Mount Ararat, suddenly came upon a gigantic structure of very dark wood protruding from a glacier. They made inquiries of the inhabitants. These had seen it for six years, but had been afraid to approach it because a spirit of fierce aspect had been seen looking out of the upper window. The Turkish commissioners, however, are bold men, not deterred by such trifles, and they determined to reach it. Situated as it was among the fastnesses of one of the glens of Mount Ararat, it was a work of enormous difficulty, and it was only after incredible hardships that they succeeded. The ark, one will be glad to hear, was in a good state of preservation, although the angles—observe, not the bow or stern—had been a good deal broken in its descent. They recognized it at once. There was an Englishman among them who had presumably read his Bible, and he saw it was made of the ancient gopher wood of Scripture, which, as every one knows, grows only on the plains of the Euphrates. Effecting an entrance into the structure, which was painted brown, they found that the admiralty requirements for the conveyance of horses had been carried out, and the interior was divided into partitions fifteen feet high. Into three of these only could they get, the others being full of ice, and how far the ark extended into the glacier they could not tell. If, however, on being uncovered it turns out to be 300 cubits long it will go hard with disbelievers in the book of Genesis. Needless to say, an American was soon on the spot, and negotiations have been entered into with the local pasha for its speedy transfer to the United States.

REMARKS.

WE are not prepared to vouch for the truthfulness of the above, but give it to our readers as an exceedingly interesting piece of news. The highest point of Mt. Ararat is about 17,000 feet above the sea level, covered for 3,000 feet with perpetual ice and snow. The ark may have landed near the summit of this highest point, and was shortly afterwards covered with ice and snow, and could be in a good state of preservation to this day. If the story is true the relic will be an exceedingly interesting one, and will go far towards strengthening the Scriptual narrative of the flood. Time will soon tell whether the story is correct. J. H. M.

ECHOES FROM GREENLAND, W. VA.

IN my article in No. 30 of the "G. M." page 70, it should read thus: "If faith will save *without* washing feet, why not save and not observe the Communion?" To omit the "*out*" makes a material difference in the meaning.

I think sister Effie Ashbaugh's article in No. 29 G. M., on "THE PRAYER OF FAITH," is the Gospel meaning of the subject, notwithstanding, the esteemed editor in his note, says she "takes very strong grounds in favor of a faith which will produce miracles."

She intimates that it is right for the Christian in time of "too much rain" to ask the Lord to withhold it and in "drought" to send it, referring to Elias, etc.

I infer that upon this is based the judgment of our worthy editor, that prayers after this manner cannot be answered, save by a miracle. Whether it is right or not, to offer any prayer that would require a miraculous answer, is not my purpose to notice now, but I do feel it altogether right to pray for rain in drouth, and its abatement in excessive wet weather. If it is wrong, then undoubtedly, we all sin in this respect.

"Prayer is the soul's sincere desire, unuttered or expressed." Who does not fulfill the above in the cases mentioned? Ask God's blessing on our "store and basket, incomings and outgoings, etc." But in every prayer, this provision should never be omitted, namely, "Not my will, but thine be done."

Bro J. B. Lair's "Select Notes" are generally good and quite instructive. I would like to have his opinion, or some other brother's in regard to the practice so often indulged in by a great many of our speakers, preaching from the "Poet" at our meetings. If lawful, is it expedient for a minister to line a hymn, and after the congregation has sung it, to consume time in telling what the poet says? If, indeed, it be proper to talk on the hymn at all, would it not be more consistent to do so in an appropriate manner, prior to the singing. Some say it is right to make remarks on the hymn, that it may be perfectly understood by all the common people, and even the most ignorant. Indeed, it seems right that every one should understand what they, sing for without this, it would be impossible to sing with the spirit and understanding.

But after having sung the hymn and then hear it explained and commented upon, if not already sung with the spirit and understanding, it would only remain for our errors to be exposed when too late, save to repent.—Another query: would it not be best to provide every church with a sufficient supply of hymn books, and thus obviate the necessity or custom of our church in having but two lines given out at a time, dividing the stanza, and sometimes rendering the sense incomplete? Especially is this the case in a great many kinds of metres. Where there are enough hymn books, I think it would be good to have the hymn read, and then if necessary, spoken upon, after which let the whole congregation join in singing from the book.

But if it be necessary to re-line the hymn let there be a stanza read at once, or at least enough to save dividing the time in the middle. Would not this seem more harmonious? What think ye?

Brethren if my views are wrong or inconsistent, be free to correct and reprove me. I love those who tell me of my faults or unwise conclusions.

Did time and space permit I would like to explain my mind more fully on some of the mentioned topics, but forbear at present.

WM. M. LYON.

THERE are two things we should beware of—that we never be ashamed of the Gospel, and that we never be a shame to it.

FORCE OF EXAMPLE,

WHEN Alexander the Great marched through Persia, his way was so stopped with ice and snow, that his soldiers, being tired out with hard marches, were discouraged and would have gone no further, which he, perceiving, dismounted his horse, and went on foot through the midst of them all, making himself a way with a pickaxe; whereat they all being ashamed, first his friends, then the captains of his armies, and, last of all, the common soldiers followed him. So should all men follow Christ, their Savior, by that rough and unpleasant way of the Cross that he hath gone before them. He having drank unto them in the cup of passion, they are to pledge him when occasion is offered; He having left them an example of his sufferings, they are to follow Him in the selfsame steps of sorrow.

Matrimonial.

BOGGS—FREY.—By Eld. I. J. Rosenberger, August 5, Bro. Rowland C. Boggs and Miss Ida M. Frey, of Covington, O. G. C. F.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

SNOWBERGER.—In the Dunning's Creek church, Bedford Co., Pa., June 28, sister Margaret Snowberger, consort of Bro. Elias Snowberger, aged 42 years, 8 months and 25 days.

She leaves a husband and six children. Was a daughter of Bro. Jesse K. and sister Catharine Smith. She was an obedient child, loving sister, kind mother, and a shining light in the church for many years.—When she felt the end drawing near, she desired to have a Love-feast once more on earth, as a foretaste of what Jesus promised his disciples in the end of the world. She also called the Elders of the church, to anoint her with oil; all was attended to at her brother's, J. C. Smith, where she calmly died; disease, consumption. Funeral from the 23rd Psalm. J. B. MILLER.

KELLENBERGER.—In the Middle Fork church, Clinton Co., Ind., Aug. 2, of consumption, Bro. Albert Kellenberger, aged 24 years, 10 months and 27 days.

He died in full hope of eternal life beyond the river. Funeral sermon by Eld. J. W. Metzger and S. H. Sayler, to a large concourse of friends and neighbors.

MICHAEL FLORY.

RODABAUGH.—On July 28, Irvin Hearnest, son of Mr. and Mrs. Jacob Rodabaugh, aged 5 months and 20 days. He is now lying in Eagle Creek cemetery. Funeral by the writer.

STEINMAN.—Also, on the 7th inst., near New Stark, O., Trillie May, daughter of Mr. and Mrs. David Steinman, aged 4 months and 2 days. Funeral by the writer.

GRAPPI.—Also, near Dunkirk, O., on the 8th inst., Samuel, son of Mr. and Mrs. Godfrey Grappi, aged 8 months and 25 days. Funeral by the writer.

S. T. BOSSERMAN.

BOTTORFF.—In the Union church, Marshall Co., Ind., June 10, sister Mary, wife of Bro. Jacob Bottorff, aged 45 years and 10 months, lacking one day. She was afflicted with consumption 21 years; but she bore it bravely. Funeral by the writer and others.

JOHN KNISLEY.

JOHNSON.—In the George's Creek church, Fayette Co., Pa., August 10, Lennie Ethel, daughter of Bro. John L. and Ada D. Johnson, aged 3 years, 2 months and 18 days. Funeral discourse from Matt. 19: 14, by A. Debolt and the writer. JOHN C. JOHNSON.

LONG.—In the Silver Creek church, Hillsdale Co., Mich., August 11, George William, son of Bro. Jesse and sister Nancy Long, aged 7 months, lacking a few days. Funeral by Joseph More, from Mark 10: 13-16.

NOAH LONG.

STRAYER.—In the bounds of the Coldwater church, Iowa, August 13, sister Susannah, widow of Jacob Strayer, aged 80 years, 1 month and 11 days.

She came to Bro. Samuel D. Goughnour's, near Clarksville, from Dallas Co., Iowa, one year ago last March, and remained with him until her death. The cause of death was palsy. Funeral by the writer, from Rev. 14: 12, 13. J. F. EIKENBERRY.

COATS.—In the Brooklyn congregation, in the town of Costa, Iowa Co, Iowa, August 15, Bro. Mark Coats, in his 78th year.

He leaves an aged sister, with whom he lived 55 years. Was the father of thirteen children, 7 boys and 6 girls; 10 are yet living—6 boys and 4 girls. He lived to see his children of the 3rd generation. Was a native of South Carolina; came to Ohio in his 6th year; married Catharine Wyland in 1828; joined the Brethren church in 1844; moved to Iowa in 1855. He has always been a zealous Christian. Funeral discourse to a large concourse of people, by the writer. J. S. SNYDER.

BUCKLEY.—Near the residence of Bro. Wm. D. Mallow, Ross Co., O, July 3, of diphtheria, Roxanna Buckley, aged 10 years and 10 months. She was a child of Catholic parents; was never known to be angry. When corrected for any error, she would say to her mother, "Ma, you could not whip a poor little girl." LANDON WEST.

JOHNSON.—On August 10, Bro. John Johnson, aged 87 years, 2 months and 25 days. Funeral by Bro. David Smith and the writer. GEORGE IRVIN.

FRETS.—In the George's Creek church, Fayette Co., Pa., July 19, Christian R., son of Bro. David and sister Barbara Frets, aged 21 years, 10 months and 19 days.

This young man was an object of wonder and pity, being an invalid from his youth. At the age of 13 months, a sprightly, healthy and intelligent looking child, he was suddenly, from an unknown cause, thrown into spasms, from which he never recovered. There was very little time during his life that he was not wrestling with this monster. He had to be cared for like a little child. In body, he attained to manhood; in mind, he remained as an innocent and harmless child. He was entirely deprived of reason and speech, and very seldom showed signs of weeping.

Funeral discourse from Luke 16: 25, by A. Debolt and the writer. JOHN C. JOHNSON.

KRIEGH.—In the Sugar Ridge church, Mason Co., Mich., June 6, of consumption, Emeline, wife of William Kriegh, and daughter of John Moller, aged 30 years and 20 days. She was a faithful sister. Funeral by Levi Doge, from 1 Pet. 1: 24.

TEETER.—Near Wamego, Pottawattamie Co., Kansas, April 9, of pneumonia, Bro. David B. Teeter, aged 74 years, 1 month and 12 days. Was sick about 12 days.

Father was a son of John Teeter, who lived on Clear Ridge, Pa. He was born in Morrison's Cove, Bedford Co., Pa., in 1809; in 1835, married Margaret Mock. While living in Iowa, about 1855, he was elected deacon. He was a good man; never set a bad example before his family. He leaves a wife, six children and 26 grandchildren. S. M. TEETER.

LEATHERMAN.—In the Beaver Run congregation, Mineral Co., W. Va., July 25, Bro. Benjamin Leatherman, aged 80 years, 10 months and 7 days. Funeral by the writer and others, from 2 Tim. 4: 6, 7. He leaves a wife and three children. D. B. ARNOLD.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,

J. H. MOORE, MANAGING EDITOR,

JOSEPH AMICK,

BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

Agents Wanted in every locality to gather subscribers. Sample copies and agents' outfit free.

Sending Money.—Send money by Drafts, Postal Orders, or Registered Letters. Drafts and Postal Orders should be made payable to the BRETHREN'S PUBLISHING CO. Postal Orders must be made payable at the office to which they are sent.

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BRETHREN'S PUBLISHING CO., MT. MORRIS, OGLE CO., ILL.
BRETHREN'S PUBLISHING CO., BOX 50, HUNTINGDON, PA.

Hymn Books and Hymnals to be sent by mail may be ordered from either place. When to be sent by Express, order from the nearest office

Mt. Morris, Ill., - - - - Aug. 28, 1883.

ONE was baptized here last Sunday.

ALL orders for Revised Minutes have now been filled.

BRO. John Metzger was in Morrisonville, Ill., last week.

WE will gladly correct any error in our mailing list if notified of it.

WHEN last heard from, Bro. D. B. Gibson was at Loraine, Adams Co., Ill.

J. A. ROOT, of Osawkie, Kansas, would like to have the address of Thomas Whitehead.

J. H. MILLER, Milford, Indiana, would like to have the address of some members living near North Lewisburg, Ohio.

WE are informed that Bro. Enoch Eby will be at his home the last of this week. He has been in Kansas since the Annual Meeting.

THE Waldenses, though so ancient a church, have recently sent out their first missionary to the heathen, who has gone to Basuto-land, South Africa.

TWO male descendants of Martin Luther are still living in an obscure Thuringian village. One is a carpenter and the other a theological student.

THE Protestant Bible Society of France gives a New Testament to every new Protestant communicant, and a Bible to every newly-married couple.

DAVID Bowman, of St. Martins, Mo., is to spend one month in Virginia. From September 15 to October 15, his address will be Dayton, Rockingham Co., Va.

FOR the information of some, and the satisfaction of all, the MESSENGER wishes to state that these items, on the regular editorial pages, are written by the managing Editor, who alone is responsible for the sentiments therein expressed.

SOME correspondence crowded out this week which will appear in next issue.

BRO. D. C. Flory writes us that the prospects of the School at Bridgewater, Va., are quite encouraging. We will publish a notice from him next week.

AN aged sister in Virginia would be pleased to learn the address of Howard Koonts, who is living some place in Illinois. Address Samuel Cline, Good's Mill, Va.

JESSE Stutsman writes that the good work is still going on in the Panther Creek church, Darke Co., Ohio. Five were recently received by baptism. Peace and good will abound.

BRO. Peter Funk, of Pine Creek, Ill., called at this office last week. He reports his wife entirely recovered from the severe mental affliction through which she was passing one year ago.

BRO. J. S. Buckley, reports crops good in Parker Co., Texas this season. He is working the MESSENGER into his neighborhood, with a view of interesting the people in that way. It is not a bad plan.

A MOST destructive cyclone passed through Dodge Co., Minn., last week, killing and wounding over one hundred persons and rendering 1200 homeless. The destruction of property was very great.

THE vessel on which Bro. Miller and his company took passage for Europe last week, is said to be one of the fastest-sailing vessels in the world. It recently made a trip across the ocean in seven days and a few hours.

SISTER Annie Miller, sister of D. L. Miller, of Mt. Morris, met with a serious accident last Sunday evening. While splitting kindling she cut off the second finger of her left hand. Amputation was rendered necessary.

BRO. J. G. Royer writes that at a council meeting held in the Mountville District, Lancaster Co., Pa., Bro. Tobias Herr, was chosen to the ministry, and Harry Herr and John Herr were elected to the Deacon's office.

BRO. Samuel Murray, of Huntington Co., Ind, reports the church in a good and peaceable condition. He says they have no trouble, and prays that none may come. He desires ministering brethren to attend their feast the 12th of next month, ten miles South of Huntington.

ON account of the cholera, the dredging of the Red Sea, in search of the chariots and war implements of Pharaoh and his army, has been postponed. One hundred thousand dollars has been raised for that purpose, and will be so applied as soon as circumstances will permit.

THE American revisers of the Old Testament have made their final examinations and corrections of the text, and are now preparing an Appendix, which will contain the differences between them and the English revisers. It is expected that the revised Old Testament will be published next Spring.

THE cholera is somewhat on the decrease in Egypt. In one day, week before last, nearly 700 died in one day, but on Saturday of the same week the number of deaths had decreased to 310 with still greater decrease since then.

BRO. John Metzger writes that the work on the St. Louis meeting-house is moving rapidly forward. The building will soon be ready for services, as the masons will finish the walls this week, and the roof will be put on immediately afterwards.

BRO. David Bowman, of St. Martins, Mo., says there are some splendid openings for men of limited means in Morgan county, Mo. Small farms can be purchased very low; the land is good and timber plenty. He is anxious to see the Brethren settle up that part of the State. Address J. F. Goodman, Florence, Mo.

H. W. STRICKLER, of Loraine, Ill., reports that the aged veteran, John Metzger came to their harvest-meeting Aug. 18, and has been holding some good meetings for them since. He has many encouraging words to say in behalf of this aged, hard-working preacher, and prays that others may be prompted to imitate his useful life of toil and good works.

BRO. Jacob P. Moomaw, of Nebraska was called to Bedford Co., Va. on account of his aged father's sickness, but did not reach the place till three days after his father died. His trip from Nebraska to Virginia, via St. Louis and Cincinnati was quite wearisome. He says the old home place did not seem like home, with father and mother both gone, but such is life.

A BOY WANTED.—There is an opening in the MESSENGER office for an industrious boy who desires to learn the printing business. He should be not less than fifteen years old, a good speller, one who understands grammar and punctuation. He should have good health, good morals, and not a lazy bone in him. A member of the church preferred. Apply at once by writing or calling at the office at Mt. Morris, Ill.

THE following Love-feast notices were crowded out of last page:

Sept. 15th, Franklin church, five miles North-east of Leon, Decatur Co., Iowa.

Sept. 20th, at J. Shutts, two and one-half miles North-east of Virgil City, Cedar Co., Mo., commencing at 2 o'clock.

Oct. 17 and 18th, at the Dry Valley meeting-house, Mifflin Co., Pa., commencing at 4 P. M.

BRO. M. M. Eshelman has decided to return to Kansas, and will shortly locate in Jewell county not far from Burr Oak. A good brother gives him considerable assistance there, so he can get his family onto a farm, which, by the way, is the very best place to raise a family of industrious children. We wish him the best of success, and much real farm-life enjoyment. His address hereafter will be Hardy, Neb., though he will be living across the line in Kansas, nine miles from the post-office.

richest farming lands of the rich Cumberland Valley, which is believed by some of the inhabitants to be the garden-spot of America. We are, however, compelled to differ from them, having in mind the rich and fertile prairies of our adopted State. At this place we visited with our friends and renewed old acquaintances, and from here we made a pilgrimage to

OUR OLD HOME.

To return after many years to the old home and to visit the scenes of early youth and childhood, fills the heart with both pleasant and sad reflections. It is pleasant to renew old and almost forgotten acquaintances, to ramble over the old, and well-remembered hills and valleys, to search out the nooks and corners where in childhood we spent so many happy hours, where every rock and tree is familiar, and each brings to mind some reminiscence of the olden time, recalling to memory the pure unalloyed pleasures of childhood before dull corroding care touched our hearts, when the shadows flitted quickly, and all the joyous years were full of sunshine and childish happiness. But with these pleasant reflections come sad ones too. We stand, it is true, amid the familiar scenes of our youth, but we look in vain for the friends of the olden time. We realize that we are a stranger in our old home. As we stand in some well-remembered spot, made almost sacred to memory by the associations of the past and give way to reflection, how the long-forgotten places, like ghosts of the past come trooping through the mind — how each face and form carries with it some memory of the past.— But of all the faces that come and go, like the flitting shadows of a Summer day, one only remains with me in all my wanderings around the old home. It is the face of my sainted mother. Years ago she died and was laid away to rest in the quiet church-yard and her loved form has mouldered to dust, but although dead, yet she speaketh. Her life of pure, unselfish Christian devotion, to her family and friends, has raised for her a monument more lasting than marble or granite. The example of a life like hers is worth much to humanity.

We spent several days in these rambles and shall not soon forget them.

On Sunday, August 5th, we attended meeting in the Brethren's meeting-house, at Shady Grove, Franklin Co., Pa. Here the church has passed through a fiery trial, but it is to be hoped that the worst is past, and that the future will bring peace and harmony to the Brethren here. Bro. Nicholas Martin preached, and after the services we were all made to rejoice that three souls were made willing to come out on the Lord's side. So the Lord blesses the work of his people. On Saturday, Aug. 11th, the Brethren held their harvest or thanksgiving meeting, at the Broad Fording meeting house. God has blessed them with a bountiful harvest, and it was meet that thanks should be given to him. Bro. Samuel Lahman of Lee Co., Ill., preached on the subject of the unjust steward. On the following day Bro. David Long preached from John 4: 22, 23. These were very enjoyable meetings to us; this is our old home congregation, and although nearly all are strangers to us now, yet we meet a number whose faces are yet familiar.

EASTWARD.

After spending two weeks most pleasantly in Maryland, we turned our faces towards New York, as the time for the sailing of the Werra was drawing near. We spent a short time in Baltimore, and then came on to Philadelphia where we stopped a few days, visiting wife's relatives. Whilst there we visited the House of Refuge, the Penitentiary, and Girard College. A description of these places would no doubt be full of interest, and each might be made the subject of a letter. Perhaps at some time in the future a letter may reach you, descriptive of what we saw and heard at these places.

On Sabbath day we attended meeting at the Brethren church on Marshall Street, and listened to a sermon by Bro. Riner. The congregation was not large, owing to the fact that many of the members are spending the heated term in the country. The church is a comfortable one, well built, large and roomy; it is arranged for holding Love-feasts. Compared with other churches in the city, it is very plain. The services differ somewhat from what we are used to in the West, but I find the Brethren here earnest in the work. Those with whom I talked on the subject, did not think of leaving the body of the church, but intend to go on as they have been doing in the past. May the Lord help them to do right, as he gives them to see the right.

We arrived in New York this A. M., Aug. 21st. The distance from Philadelphia is ninety-one miles, and the run was made, including stops, in two hours; rather fast traveling. Here we had the pleasure of meeting our travelling companions, Professors Jenks and Burnett. And now in a few hours we shall go aboard the good ship Werra, which is to be our home for the next eight or ten days, and at eight o'clock to-morrow morning we shall start on our voyage across the Atlantic. So far the Lord has blessed us with good health and a pleasant time and we go abroad, trusting in him for the future.

D. L. MILLER.

New York, Aug. 21st, 1883.

What will be the Final Result?

ON Saturday, August 11th, the church held her usual harvest meeting at 10 A. M. and her quarterly church-meeting at 2 P. M.— The meeting was the largest of the kind the church ever held. Elders E. W. Stoner of Pipe Creek and G. K. Sappington and John Utz, of Beaver Dam churches, were with us and did good preaching. After the morning services we repaired to the Monocacy River to baptize several persons. For several years past I have given the baptizing over to my younger brethren, yet it sometimes happens that I must baptize, and this happened at this meeting. Elders D. R. Sayler and T. J. Kolls were on the sick-list, and G. A. Hoover living at a distance, were not prepared. One of the candidates was a woman from Mechanicsown. This brought out some of the town people, among whom were two young ladies who had never witne sed baptism by immersion. There have not been any disastrous floods in our rivers since 1866, and the large bed of pebbles and sand thrown out by the junction of the two rivers where we baptize is growing up with a dense growth of young sycamore trees, from ten to twenty feet high, giving the place the appearance of a miniature wilderness. Here we met to baptize.— The scene to these young ladies was so impressive that the Scripture scene of John preaching the baptism of repentance in the wilderness of Judea, was pictured before them. They said, such a Scripture scene they never saw; here stood brother Sayler with his gray head and beard preaching, then all kneeling in prayer, then brother Sayler coming forward and a man by his side going down into the water, and immersing him in the name of the Father, and of the Son, and of the Holy Ghost. The scene to these ladies was so Scriptural that they felt like if the heavens might again open and the Spirit be seen coming down.

When this was told me, the thought, what will thefinal result be?—was suggested to my mind. It may be put under the bushel of family education and surrounding influences, or it may be found after many days, and it may not be fully developed what the final result will be, until these ladies and Bro. Sayler will meet before the great white throne, where all must meet to render an account for what they have done, for what they ought to have done, and for what they ought not to have done.

D. P. SAYLER.

From Larkins Factory, Va.

Dear Brethren:—

WE had a good meeting. Bro. Isaac Long and Bro. Brower from the Valley preached the Word. Two were baptized, one, quite a young man, came forty miles to join us. The other was our daughter, Mrs. Brown. May the good Lord bless them. Come again, dear brethren, and cheer up our hearts. Our Love-feast will be on the 15th of September; we extend a wide invitation. Come over and help us, your labors of love are needed here.

JAS. H. LARKINS.

From Round Mountain Church, Ark.

Dear Brethren:

SINCE our last report we have received the following amounts.

Geo. Roland, Mountainville, Pa.....	$25 00
Jacob Barrick, Ill.....	2 00
D. P. Wine Va.....	1 00

Many thanks, brethren, for your kindness. The work on the house is being pushed forward as fast as we get the means. P. O. orders payable at Fayetteville, registered letters to Maguire's Store, Ark.

MARSHALL ENNIS.

PUT this restriction on your pleasures: Be cautious that they injure no being which has life.

Missionary Work.

In these times, we have many calls for preaching, North, South, East and West; and when we think back that some of our Eastern churches have so many ministers, that some of them get to preach hardly once a month, and are cramped for homes or land for themselves and family, thus losing much precious time and talent, we are made to wonder, whose mission or work it is, to preach the Gospel. There are thousands of acres of good prairie land lying idle, waiting for some good brother; not only one, but a number, of earnest, devoted workers. This vast field comprises about one-fourth of Kansas,—the north-western part. For some time past, Bro. Hillery has been required to do much of the labor, there being but three Elders and about thirteen ministers in all this vast territory of the North-west District of Kansas. Most of these are young speakers. Almost every Lord's Day, Bro. Hillery has been obliged to preach at a point twenty-five or thirty miles from home, and perhaps the next Sunday, the same distance in another direction; and not only to preach, but church work needs much attention, the Elders being quite a distance apart. So much labor for a few is certainly too laborious, and we are glad to know that Bro. M. M. Eshelman has concluded to settle among us, and labor for us during life, to help build up the cause.

He has concluded to move to Jewell Co., Kansas, where there are twenty-five members and no minister. This is about midway between the Bellville and Burr Oak churches, about twenty-five or thirty miles from Bro. Hillery's. The Brethren at the aforesaid point seem to be zealous, and the prospect for building up the cause excellent.

Bro. Eshelman has a good chance on a brother's farm, and here, with his boys, he can find sufficient exercise, both spiritually and temporally, and we hope the Lord will bless him and his, in their efforts to enlarge the borders of Zion, as we feel pretty certain there will be no uncertain sound of the Gospel trumpet wherever he goes. We hope and feel that in the move, sinners will be enlightened, and the saints strengthened. Who is the next to enlist—to come out on the frontier, and help build up the Master's cause?

C. J. Gish.

Burr Oak, Kan.

From Limestone, Tenn.—Aug. 11.

Dear Brethren:—

We are now having a very dry spell.—The farmers have a good time to kill briers and sprouts. Corn, I think, will be cut short. Wheat is now being threshed, which is making a good yield; the best we have had for several years.

The season is here for us to hold our "harvest meetings"; and I hope we are all thankful for the ingathering of grain we have received from the Giver of all good. I attended a "harvest meeting" two weeks ago, at Tiburn Ridge, Green county. The house was more than full. On Sunday following, had a good meeting. The few members there seem to be anxious for us to hold a few days' meeting—thinking some good could be done.—Their desire for meeting indicates a "hungering and thirsting for righteousness," and also that others may be saved, which, I think, indicates true holiness, and a desire to come nearer to Christ.

Last Sunday, I attended a visit meeting at Knob Creek. There was a good turnout of members. The admonitions were for the general good of the church. On Sunday, Bro. Dove preached one of his telling sermons, from Heb. 2: 1–5. The church at Knob Creek seems to be in good working order. One was added to their number, last Saturday, by baptism. We have plenty to do here in Tennessee, without stopping to make a division, and I hope no brother here will ever call for a halt, but raise the banner higher, and cry, "Press forward to the mark for the prize of the high calling in Christ Jesus."

Jas. M. Hilbert.

From Gratis, Preble Co., O.—Aug. 12.

Dear Brethren:—

The members of Upper Twin church met on the 8th inst., being the appointment of our harvest meeting. Truly it was our duty, and a pleasure thus to meet, to return thanks to our great and good Lord, for the rich harvest just enjoyed. Although we know that the harvest of this year is not more than half as great as that of 1882, yet we have been abundantly blessed of His fullness.

The occasion was improved by our dear brethren Landon West and Rezin Stephens. using the 15th of John's Gospel. Upon the whole, this was one of the best meetings I have attended since I left Northern Illinois, and those who were too busy to quit the affairs of this perishing world and come out, surely lost of that spiritual food which is so very necessary to the soul. The meeting closed by singing Hymn 499, and prayer.

H. C. Butterbaugh.

Mormonism.

Our recent visit to Provo and Salt Lake City gave us opportunity to become better acquainted with the people. From personal observations and conversation with both Gentiles and Mormons, we were able to glean certain points that enables us to speak correctly of the people, at least in certain respects.—From one of the Mormon elders, I learned much concerning their religious views. They accept the New Testament Scriptures as of Divine origin, and lay claim to the doctrine of continued revelation to man from God through the duly ordained priests, apostles and prophets, and the new revelations are as binding on the church as any recorded in the Bible. They believe in the gift of tongues, interpretation and the healing of the sick by anointing and laying on of hands. A prominent feature of their faith and practice is for some of the living members to be baptized for the dead, for those who died in sin Any one having friends who died out of the church may be baptized for them. In this way one person may be baptized, during life, a hundred or more times. They are strict in bringing their children up in the Mormon faith, and, at eight years of age, are baptized into the church. They justify themselves in the doctrine of polygamy by holding it as a revelation of God; however those revelations are simply the declarations of men void of proof as to being of Divine origin.

It does not take a very close observer to see the blight of polygamy apparent on every side. Many small residences may be noticed along the most prominent streets, which show a lack of taste on the part of the inmates, unsightly weeds where flowers ought to grow, and a dilapidated state of the surroundings in general. On inquiring we learned they are mostly the abiding places of first, second, or third wives of some polygamist. Usually there is a home for each wife. The more prominent polygamists have stately homes for some of their wives. Taking into consideration the principle involved in polygamy, we find it a monstrous sin, a grievous violation of the laws of nature, a slavery for woman, and an unspeakable crime against her.—To believe it is right, does not in the least detract from the wrong. There are high and noble susceptibilities seated within the bosom of the female sex; polygamy utterly dethrones these, and murders the finer and purer sensibilities of the soul. There is a moral aspect connected with the practice of polygamy, not often spoken of, it is the cap sheaf of moral wrong, and that is the influence or transmission of a mother's feelings upon her child.

Recently two Mormon boys were sent to a school of correction, and the mother said, "I pray you be lenient toward my children, for they are birth-marked. Before they were born I felt an almost irresistible desire to fly away, no matter where. These children run away, they cannot tell why, but they cannot help it." Just for a moment think of it, children born into the world under circumstances when the mother is held as a slave, with all the finer sensibilities of love and moral worth crushed out of her being. It will not take long under the rule and hand of polygamy to break down the moral attributes of man. A continuation of such crimes against women will meet with a fearful retribution from God, for his laws are inexorable—he never changes his laws of nature to suit the fanaticism of any religion, no matter how sincere the worshippers are.

We attended public services in the Tabernacle on Sunday. The organ is an immense structure, the largest except one, in the world. A base violin and other instruments were used in the music preparations; there were about seventy-five persons in the choir. Cannon, the great Apostle of Mormonism, preached first. His discourse was a tirade of bombastic insinuations against the government and other denominations. President Taylor, another of their chief men, followed in a strain equally as absurd. During their speaking, the sacrament of the Lord's Supper was being passed around. It consisted of

ead and water, which was dealt out to the embers from silver baskets and urns.

J. S. FLORY.

Hygiene, Colo.

n Appeal to the Elders of the Middle District of Indiana, and All who are in favor of Spreading the Gospel.

IT was decided by the Mission Board of Middle District of Indiana, at their last eeting to call upon the elder in each congregation for financial assistance, and in order to reach those addressed in the most convenient way, we make this call through the aper. We ask every elder in the Middle istrict of Indiana, to present this cause to eir respective congregations, giving all who e favorably disposed, an opportunity to ast in sending preachers into communities here the Brethren are unknown, and also elp to keep the preacher in the field, where, rough the blessing of God, the Mission oard has already gathered a few scattered embers, who are now left for long intervals ithout preaching. The minister cannot be xpected to go into new fields bearing his wn expenses, besides if he be a poor man, as any of them are, their families must be upported in their absence. And then, the reacher in a new field should be supplied ith printed matter for free distribution, in rder to aid him in his work, as this is a read- g age. The Board would gladly furnish e evangelists with the Brethren's publica- ons, if enabled to do so. We know that ission work in the church of the Brethren in its infancy; we also know that it has ever met with a support adequate to its ants, because of those among us who seem be satisfied with what the Lord has done r them as individuals, without concerning emselves about others. But the Scriptural junction is "Preach the Gospel to every reature." Let those of us who cannot preach ive something to assist those who can, and us obey the law. We desire to avoid all arade and ostentation, and for that reason e Mission Board has been very modest in s demands for money. But at our last Dis- ict Meeting the Board was asked to hold eir places for another year, and make an ffort to do all they good the could. In order do this we make this call, hoping that no ne will be offended, as large donations are ot asked for, although we greatly admire a pirit of liberality, and will say that we want ll to look upon it as a Christian duty to help this work.

A. SMITH,
Secretary.

From Southern Ohio.

Dear Brethren:—

According to previous arrangements, a elegation of the Brethren of Southern Ohio, et August 17th, in what has been known as ead's Upper House, to engage in preliminary rrangements for holding next A. M. After evotional exercises, the object of the meeting was stated. The delegates then proceeded to elect a Committee on Location. The lot fell on the following brethren: George Holler, George Garver, Henry France, George Baker, and the writer. Different places were then offered to hold next A. M. Up to the present, four places have been offered on rail line, between Covington and Dayton, one place seven or eight miles west of Dayton, and another some twenty miles north of Dayton; in all six places. The railroad companies at the crossing of the I. B. & W., and the Narrow Gauge, offer to fit up a beautiful grove for our free use, including a permanent tabernacle. The meeting closed with a hopeful prospect for our next A. M.

I. J. ROSENBERGER.

List of Moneys Received.

FOR THE DANISH MISSION.

Sister Miller, Huntingdon, Pa.,	$ 1 00
Icephena Dopp, Petersburg, Pa.,	1 00
A brother in Washington Ter.,	1 00
Jos. Holsapple, Indiana Pa.,	60
A brother in Cerro Gordo, Ill.,	3 00
A Sister,	1 00
Jennie Colhoun, Everett, Pa.,	1 00
A Brother, Milford, Ind.,	1 00
Geo. Studebaker, Moscow, Wis.,	1 25
J. W. McFillen, Sparta, O.,	1 00
A Sister, West Alexander, O.,	50
G. W. Kephart, Altoona, Pa.,	40
S. Hendricks, Shaler's Mills O.,	20
Franklin Anglemyer, Union Centre Church, Ind.,	10 00
Wm. M. Lyon, Greenland Church Va.,	3 00
Mathias Frantz, Bethel Church, Ind.,	7 00
A. M. Horner, Wernersville, Pa.,	3 00
James H. Miller, South Bend, Ind.,	70
Thomas H. Higgs, Indian Creek church, Ia.,	5 20
Samuel Shawver, Bellefontaine, O.,	5 00
Lewis W. Teeter, Nettle Creek Church, Ind.,	4 50
Jacob Guyer, Curryville, Pa.,	2 00
Miller & Amick, Mt. Morris, Ill.,	1 40
David Brower, Salem, Oregon,	6 00
J. H. Miller, Bethel church, Mo.,	5 00
Lottie Ketring, Maria, Pa.,	1 00
Simon Harshman, Sugar Creek, church Ohio,	7 20
S. W. Stutzman, Macoupin Creek church, Ill.,	1 35
Name not to be given,	1 00
Lewis Teeter, Hagerstown, Ind.,	1 00
J. B. Priser, Packerton Ind.,	1 00
J. O. Cullen, Milford, Ind.,	1 00
A Sister, Howard, Ill.,	2 00
J. A. Miller, State Centre church, Ia.,	4 90
John Rither, St. Charles, Ia.,	35
J. Q. Calvert, Lyons, Kan.,	4 50
E. S. Soper,	50
D. C Moomaw, Blaksbury, Va.,	8 50
Gottlieb Roesh, Sibley County church, Minn.,	3 00
Two Sisters, Beaver Dam, Md.,	2 00
J. W. Leatherman, Burlington, W. Va.,	1 50
Fannie Maust,	1 00
A Brother,	1 00
Melchor Newcomer and mother	50
Dr. Puterbaugh,	25

FOR GENERAL MISSIONARY WORK.

Sister Miller, Huntingdon, Pa.,	1 00
A Brother in Washington Ter.,	1 00
A Sister in West Alexander, O.,	1 00
Matilda Groff, Newcomerstown, O.,	5 00
Jacob Guyer, Curryville, Pa.,	1 00
Lottie Ketring, Maria, Pa.,	1 00
S. W. Stutzman, Macoupin church, Ill.,	1 35
J. B. Priser, Packerton, Ind.,	1 00
J. W. Leatherman, Burlington, W. Va.,	1 50

J. QUINTER,
Treasurer.

FOR THE ST. LOUIS MEETING-HOUSE.

David Ausherman, Middletown, Md.,	50
E. Horn, Roseville, O.,	1 00
A Brother in Washington Ter.,	1 00
A Sister, West Alexander, O.,	50
John Rither, St. Charles, Ia.,	30
Wm. H. Metzger, Edna Mills, Ind.,	50
D. F. Stouffer, Beaver Creek church Md.,	3 00
Huntingdon church,	25 00

From Ludlow and Painter Creek Church, O.—Aug. 18.

Dear Brethren:—

WE met in quarterly council to-day; had the pleasantest council I ever attended. Business before the meeting, the reception of four sisters into the fellowship of the saints, making six in the past three weeks; warm exhortations to faithfulness, and choice of Oct. 19 for our Communion. Heb. 13: 1 seemed to be the motto of the meeting.

SILAS GILBERT.

From Falling Spring Church, Pa.—Aug. 8

Dear Brethren:—

OUR harvest meeting was held Aug. 4, at the Hade meeting-house; had good attendance. Brethren N. Martin and C. Correll were with us. Bro. Correll delivered the discourse. Bro. Martin preached in the evening, in the Shady Grove meeting-house; attendance small, as they had but a few hours' notice. He also preached on Sabbath, it being our regular appointment. Bro. Nicholas preaches in the good old way; earnestly, and in a touching manner. In the afternoon, we baptized three young sisters. The ark of the Lord still moves on.

WM. C. KOONTZ.

From Plymouth, Ind.

THERE never were better crops in Northern Indiana. Wheat is an average crop. Potatoes are as good as they can well be. Corn is very promising. If the season will remain good from this on, there will be a large crop of corn. There are no peaches; some apples, but not half a crop. The best of all is health, which is very good. So all can relish what our good Lord has blessed us with. Let us not forget to thank God for all his blessings both spiritually and temporally. I do hope our brethren can take the GOSPEL MESSENGER the coming year, as God has blessed us so bountifully, and it is just what we want in every family. I am well pleased with the MESSENGER.

JOHN KNISLEY.

ANNOUNCEMENTS.

Love-Feasts.

Sept. 1, Little Traverse church, Arbor Springs, Emmet Co., Mich.

Sept. 1 and 2, at 2 P. M., Bells Valley, Va.

Sept. 8 and 9, at 2 P. M., Elkren, Va.

Sept. 8 and 9 in the Verdigris church, Madison, Kan. Those coming by rail will please notify Chas M. Yearout.

Sept. 8 and 9 at 10 A M., Beavor Creek church, York Co., Neb , at the house of Bro. Sol. Furry, 5 miles west, and 4 miles south of York.

Sept. 8 and 9, in the new meeting house near Brooklyn, Ia.

Sept. 8 and 9 at 1 P M., Grundy church, Grundy Co., Ia.

Sept. 8 and 9, Weeping Water church, at residence of Bro. Moses Keefer, 4½ miles south east of Greenwood station on B. & M. R. R., Neb.

Sept. 12 and 13, at 1 P. M., in Yellow Creek church, Stephenson Co., Ill.

Sept. 12 at 4 P. M., Salamonie church, Huntington Co , Ind., at Lancaster meeting-house.

Sept. 13 at 2 P. M., Coon River church, Iowa, 2 miles north of Panora.

Sept. 13, at the Plum Run church, two and one-half miles north-east of Loudonville.

Sept. 14, Black River church, Van Buren Co., Mich., at Bro. David Thomas', about four miles north-west of Bangor.

Sept. 14, at 4 P. M., Champaign Co., Ill., four miles east of Urbana.

Sept. 14 at 4 P. M., Sugar Ridge church, Hancock Co., O.

Sept. 15, at 2 P. M., Dorchester church, Neb., at the house of Bro. J. R. Cripe, two miles east of Dorchester, Saline Co., Neb.

Sept. 15 at 2 P. M., Barren Ridge church, Va.

Sept. 15, at the house of Bro. Geo Oaks, 3 miles north of Stewartsville, De Kalb Co., Mo. Those coming by rail, should notify above-named party.

Sept. 15 and 16, Wayman Valley church, near Edgewood, Iowa.

Sept. 15 at 10 A. M., Eight Mile congregation, Huntington Co., Ind.

Sept. 15 at 3 P. M., Summit Mills congregation, Somerset Co., Pa.

Sept. 15, at 3 P. M., at Casstown, O.

Sept. 15, Deep Water church, Henry Co., Mo., Stop off at La Due.

Sept. 15 and 16, at Brownsville, Saline Co., Mo.

Sept. 15 and 16, at 10: 30 A. M., Coldwater church, Butler Co., Iowa.

Sept. 15, at 2 P. M., Somerset church, Wabash Co., Ind., 9 miles south of Wabash.

Sept. 15 and 16, in the Crooked Creek church, six miles north east of Keota, Washington Co., Iowa. Those coming on the Chicago, Rock Island and Pacific R. R., will stop off at Keota; those on the B., C. R. & N. R. R., will stop off at Nira, where they will be met by informing Benjamin Miller.

Sept. 15 and 16 near Williams, Josephine Co., Oregon.

Sept. 15 and 16, at 10 A. M., 2½ miles south-west of Burr Oak, at Bro. Eli Renner's.

Sept. 15 and 16, at 1 P. M., Rock Creek, White side Co., Ill.

Sept. 15 and 16, at Ozawkie, Kan.

Sept. 15, at Liberty, Adams Co., Ill.

Sept. 15, at 4 P. M., Laporte church, Laporte Co., Ind., four miles north of Laporte, near Ross Mills.

Sept. 18, at 3 P. M., in the Indian Creek church, Fayette Co., Pa.

Sept. 19 and 20, at 1 P. M., at Arnold's Grove, Carroll Co , Ill.

Sept. 20, at 10 A. M., West Otter Creek congregation, Macoupin Co., Ill.

Sept. 20, at 3 P. M., 2½ miles south of Unionville, Appanoose Co., Iowa.

Sept. 20, at 2 P. M., Bachelor Run church, Carroll Co., Ind., three-fourths of a mile south-east of Flora.

Sept. 20, at 10 A. M., Lower Twin Creek church, Preble Co., Ohio.

Sept. 21, at 4 P. M., Cherokee church, Cherokee Co., Kan.

Sept. 21 at 10 A. M , Beaver Dam church, Kosciusko Co., Ind.

Sept. 22 and 23, at 2 P. M., Elk Creek church, Johnston Co., Neb., in the meeting-house one mile north of Elk Creek Station.

Sept. 22 and 23, at 2 P. M. in the Bethel church at the house of Bro. Samuel Teeter, about 9 miles N. W. of Carleton, Thayer Co., Neb., on the line of the St. Joe and Western—a branch of the U. P.

Sept. 28 at 2 P. M., Redwood church, Warren Co., Ind. Stop off at West Lebanon, on the W. St. L. & P. R. R.

Sept. 28th, at 4 P M., Bear Creek church, Christian Co., Ill.

Oct. 4th, at 10 o'clock, in the Clear Creek church, Huntington Co., Ind.

Oct. 5, at 2 P. M., Walnut Level church, Wells Co., Ind.

Oct. 5, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.

Oct. 6, at 10 A. M., English Prairie church, La Grange Co., Ind.

Oct. 6 and 7, at 2 P. M., North Beatrice church, seven miles north of Beatrice, Neb.

Oct. 6 and 7 at 10 A. M., Middle Creek church, Mahaska Co., Iowa Conveyance from New Sharon on the 5th.

Oct. 6, at 10 A. M., Hudson church, Ill.

Oct. 6, in the Warriorsmark church, Huntingdon Co., Pa.

Oct 10, at 10 A. M., Northfork church, Carroll Co., Ind.

Oct. 10 and 11, at 11 A. M., South Keokuk church, Keokuk Co., Iowa. Those coming on the Central Iowa R. R., from the East, will stop off at Richland; from the West at Ollie.

Oct. 11, at 10 A. M., Donald's Creek church, Ohio.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz.

Oct. 11, at 4 P. M., at Claar meeting-house, Woodbury congregation, Blair Co., Pa.

Oct. 11, at 10 A. M., near Olathe, Kan.

Oct. 11 and 12 at 10 A. M., 2 miles east of Middletown, at the old meeting-house in the Upper Fall Creek church, Henry Co., Ind.

Oct. 11 at the Brick church, one mile north of Union City, Randolph Co., Ind.

Oct. 11, in the Mineral Creek church, Johnson Co., Mo.

Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 12, at 10 A. M., Upper Twin Creek church, Gratis, Ohio.

Oct. 12, at 1 P. M., Des Moines Valley church, Iowa.

Oct. 12, at 10 A. M., Stony Creek, Hamilton Co., Ind., 4 miles east of Noblesville, on Clarksville pike.

Oct. 12, at 4 P. M., Clover Creek church, Pa.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen, Ind.

Oct. 13, Osage church, Crawford Co., Kan. 2½ miles north-west of Monmouth, on the farm of J. B. Wolf.

Oct. 13, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 13 and 14 at 10 A. M., in the Spring Run church, at their meeting-house six miles east of Prairie City, Fulton Co., Ill.

Oct. 13 and 14, at 2 P. M., Mound church, Crescent Hill, Bates Co., Mo.

Oct. 13 and 14, in the Blanchard and Anglaise church, at Eld. John Provont's, 1½ miles west of Dupont on the N. G. R. R., and three miles from Hartsburg on Nickel Plate R. R.

Oct. 13 and 14 at 2 P. M., in the Roann congregation, Wabash Co., Ind.

Oct. 13 and 14, South Beatrice church, Gage Co., Neb.

Oct. 13 and 14, Lick Creek church, Bryan, Williams Co., Ohio.

Oct. 16, at 2 P. M., Fairview church, Tippecanoe Co., Ind.

Oct. 17, at 2 P. M., Upper Stillwater church, Miama Co., Ohio.

Oct. 18, at 10 A. M., Price's Creek church, Preble Co., Ohio.

Oct. 18 and 19, at 3 P. M., Silver Creek, Ogle Co., Ill.

Oct. 19, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 19, at 10 A. M., Painter Creek, Darke Co., Ohio.

Oct. 19 at 10 A. M., Pleasant Hill church, near Virden, Macoupin Co., Ill.

Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 20, at 2 P. M., Prairieview church, Mo.

Oct. 20 and 21, at the Welty meeting-house, in the Antietam church, Franklin Co., Pa. two miles north-west of Smithburg, Md.

Oct. 20, at 2 P. M., to be held at Bro. Samuel Cornelius', three miles north of Parsons, Labette Co., Kan.

Oct. 25, at 2 P. M., Loraine church, at Loraine, Adams Co , Ill.

Nov. 7, at 2 P. M , Bethel church, Ladoga, Montgomery Co., Ind.

Nov. 17, in the Mulberry Grove church, Ill.

Advertisements.

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GERMAN VEGETABLE TONIC AND ALTERATIVE.

Will cure the worst cases of Dyspepsia, Liver and Kidney Affections, Neuralgia, Chronic Rheumatism, General Debility, etc.

This compound being purely vegetable, is peculiarly adapted to those cases of female weakness, where minerals and other drugs are contra-indicated.

It will purify the blood, tone up the nervous system, and restore all the secretions to healthy condition. On receipt of one dollar will send by mail one package with full directions for using, to any part of the U. S.

To avoid counterfeiting, this Medicine can be procured only from the Proprietors.

Having for the last 40 years made the treatment of chronic diseases a specialty, will guarantee to give satisfaction in the treatment of Dropsy, Bright's Disease, and all Liver, Kidney and urinary diseases where the secretions fail to act. Persons at a distance, who find it inconvenient to call in person, can receive the full benefit of my treatment by letter, by sending a full description of their case.

All orders for the German Vegetable Tonic and Alterative will receive prompt attention.

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We again offer to Farmers, for the seeding of 1883, our

Ammoniated Bone Super-Phosphate.

Our fertilizers have given general satisfaction in the past; and that their merits have been appreciated, we infer from a gratifying yearly increase of sales. Our goods are made of first-class materials. They contain Ammonia, Phosphoric Acid, and Potash, being the elements required in a complete fertilizer. They are in good condition for drilling. Guaranteed analysis stamped on every bag.

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No one need now be in doubt about cholera coming in the near future.

In this dreadful disease, an ounce of prevention is worth more than a thousand pounds of cure.

The papers will soon be full of recipes to make cholera medicines. But you cannot try them all, and if you could, not two druggists will put up the same prescription alike.

Avoid anything and everything with tincture of opium, laudanum or other vegetable or mineral poisons in them, unless prescribed by the doctor at the bedside.

If everybody understood the nature of cholera, and would use suitable remedies in time, the mortality during an epidemic would be greatly reduced.

It happens to be in my line of business, and therefore it is my duty as well as a privilege to place before the public a reliable remedy or preventive in such cases. I claim for ***Dr. Peter's Stomach Vigor***, 1st, that it is standard and ***officinal*** with all reformed Doctors; 2nd, it is time-tested and carefully compounded of the best materials; 3rd, it contains no tincture of opium, landanum or other poisons; 4th, it is not high-priced and the accompanying instructions are worth the cost of the ***Vigor;*** 5th, it has done good service in former epidemics, and can be used for other diseases of stomach and bowels,—(See instructions.)

It is by no means put up for speculation but rather to accommodate my numerous correspondents, who are already ordering, and it is well they do, for once the disease makes its appearance, I may not be able to give them the same attention as I can now.

Order a whole box—it will keep for years, and is good for Dyspepsia, Sour Stomach, etc., etc.

I also make ***Dr. Peter's Blood Vitalizer.*** All communications should be addressed to

DR. PETER FAHRNEY,
Chicago, Ill.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH.			LEAVE NORTH.	
Mail P. M.	Exp'ss A. M.	STATIONS.	Exp'ss P. M.	Mail P. M.
6 05	8 35	Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	Grafton.....	5 35	12 23
6 35	9 05	...Marklesburg ..	5 25	12 10
6 43	9 13	... Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	..... Cove	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 52	...Riddlesburg...	4 35	11 20
7 30	9 57	.....Hopewell. ..	4 29	11 13
7 40	10 07	...Piper's Run...	4 17	11 03
7 51	10 15	.... Tatesville....	4 07	10 52
8 02	10 27	.....Everett	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	.... Bedford.....	3 30	10 20
6 55	12 35	.. Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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For any machine hulling and cleaning fit for market as much Clover Seed in one DAY as the VICTOR
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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Penusylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ..... 2 13 P. M.	8 50 A. M.
Fast Line..... 6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 35 P. M.
Mail ..... 3 50 P. M. H'bg.,	7 30 P. M.
Mail Express .... 8 05 P. M.	2 55 A. M.

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†8 57 A. M.	———
Mail Express...*1 12 A. M.	6 40 A. M.
Limited Exp'ss,*3 57 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....†8 40 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

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At Chicago, close connections are made with the Lake Shore, Michigan Central, Baltimore & Ohio, Ft. Wayne and Pennsylvania, and Chicago & Grand Trunk R'ys, and the Kankakee and Pan Handle Routes. Close connection made at Junction Points. It is the only line running North-Western Dining-Cars, West or North-west of Chicago. Pull man Sleepers on all Night Trains.

Insist upon Ticket Agents selling you tickets via this road. Examine them and refuse to buy if they do not read over the Chicago and North-western Railway.

☞If you wish the Best Traveling Accommodations, you will buy your Tickets by this route, and will take none other.

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W. H. STENNETT,
Gen. Pass. Agt.,
Chicago

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Gen. Sup't, Chicago.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Sept. 4, 1883. No. 35.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All monies due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books, Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

ELD. Adam Brown, of Hampton, Pa., is again able to be out and attend church. He was confined to the house for six weeks.

BRO. W. H. Flory, of Longmont, Colo., puts out quite a newsy *Press*. Howard, you have our best wishes for success,—but don't be unmindful of your higher responsibilities.

FROM Eld. John Metzger we learn that the St. Louis church is under way of building, and he hopes it will not be long till the brethren will have a house of their own to worship in.

WE hope our brethren will not forget the importance of keeping up the Sunday-school work. Let these go down and our children will be scattered and picked up by other schools.

ANOTHER appropriation of $180,000 has been made to continue the work on the Reformatory, directly across the river from our office, and as a result additional buildings are looming up.

THE "Revised Minutes" are now ready for distribution. They are nicely printed, with marginal notes, and indexed, and will be sent to all who may order them at 20 cents per copy or $2.00 per dozen. Reports of last A. M., 25cts each, or five for $1.00.

WE wish to call the attention of our brethren to the fact that we are now fully prepared to do all kinds of book work, both printing and binding, and we hope that our brethren who are writing with the intention of having it published in tracts or books, will see the propriety of giving the work to us. We will do it as cheap and as well as it can be done elsewhere, and therefore, think we should have the patronage of the church,—especially should this be so if those works are to be sold to the church and advertised through the paper. When we publish books, etc., for the brethren, we feel under obligations to aid in their sale. This is a consideration that should not be overlooked, and we hope, will not, hereafter.

IF you or your children think of attending school the coming Fall and Winter, send your name and address to "The Normal College," Huntingdon, Pa., and get something pretty, interesting and useful, free.

P. S. THOMAS, of Harrisonburg, Va., says: "In MESSENGER No. 31, I am made to say; "when the sheaves of the Savior's harvest will be included in that number, etc., when I wished to say, "when the sheaves of the Savior's harvest will be gathered we shall not be included in that number." We gladly make the correction, as the first rendering destroys the intended meaning of the writer.

SOME of our brethren, in trying to show forth the advantages of their special localities, very often do it by damaging comparisons with other States. This should not be done. If you have a good location or State, say so, but leave away the comparisons. To say, brother A is a very good man, might be an accepted truth and all might feel pleasantly about it; but to say, brother A is a very good man, much better than brother B, offense would begin and brother A made no better by it.

BRO. Jacob L. Baker, of Mahomet, Ohio, says: "Our church is in peace. There united this year by baptism two sisters and a brother living in Nevada, twenty-two hundred miles from here." There is a kind of peace in some of our churches that is not at all commendable. It is a peace that don't reach outside of self. Another brother writes us that "all is quiet and the love of many is waxing cold." Here is peace too, but it is a peace that brings no fruits of righteousness. Let us have that peace which comes from a consciousness of having done our whole duty in trying to do good.

THE Altoona, Pa., church-house is under contract, and is to be completed in about two months. Congregations being started in large cities like St. Louis and Altoona, require a very careful and tender oversight and instead of being put on their own resources, should be placed in the hands of a Missionary Board, whose duty it shall be to see to their well-being, until they become sufficiently established to take care of themselves. That city churches will require more care and pastoral labor, must become an established fact before we can expect success in city work. The minister in charge must have a master mind. He must be not only a good preacher, but, in addition, must possess good executive ability.

BRO. B. H. Funk, our efficient clerk, will be away from home several weeks in the interest of our book-binding. He is out in a new field, and we hope that he may meet with success.

BRO. A. M. Bair, of Littleton, Colo., after giving us his best wishes for our success, which are appreciated, says, that they have fair crops and are enjoying good health. Good crops and good health are important items in the make-up of this life and are blessings that we should not fail to appreciate.

BRO. Quinter says they had a pleasant harvest-meeting at the Duncansville church. He also attended a church meeting at New Enterprise, Pa., which, he says, passed off more pleasantly than was expected, and hopes that by proper care, the church there will sustain but little loss on account of their late troubles. Brethren and sisters should consider long and well before they decide to sever their church relations. We do not claim that the church is pure, faultless and blameless, but where or to whom shall we go to find anything better? Study carefully the characteristics, the spirit—the animus of our so-called Progressive brethren. O, how sorry, how disappointed we feel in regard to those from whom we hoped for, and expected, better things. In many things we need reformation, but it must be characterized by the sincere and humble spirit of the blessed Master.

We are grieved and astonished at the apparent ignorance of our brethren in regard to the true position of the church. Even some of our ministers who ought to know better are either recklessly or designedly ignorant of that which they ought to have known before they pretended to preach the Gospel. One of this kind writes us that he is preaching for the church, gets along nicely and pleasantly, but preaches the Gospel-alone doctrine. Now if this kind of preaching suits us, we can retain his name on the Ministerial List. If not, we can take it off. This looks to us, using a common expression, decidedly cheeky. Was it ever known, in this great Brotherhood of ours, that one—a single one— of our ministers were forbidden to preach the whole Gospel? This is the very thing we want preached. Stop this caviling—go, preach the Gospel and practice it too, and your loyalty to the church will not be questioned. Those who refuse to preach and practice the whole Gospel, are the ones that are making trouble in the church.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

REST.

A Tribute to the Memory of Lizzie B. Myers.

Gone to her rest, where the wild flowers bloom,
Sweetly she's sleeping in yon silent tomb;
Where angels and stars their low vigils keep,
O'er the spot where Lizzie doth peacefully sleep.

Gone from our gaze, the dear one we loved,
To bloom far more fair in gardens above;
To dwell there with angels in heavenly light,
Where pain never comes, the dear one to blight.

Gone from our side, in heaven to dwell,
Where never is breathed the sad word, farewell;
Adieu, to the ear is a sound never heard,
Never is whispered the sad, parting word.

Gone from our sight, to sleep 'neath the sod,
Her spirit to dwell with the angels of God.
Ah, yes! she has crossed death's mystic tide,
Rejoicing and safe at the further side.

Gone, gone from earth to that peaceful shore,
Where we hope to meet our sister once more,
To dwell forever in regions of bliss.
O, earth has no joys that can equal this!

CAROLINE A. MOORE.

Nora, Ill.

THE JOY OF THE LORD.

BY C. H. BALSBAUGH.

WHAT is it? Do we care to know? We are to share it, not only in the hereafter, but while on probation. *Fullness* of joy was the heritage Christ left his disciples. Selfishness excludes exalted joy. "Behold, what *manner* of love." Here the secret leaks out. All love is of this *character*, but the *form* of it in the Incarnation was unique. There are no two kinds of joy in holy being. The sinner's laugh is the prelude to hell's eternal threnody. The life that cannot absorb the bitterest agony, and in the alchemy of love convert it into bliss, is not Divine, not redeemed. We shun the cross because we are not Godlike. The sin of Christ-betrayal and soul-suicide takes many forms, and we must not go too far from home to find Judas Iscariot. Not only for thirty pieces of silver, but for a bauble costing a shilling, and even three cents, Christ is spit upon and the soul bartered.

We get our ideas of wrong too much from conventionalism, and not from the perfect standard of the Divine Incarnation. "Looking unto Jesus" is the radical cure of all ecclesiastical and individual evil. Man was made in the image of God, and is too great for any lower Model than God Himself in the flesh. If the "innumerable company of angels" had merged all their sanctity and capacity into one Arch-angel, the result would have been inadequate to the demands of human nature. Man is super-angelic by original constitution. His position is next to God. The assumption of humanity by Deity makes all the saints sharers of the Divine nature and royalty. "We shall judge angels." No idea of life is true that does not include, or rather start with, God. Plucking out right eyes and cutting off right hands and feet becomes our most intense pleasure through supreme love to "the altogether lovely."

The Eternal Jehovah concentrated his blissful being in the *giving* of himself for the redemption of a lost world. God is love, and without the opportunity of sacrifice love is not worthy of the name. God was in sacrifice eternally anticipatively. The incarnation and crucifixion were the culmination.—In creation He spent himself even to exhaustion without diminution of essence or omnipotence, and on the cross He reached his limit of self-giving. It is very paradoxical, but gloriously, inspiringly true. And this Christ is not only the Pattern, but the configuring power of all "pure religion and undefiled before God and the Father." We *live* only as God is the essence and sum of our being.—All other life is death, in all its activities and raptures. Eternal life is not measurement of years, or centuries, or milleniums, or cycles of millions and billions and trillions *ad infinitem*, but *character*, which fills all time as God fills it. In the former sense, devils and reprobates live forever, while in the latter they do not live at all, but are dead, eternally dead. "Because *I* live, ye shall live also," is infinitely more than simple *being*.

If we want to taste the joys of God, let us extract honey out of the cross. "*I* am the *resurrection* and the *life*." This is the condition of eternal life, and eternal joy, to the Divine-human Christ, and there is no other for us.

MIRACLES.

BY LEAH REPLOGLE.

IT is frequently asserted that miracles have ceased, but we have never been cited to any Scriptural proof to sustain the assertion. Miracles seem to have been performed up to the date when the latest record by the inspired writers was given.

It is very discouraging to be warned against exercising too much faith, or praying for any demonstration of God's miraculous power, when we are so much in need of it.

We have been told of the ineffectual prayer for the removal of a mountain; but had the removal of the mountain been a necessity, the prayer, if it was a prayer of faith, would, no doubt, have been answered. If the Lord's people were on one side of a mountain, and His enemies, not man's enemies, on the other side, the mountain preventing the escape of His people, He would, no doubt, speedily remove the mountain, or make some way of escape for them, in answer to their prayer of faith. The Red Sea was not divided to gratify the curiosity of the people, but to open a highway for the people of God, and to show forth His power and glory.

The Lord would not be likely to answer a prayer for rain, just because somebody wanted a refreshing shower, but we believe that in cases of extreme necessity, the united prayers of a waiting people have been answered. "Man's extremity is God's opportunity." We have only a few cases upon record, in which rain was prayed for, but we have upon record very many cases where the sick and the crippled were healed, and evil spirits cast out, because the healing of body and soul is always a necessity. The infirmities and impurities of body and soul, with unbelief, are the barriers to the greatest spiritual blessings.

It is claimed that we do not need miracles. Is it possible that we do not need them in this age of infidelity, schism, divisions, and strife, when the spiritual life that once characterized the disciples of Christ, seems to be at a low ebb with a large majority of professing Christians? Do we not need miracles even now, "To demonstrate the power of God and to establish his teachings among the people"? Where miracles have ceased, they ceased through unbelief. They had, at one time, almost ceased in Christ's own country. "And he did not many mighty works there, because of their unbelief." Matt. 13: 58.

Wherever He found faith, His miraculous power was manifest. "And Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." Matt. 4: 23.

When He sent out his disciples, He gave them power to heal the sick, cast out evil spirits, etc.; and near the close of his earthly mission, when he was about to leave his disciples, he said to them, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14: 12–14. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified," etc. John 15: 7–9. It seems to be to our Heavenly Father's glory to demonstrate his power and his love to his faithful followers. But we must not forget that the mutual abiding, indwelling of Christ and his words with his disciples, alone, insures the promise. John 15: 7.

Again, "He that saith he abideth in him, ought himself also so to walk, even as he walked." The Spirit of Christ was always subject to his Father's will. The Christian's prayers are not always answered in the way that he desires they should be, but in the way that is best for him, yet the answer often contains more than the petition, because "God is able to do exceeding, abundantly, above all that we ask, or think." Eph. 3: 20.

With all the promises, shall we fear to ask for what we need, even though the answer to our prayer should need to be a miracle?

THE SPIRITUAL BODY.

BY O. K. DODDERER.

IN your comment of a portion of my article on the resurrection, in No. 31, GOSPEL MESSENGER, you say, "We cannot see how he can harmonize that doctrine with a few

things very clearly set forth in the New Testament. Long after his death and before his resurrection, Moses appeared on the Holy Mount with Christ. If the body was not spiritual, we are a little puzzled to know what it was," etc.

While I firmly believe that the souls of men, between death and the resurrection, have a form, the same as the physical man, I cannot bring myself to believe that the Scriptures teach that we have a spiritual body between death and the resurrection. Bro. Paul, in 2 Cor. 4: 16, recognizes the fact, that there is an inner man, as well as an outward man. The outward man that is seen is temporal, while the inner man that is not seen is eternal. See 18th verse.

Again, Christ as a spirit, between his crucifixion and resurrection, preached to the spirits in prison. 1 Pet. 3: 18, 19. We find that Christ was really dead, soul and body had separated. He was then in the intermediate state until his resurrection. Although absent from the body, he preached; then we must conclude that the spirit of man is formed like our visible bodies, and is capable of speaking to spirits, and being understood by spirits, although we might say they were "unclothed."

Again, after the Master had risen, He appeared to his disciples, and "they were terrified and affrighted, supposing that they beheld a spirit"; but he plainly tells them, that he is not a spirit, and that a spirit had not flesh and bones as he had. Here he tacitly acknowledges that a spirit might become visible, as well before as after it received its spiritual body, which he certainly had at that time.

Now, let us suppose, for a moment, that we do receive a spiritual body after death, and see how it agrees with the Word. Paul, in describing the death and resurrection of the natural body, says, "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Cor. 15: 44. Now, my dear brother, if we receive a spiritual body at death, and at the resurrection receive another spiritual body, we would have two spiritual bodies; which, to me, seems a little inconsistent. I am as much puzzled as you were, to know how you can reconcile your ideas to the Word, as you were at my position.

Virgil City, Mo.

ADAM, THE FIRST MAN.

BY JOHN FORNEY.

In No. 30, p. 71, of the Messenger, Samuel Shawver finds a clashing in the Bible, and asks an explanation. I will give one; maybe some one else can give a more satisfactory one.

The query reads thus: "And God said, Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea. So God created man in his own image; in the image of God created he them; male and female created he them, and said unto them, Be fruitful and multiply and replenish the earth and subdue it. Gen. 1: 26-29. Now, in Gen. 2: 5, we read, 'There was not a man to till the ground.' Here seems to be a clashing; hence, an explanation is desired."

To my mind, there is no clashing in the above-named Scripture. It does not say that there was not a man yet created on the earth. But it says, "And there was not a man to till the ground." It seems God had a higher and nobler object in man than to till the ground. The Bible tells us the object; and it is to be fruitful, and multiply, and replenish, that is, to fill up; second, to subdue it, that is, have power over it, and overrule, and govern it; third, man was also to have dominion over the fish of the sea, and the fowls of the air, and over the cattle, and over everything that creepeth upon the earth.

Fourth. And God said, Behold, I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

Fifth. And the Lord God planted a garden eastward in Eden; there is every tree that is pleasant to the sight, and good for food. And the Tree of Life also was in the midst of the garden. Gen. 2: 8, 9. And the Lord God took the man and put him into the garden, to dress it, and to keep it. Gen. 2:15.

Now, God had highly blessed man with everything to render him happy, upon the condition of obedience unto the law of God. When God had blessed man with such an inexhaustible treasure, where was the necessity to have or to make a man also to till the ground, when it produced better in God's wise arrangement without it? O, how fit the language, "There was not a man to till the ground!"

But the transgression of the law of God, produced the dreadful fall of man, so that he lost his right to the above blessings, and the ground was cursed for man's sake. He was now driven out of the garden and from the Tree of Life. He was now not only a man to till the ground, and eat his bread in the sweat of his face, but had died that dreadful death of sin, the day he ate of the forbidden fruit; he was now dead in trespass and sin, and because he had done this, God said to the man, he should thus eat his bread until he returned to dust, from whence he was taken. But thanks be to God, through our Lord Jesus Christ, we can be brought back again, to our right to the Tree of Life, and the new heaven and the new earth, in the which we can have joy unspeakable and full of glory, and there is not a man again to till the ground, like it was when man was made and was in the garden eastward in Eden.

Abilene, Kan.

THE CHURCH NAME.

Dear Brother:—

Your letter of inquiry came to hand in due time, but absence and press of business (we are building a very large Pennsylvania barn), and the weakness of my eyes, made it impossible to reply sooner. I also needed a little time to make a thorough investigation of the matter, which I did to the extent of the means within my reach, and the following is the result:

Alexander Mack, the Elder and founder of the church, adopted the word *Brethren* as the name of his followers—they were at first called *Pietists*. His son, Alexander the younger, followed his example, and in all the Records, he scrupulously uses that name, of which I could give numerous instances in detail—sometimes he says, "*In the Congregation of the Brethren.*" But while there were several denominations at the time that called themselves Brethren, it sometimes caused a little confusion to know positively which was meant. Therefore, to contra-distinguish them from the others, the name *Taufer Gemeinde*, or *Gemeinde der Taufer*, and sometimes *Taufgesinnte*, which means *Baptizo-minded;* and *Congregation of Baptists* crept into use by many, as numerous documents show.

The word *German* was at first not attached to it, as there was no necessity for it, because they were mostly German at that time; their worship was German and all their Records were German, until about the close of the century; then we begin to find some English Records. I have one, concerning a lot of ground that was conveyed to the church, which is worded, "To the Trustees of the *English and German* Baptist Society of Germantown, Pa." But from that on, I find that the name "German Baptists" was almost universally used in their records,—in the heading of their documents, and in their conveyances, of which I will, for your satisfaction, enumerate a few instances:

In the old Church Book of Germantown is the following: "A Record of the members of the society of *German Baptists* since the year 1766."

Again, in the same book, is the entry,—"Peter Keyser was installed into the Pastorship of the *German Baptist church* in Germantown, August 2, 1802."

I also have an abstract (in German) of a Deed of Indemnity, from the Church of Germantown, for a wagon road to their new grave-yard, dated 1783, which is worded,—"For the *Congregation of Baptists.*"

The first or oldest deviation that I can find from the name *Brethren* is in an old record of the church at Conestoga, in Lancaster Co., Pa., by its Elder, Michael Frantz. He says, under date of September 29, 1734, "The following is a list of the *Baptist Congregation* of Conestocken when I entered it."

I did also examine a number of Deeds of church properties, and I find that the name "German Baptists" is almost invariably used. In one instance, I found the name, *Dunkard Church*, in the Deed of a Brethren's grave-yard.

I also examined the Minutes of the Annual Meeting for a number of years, in which I also find the name German Baptists is very generally used—even down to the present year.

But the Philadelphia Church is, to *some extent*, an exception to the above—they held fast to the Bible-alone doctrine of the old

Brethren, especially to the mode of washing feet, and to the name Brethren, as their Records testify. Even the inscription on the marble in the front above the door is simply the "Church of the *Brethren*."

I think the above will answer your query, although much more might have been said. But yet, before I close, I will give some of the reasons urged for deviating from the name Brethren and for substituting "Congregation of Baptists" and "German Baptists."

One reason for leaving the name Brethren is already given—because there were several others that called themselves so; but while they did not observe baptism—at least not by immersion, they styled themselves the Congregation of the *Baptizo-minded* (*Taufgesinnten*) or Baptists. But then there was soon the same difficulty again, as there are at least a half dozen or more different kinds of Baptists; as, for instance, the Regular Baptists—the English Baptists—the Primitive Baptists—the Free-will Baptists—the Seventh Day Baptists—the Particular or Calvinistic Baptists, etc. Therefore it became necessary to distinguish the Brethren-Baptists by something more than simply "Congregation of Baptists." Hence they were sometimes denoted as the *Schwarzenau* Baptists, because they originated at Schwarzenau, in the Province of Wittgenstein, Prussia.

But then, while hundreds and thousands united with them that did not come from there, that did not seem appropriate. So the name *German Baptists* was assumed, as they were altogether of German origin, and the only denomination of Baptists in America that were of German origin. Therefore, we still think the name is very proper and appropriate, although we are not, as a body, German now any more, yet we are still of that origin.

Please let me hear that it came to hand, and whether satisfactory—if not, ask again.

Yours Fraternally,

A. H. Cassel.

THE RESURRECTION OF JESUS CHRIST PROVES HIM TO BE THE SON OF GOD.

BY H. W. STRICKLER.

"He is not here, for he is risen, as he said." Matt. 28: 6.

When the Messiah was slain and buried, his enemies boasted much of their crafty scheme. But happily, he was above them all, for he completely defeated their most sanguine expectations. If there were none of the friends of Jesus on earth, that had courage sufficient to preach his resurrection, on the morning he rose from the dead, a preacher came from the heavenly world to publish the joyful news, "he is not here, for he is risen, as he said."

The preacher was the angel; the message or doctrine to be delivered, was the resurrection of Christ. The angel descended from heaven, rolled away the stone, sat upon it, and made it his pulpit, from which he preached the doctrine of the resurrection to the woman. Pointing to the grave, he said, "He is not here—he has gone from the cave victoriously." At the time of his resurrection, the sound of the earthquake was heard. In Luke we read that two men stood by the perplexed woman, in shining garments, and as they were afraid and bowed down their faces to the earth, they said, "Why seek ye the living among the dead? Remember, how he spake when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men and be crucified and the third day rise again." And they remembered his words. Matt. 28: 4, 8.

Here is the testimony of two credible witnesses, a sufficient number to attest the truth declared;—who testified of nothing but what they had seen and known to be the truth, and delivered it in plain, simple language, that could not be misunderstood.

To confirm the above testimony, "Jesus himself appeared unto many after his resurrection, . . who are witnesses of all things which he did, both in the land of the Jews and in Jerusalem, . . how he was slain and hanged on a tree, and how God raised him up the third day and showed him openly, . . not to all the people, but to witnesses chosen before of God, even to the disciples who did eat and drink with him after he rose from the dead, whom he commanded to preach unto the people and to testify that it is he which was ordained of God to be the Judge of quick and dead."

"To them he showed himself alive after his passion by many infallible proofs, being seen of them forty days," and speaking to them of the Kingdom of God. He not only appeared to the apostles, but to more than five hundred brethren at once. He conversed with them repeatedly and brought to their recollection what he had said to them before his death; he showed them his hands, his side and feet, commanding them to examine him. It was, therefore, with great power the apostles gave witness of the resurrection of the Lord Jesus.

The Holy Spirit is also a witness of his resurrection; so that our faith in this doctrine is based upon a divine foundation. "If we receive the witness of men, the witness of God is greater." How nobly Peter argued on this subject, when he said to the Jews, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know; . . him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain, whom God raised up, having loosed the pains of death, because it was not possible that he should be holden of it." Divine power was evidently manifested in the resurrection of Christ from the dead. The Apostle calls it the exceeding greatness of his power.

In writing to the Galatians, Paul calls himself an apostle, not of men, neither by men, but by Jesus Christ and God the Father, who raised him from the dead; and in writing to the Romans, he says that Jesus Christ was raised from the dead by the glory of the Father; hence the resurrection is here attributed to the Father. The resurrection of Christ is also attributed to the Son himself, and that in reference to the merits of his sacrifice,—the blood of the everlasting covenant, and in reference to the power he possessed to lay down his life and take it up again.

Sometime it is attributed to the Holy Spirit. He was declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead.

As the Lord of life and death, Jesus took full possession of the whole territory of death. He destroyed him who had the power of death and snatched his iron rod from his hand. "He crossed the Dead Sea,—opened the gates of Macphela, and made an open passage through the Cape of Death to the Pacific Ocean on the other side, until the tops of the beautiful Mountains of Immortality are to be seen through the spy-glass of the Gospel," —a glass which the wise men of this world have ever failed to contrive by which they could spy out the borders of the Land of Promise.

How it must have cheered the drooping spirits and dried up the flowing tears of the disciples to see their beloved Lord alive again from the dead and to hear his gracious words while yet in sight of Calvary and the new tomb! "Peace be unto thee"—"Because I live, you shall live also."

Christ arose from the dead with such heavenly majesty and glory that his enemies were terrified. Alexander the Great and Cæsar terrified many men and demolished many strong, fortified cities. But they could not shake the earth, with all their power and grandeur. The Son of God was above them all; He shook the earth to its foundation in dying. And in rising from the grave, his language in the earthquake was, "Know ye, all the inhabitants of the earth, that I am God and there is none other." It is he that sitteth upon the circle of the earth, and stretcheth out the heavens as a curtain,—it is he that bringeth princes to nothing and maketh the judges of the earth as vanity; yea, they shall not be planted, yea, they shall not be sown, yea, their stock shall not take root in the earth, and he shall also blow upon them and they shall wither, and the whirlwind shall take them away as stubble." Isa. 40: 22–24.

Lift up your eyes on high and behold who hath created these things, that bringeth out their hosts by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth." (v. 26.) The resurrection of Jesus Christ is an infallible proof of the truth and reality of the Christian religion.

"Jesus is the resurrection and the life."—If Christ is not risen from the dead, Christianity must unavoidably fall; but if Christ is risen indeed, the Christian religion is of God. This is the ground the Apostle Paul stood upon, when he was disputing with the Greeks, the Epicureans, the Stoics, the Areopagites, the Athenians and the dogmatists of Corinth. "Moreover, I testify unto you the Gospel. . . I find no fault in this man," was the testi-

mony of Pilate. "Have nothing to do with that just man," said the governor's wife.—Herod beheld nothing in him worthy of death. "I have sinned, in that I have betrayed innocent blood," was the language of Judas. Pilate, writing to Tiberias, said that "Jesus being raised from the dead, many believed him to be God."

The resurrection of the Son of God is not only an infallible proof of Christianity, but it is represented as being powerful. "It is the exceeding greatness of his power to usward, who believed according to the working of his mighty power which he wrought in Christ, when he raised him from the dead."

Where can we see the exceeding greatness of his power? Is it in the creation of the world,—in fixing the seven stars and Orion, in the strength of Behemoth or in the power of the leviathan? No. Is it in the drowning of Pharaoh and his hosts—in pulling down Nebuchadnezzar? No, no! But was it in that power he wrought in Christ, when he healed the sick and cast out devils? No! It was when he raised him from the dead and set him on his own right hand in heavenly places, far above all principalities and power and might and dominion, and every name that is named, not only in this world, but also in the world to come, and hath put all things under his feet, and given him to be head over all things in the church.

The resurrection of Christ has also a powerful effect on the resurrection of the souls of men from the death of trespasses and sins. It is the same power that raised Christ from the dead that quickens them. The life of faith by which the saints live, is a spring of water that flows from the resurrection and shall never dry.

Finally, we might observe, that the resurrection of the Lord Jesus has an effect on the resurrection of the bodies of the saints, as the same power that raised him, will also raise them. "Thy dead men shall live"—"together with my dead body shall they arise." "Awake and sing, ye that dwell in dust."—"The bodies of the saints shall rise in the likeness of their head." When death is swallowed up in victory, the glory will be given him who died on the cross for our sins and is risen again for our justification.

Loraine, Ill.

MEAT.

BY L. T. SHELLABARGER.

There is about as much difference between the nature of a lion and a lamb as there is between the character of Christ and Satan. Christ is spoken of as the Lamb of God.—Satan is compared to a roaring lion, going about seeking whom he may devour. The lion is wild, fierce and ready to destroy any living creature that may come within his reach. He is not only ready to destroy such animals as may come within his reach, but he goes about *seeking* something to kill.—The nature of the lamb is proportionately the reverse. It is the very emblem of innocence and patience. Its meekness and purity are very similar to the Divine nature of Christ. The lion eats meat; the lamb eats none.

There exists in the nature of all those animals that eat meat, a despicable and appalling manifestation of evil passions, that is not seen among those animals that eat no meat. Our domestic animals, such as horses, cattle, and sheep are well civilized in comparison to the wolves, bears, and tigers, that subsist almost entirely upon flesh. Compare the eagles and vultures with the doves and robins, and you will see a remarkable difference of innocence and purity.

The same is true among insects and reptiles. We are all familiar with the ant and the ugly spider. The one eats meat; the other eats none. Next, let us notice the beings of our own race. The wild Indians of America subsist almost entirely upon the game they kill. As a class, they are among the most degraded, passionate, treacherous, revengeful and blood-thirsty people in the world. There is another class of human beings in one part of Asia, who subsist entirely upon herbs, roots, vegetables, fruit, etc., and they are said to be the most indolent, good-natured, and harmless people on the face of the globe.

The civilized people all over the world use both animal and vegetable products for food. These facts go to prove that a proper combination of both animal and vegetable foods is conducive to the highest degree of intelligence. Of course, the excess of anything is to be avoided. The man whose employment requires much vigorous physical exercise, may, with propriety and benefit, eat more meat than the person of sedentary habits, whose lack of bodily exercise cannot perfectly accomplish its digestion.

It appears, from Paul's writings, that there is a condition to be observed in regard to eating meat. He says, it is not to be refused if it be received with thanksgiving. This condition is very generally disregarded, and results in injury, perhaps; but every violation of God's law brings its own penalty.

OUR TITLE CLEAR.

BY ALLEN A. OBERLIN.

Out on an ocean all boundless we ride,—termed the stormy sea of life. Here and there dotted all over with life's pilgrims, some just launching as it were, others midway, some almost over, all rowing their little bark toward the farther shore. That other shore to which we are drifting, is our "eternal home." It is the point of destination from which no traveler has yet returned, hence the necessity of having "a title clear, to mansions in the skies." Can we determine our position on that boundless sea, as the mariner determines his latitude on the ocean's vast expanse? Ah no! For aught we know our voyage is well nigh run. Many who have passed over, little thought they were so near the shore, when last we conversed with them. Let us not forget then, that one voyage is all we make; that made and our eternal doom is fixed; either endless pleasures or eternal misery. It is then that we will dearly realize the validity of our title. Had we not much better investigate our Father's will, and see for ourselves what are its requirements in order to make our title valid. Had we not better make it our daily companion, since we are so prone to wander away. We need that title written upon the tablet of our souls, by the indelible finger of God. Sad will be the scene at the final day of reckoning, should any be found whose title is not clear, and must wend their way back, *back* into eternal darkness, with the filth of the earth for our associates, for one long eternal night, while on the other hand our mansion will be near to where the river of life gushes out from beneath the throne of God.

CAIN'S WIFE.

In the Messenger, No. 30, is a query concerning Gen. 4: 16, 17.

According to the chronological table found in our Bibles, Cain was about 128 years old when he knew his wife. In Gen. 5: 4, we read that Adam and Eve begat sons and daughters. Many daughters were born in that age of the world, that we have no account of. We believe there were more females than males. The Lord's command was, be fruitful and multiply; and, no doubt, he gave them the means to carry out the command.

Again, we believe that girls married younger than men. Take Dinah, for example.—According to the same table, she was only about thirteen years old, when Shechem sued for marriage with her. Hence, it would seem that Cain would have had but little difficulty in selecting a wife from Adam's own offspring.

Peter Brower.

OUR NEXT ANNUAL MEETING.

On the 28th and 29th of August, the Committee on Location of our next Annual Meeting, viewed the different places offered, and decided to hold our next Annual Meeting on the premises of brother Moses Miller, one mile west of the incorporation of the city of Dayton.

The next meeting preparatory to Annual Meeting, will be held September 25th, at the upper house of the Lower Stillwater church. The Committee provided further that each congregation be represented by two delegates at said meeting. Meeting to commence at 10 o'clock.

By Order of the Committee,
I. J. Rosenberger, Clerk.

NUTS CRACKED.

1. It was not until after the transgression that the man was sent forth to till the ground. Gen. 3: 23. Before that, there was a man, but none to till the ground. It did not need it.

2. Adam had daughters (Gen. 5: 4). So when Cain went out to dwell in some other country, he, like a man of sense, took his wife along.

Daniel Vaniman.

DID NOT DO IT.

THE Bible is now criticised and assailed as never before. Yet there never was an era in which it was so generally read and studied as it now is. Never was it more influential than now, and those who study it the most carefully, daily find in its pages that which they have not mastered. An anecdote of the late Rev. Dr. R. J. Breckenridge, of Kentucky, illustrates this fact:

Dr. Breckenridge once said to a friend, "I suppose that there is no book written on any subject, or in any language, that I could not master in one year, if I should set myself about it.

"But I have made the Bible a special study for thirty-four years, and I never open it that I do not discover something new. It reminds me of the great firmament. Penetrate as far as you may, with the aid of the most powerful glass that the ingenuity of man has produced, and still there is something beyond."

Another anecdote, in which Dr. Breckenridge and the brilliant Tom Marshall are associated, brings out the beauty of the undefiled English of King James' version:

Tom did not believe in the inspiration of the Scriptures, and was one day discussing the literary merits of the Parables with Dr. Breckenridge. At last Marshall, becoming excited, asserted that any scholar could write as good parables as those of the New Testament.

"Tom", said the doctor, "if you will write a production equal in its ideas and construction to the Parable of the Prodigal Son, I will agree that you are right and I am wrong, and I will give you three months in which to work. If it can be done, you are as well qualified to do it as anybody I know."

Marshall accepted the proposition, and said he would do the work in twenty-four hours. In a week or two he returned, and said,—

"Doctor, that thing can't be done. I give it up."

CULTURE AND CHRISTIANITY.

SELECTED BY A. V. SAGER.

IT hardly needs be said that the tendency of modern culture is away from Christianity. It diverges from it not only in its faith but in its spirit and in its effect upon character, With a multitude of minds more or less intelligent, culture stands in the place of any sort of cult. To these the perfection of the human being through the development of its native powers, and the harmonization of those powers or discipline and happy use and control, seems a dream quite possible to be realized. Turning their back to faith, they give one hand to science and the other to art, to be led upward and onward in the "path of progress." They hold meetings, they "preach" they address the "Infinite Mystery" they go through various imitative motions which show that Christian ideas haunt them, while they pretend to ignore every fact out of which those ideas have grown. It is always well when one gets a little muddled over a new system of ideas and particularly over the talk about it, to take one of them, follow it out, and see where it lands a man. One large portion of the domain of culture ultimates in art. It is in art that it comes to its flower, and it is in the reactions of art upon the artist, and in the motives engendered and nourished by art that we learn just what this kind of culture does for a man. A tree is known by its fruits. Much of the talk of culture is very foggy. Many of its assertions and propositions are as hard to disprove as to prove. It is full of glittering generalities, it utters ingenious sophisms, it puts on superior airs, and many a simple-hearted believer who knows that he holds in his faith something that is infinitely fruitful and valuable, stands before it with a silent tongue. But when it begins to act, it shows the stuff that it is made of. It talks divinely of progress but when it starts to walk, it goes lame.* * * * * * Bear us witness, ye poets and actors, ye painters and sculptors, ye singers, and players upon instruments, that your arts have not saved the most of you from becoming petty and selfish men and women. You are jealous of one another. You are greedy for the praise and the gold it brings. You know that there is nothing in your art that enlarges and liberalizes you, that restrains you from drunkeness and vices that shall not be named, that gives you sobriety and solidity of character, that enlarges your soci l sympathies, that naturally leads you into organizations for helping others outside of your own circle. Bear us witness, that you are not the men and women who are relied on for performing the duties of society. If all were like you—if all were controlled by the ideas that dominate you—if all shirked the duties of social and civil life like you—if all were as much unfitted by their ideas and employments as you are for carrying the great burdens of society, what do you suppose would become of the country, and what would become of the world? Now if there is any thing in art that can take the place of religion, we would like to see it. If there is anything in culture that can take the place of religion, it has not yet revealed itself. Culture is centered in self. Self is the God and self is the model of all culture. Why should it not ultimate in selfishness? Culture assumes that what is present in a man, needs only to be developed and harmonized to lift character to its highest point and life to its highest issues. It carries no idea of self—surrender, which is the first fact in practical religion of any valuable sort, and the first fact in all good development. Greece and Rome had plenty of culture, and are still our teachers in art, but the beauty that looked upon them from every hill and gate and temple could not save them from their vices. By and by culture will learn how powerless it is to make a man that shall be worth the making, and what poor instruments scienee and art are for uprooting the selfishness that rules the world. It is slowly learning this, and men who have bowed low to her, have been touched with that devine discontent which nothing but religion can alloy.

OUR SAVIOR DID NOT DANCE.

Therefore Dancing is Wicked, and Thirty Reasons to Prove It.

THE Baltimore *American* says: At the second Christian church, corner Dolphin and Etting streets, the Rev. D. R. Wilkins preached yesterday on dancing. After reading for a text Judges 21: 20–21, he said that in the days of such men of God as Wycliffe, Tindale, Coverdale, Cranmer, Bede, Huss, Ridley, Luther and others, the great question with the Christian was not, "How much can I be like the world and be saved?" or, "How near can I come to being lost and escape?" "How can I best serve my master?" was the burden of his heart. But now Christianity has grown both popular and fashionable, and dancing is also fashionable, and, therefore, not a few Christians are continually asking the question: "What harm is there in dancing? I read in the Bible of people dancing, who were good people. What harm can it be?" I believe it is a great evil, and is doing more to demoralize church and society than the Christian mothers who are training their children for the ball-room have any idea, and while I see no reason why Christians should engage in dancing, I see many why they should not.

1. It is nowhere commended in the Bible.
2. Although engaged in by men and women of God at times under the old dispensation, it was never sought as a pleasure as now, but was one of the ways they praised God in at the time of victory.
3. The sexes did not dance together as now.
4. The New Testament tells of but one case of dancing, and that in purpose is more like the dancing nowadays than any dancing in the whole Bible. This dancing which was engaged in by the daughter of one of the wicked women of the Roman Empire resulted in the death of John the Baptist.
5. Dancing is not done in the name of the Lord. Paul says do all things in the name of the Lord.
6. Dancing is revelling, and Paul says they who do such things shall not inherit the Kingdom.
7. It is heathenistic. The less of civilization a nation has, the more of dancing.
8. It leads to expensive and gorgeous dress.
9. It unfits the mind for reflection.
10. It leads to the violation of the laws of health, among which is the great loss of sleep and too much exercise.
11. It keeps people up all night who are too delicate to sit up with the sick or dying for one hour.
12. The ministers of the Gospel cannot engage in it without doing serious damage to the religion of Christ.
13. Our Savior did not dance.
14. The apostles and early Christians did not dance.
15. Dancing is of ill-repute.
16. No one dying sends for a dancing-master to comfort him.
17. No good dancer wants it placed on his tombstone when dead that "he was an expert dancer."

18. No one dances in memory of a departed friend.

19. It creates or fosters a love for the fatal cup.

20. It tolerates a freedom between the sexes, both immodest and often resulting perniciously.

21. Hundred of blasted characters can date the first step of their ruin to their first visit to the ball-room.

22. It creates a jealousy between man and wife, between lover and lover.

23. It requires no brains to be a dancing-master.

24. It weakens a person morally.

25. It weakens his influences for good.

26. It is a useless art.

27. No Christian can attend balls and keep unspotted from the world.

28. We cannot let our light shine at the ball-room.

29. Dancing is not a healthful exercise.

30. We are to glorify God in our bodies and spirits. Can we do it by dancing?

"FALLEN ASLEEP."

BY B. C. MOOMAW.

For forty centuries, Death, the remorseless king of terrors, had reigned over the human family. The place of his abode was darkness; his wings were like the curtains of night, and horror sat upon his awful brow. The living and the dead were his captives. The former groaned and trembled under the bondage of fear, and the latter descended to the bondage of corruption, without hope. But in the midst of all this darkness and desolation, there suddenly blazes forth a great and marvelous light, and above the universal threnody of sighs and groans, we hear the astounding words, "I am the resurrection and the life," "he that believeth in me, though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die."

From henceforth it is said of God's people who pass away, they are "fallen asleep."

After the toils and cares of the day, it is an incomparable temporal blessing to put off our garments, and lie down to sweet repose and pleasant dreams. The worries and vexations of the previous day are forgotten. The powers of mind and body are refreshed and re-invigorated, and, at the early dawn, we leap from our couches buoyant with life, and eager for the occupations of the day. So when we lie down in the solemn sleep of death, it will be a sweet oblivion to the sorrows, troubles, cares and temptations of this weary day of life. We shall be glad to reach the end of the rough and dusty roads; glad to see our sun declining to the serene horizon, and sink into the sea of glory beyond. We shall be glad to throw aside this robe of flesh and lie down for a long sweet rest. And oh! what a refreshing and re-invigorating of mind and soul will it be to "sleep in Jesus." With what immortal vigor, with what grand powers of an endless life shall the saints spring from their lowly couches where so long they have lain in calm and undisturbed repose. How eager shall they be for the blessed occupations of the eternal world. "They shall walk and not faint; they shall run and not be weary." Into the unfathomable depths, and far over the boundless realms of knowledge and wisdom shall they search, and roam, and bathe in the waters of the River of Life, and walk in the Gardens of Delight. It is a perpetual feast of love and joy and praise and worship before the Great White Throne, and in the presence of the Lord.

I remember to have seen somewhere the following thought expressed in beautiful verse. The approach of the first night to the first man must have awakened in his mind the liveliest sensations of wonder, if not of apprehension, lest the pillars of the new world should crumble away, and primeval, chaotic night return.

The fair, young face of nature, fresh and beautiful, fades from his sight, and he cannot look upon the pleasant landscape, the trees, fountains, flowers, and the living creatures of his lovely Eden. But oh! what vision of celestial glory bursts upon his view, which he could only see by the absence of the light of day!

The sun, which clearly revealed every leaf and insect, had hidden from his eyes the infinite expanse of worlds which seemed to stretch beyond the utmost vision, and fill all space with the glory of God.

So when the light of life shall fade away, and our eyes be closed forever upon this narrow world, what new and unexpected visions of glory shall burst upon the soul! For this "earthly tabernacle" will be exchanged for "the house not made with hands;" and instead of the bondage of corruption, there shall be the glorious "liberty of the sons of God",—the golden mansions of the Father's house, and immortality, and life.

"O Death, where is thy sting? O grave, where is thy victory?" All praise to Him who hath delivered us from the wrath to come,—who by his own precious blood hath bought us and redeemed us from the power of death and the captivity of the grave, and made us to abide in the marvelous light of his love.

THE BOW AND ARROW.

Prayer is the bow, the promise is the arrow, faith is the hand which draws the bow, and sends the arrow with the heart's message to heaven. The bow without the arrow is of no use, and the arrow without the bow of little worth, and both without the strength of the hand to no purpose. The one without the other avails the Christian nothing.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

BARRICK.—In Maumee church, Ohio, July 11th, Bro. Daniel Barrick, aged 65 years, 1 month and 2 days.—Funeral services by David Cover and Daniel Shong from Rev. 14: 12, 13. David Shong.

LICHTY.—In the South Waterloo church, Blackhawk Co., Iowa, Aug. 22, Maudy May, daughter of Bro. Abraham and sister Mary Lichty, aged 2 years, 9 months and 15 days. Disease, cholera infantum. The funeral occasion was improved by the writer from 2 Kings 4: 26. J. A. Murray.

YOUNT.—In the Barren Ridge church, Augusta Co., Va., Aug. 13, Bro. Martin Yount, aged 79 years, 6 months and 12 days.

He leaves a wife and six children to mourn their loss. Funeral by the Brethren. Sallie F. Brower.

FORSYTHE.—Aug. 17, Archie Forsythe, son of friend John and Inez Forsythe, aged four months. Funeral by G. W. Stambaugh from Mark 10: 14.

La Fayette Sutphin.

RARICK.—Aug. 14, at the residence of her son-in-law, sister Effie Rarick, aged 78 years, 6 months and 28 days.

The remains were brought to Elkhart Co., Ind., and interred by the side of her husband, Bro. Christian Rarick, in Yellow Creek district, Harrison township. Funeral occasion improved by J. Metsler and the writer, from Rev. 3: 5. Levi H. Weaver.

HATHAWAY.—In the Union church, Marshall Co., Ind., Aug. 23, friend Scott Hathaway, aged 35 years, 1 month and 7 days.

He had intended to unite with the church as soon as well, but he passed away without the opportunity. His death was caused by a corruption in the arm, which was so great that bones had to be removed. He bore his afflictions patiently. He leaves a wife and four children to mourn their loss. Funeral by the writer from Rev. 21: 4, assisted by Aaron H. Kreaghbaum.

John Knisley.

SHOUP.—In the Fairview church, Tippecanoe Co., Ind., July 28, sister Jane Shoup, aged 48 years, 5 months and 15 days. She leaves two little boys.

SIMMONS.—Also, in the same church, sister Hannah Simmons, aged 76 years, 9 months and 6 days. She leaves one daughter. Isaac Billheimer.

LAWTON.—At Lake City, Juue 4, Wealthy Irene, daughter of I. W. and L. M. Lawton, aged 1 year, 9 months and 4 days.

"The silver cord is loosened, and the golden bowl is broken;" baby's work is done, the little feet are stilled forever. The little jewel was too precious for our keeping, and God claimed her for his own. We glance at the empty cradle and realize that we shall never see the golden head pillowed there, or see the blue eyes open, and hear the sweet baby voice lisp, "Minnie." But we know she is with Him who "doeth all things well."

Mrs. E. F. Jefferson.

KINSEY.—In Dunkirk, O., Aug. 22, Mode, daughter of Bro. James M and sister Flo. Kinsey, aged 2 years, 5 months and 18 days. Funeral service in Dunkirk chapel, by the writer, to a large and sympathetic congregation.

Dear little Modie was an invalid from birth, which perhaps endeared her still more to her parents. She was a very interestiug child, and it was hard to part with her; but while parents may sorrow, Modie rejoices. Peace to her ashes. S. T. Bosserman.

MOOMAW.—In the Bedford church, Va., Aug. 11, Philip R. Moomaw, aged 71 years, 7 months and 5 days.

He was born in Roanoke Co., Va. Married Susannah Peter, of Franklin Co., on Feb. 9, 1837; was the father of 11 children, 9 of whom are yet living; Eld. J. P. Moomaw, of Nebraska, is his oldest son; has 30 grandchildren. Kate C. Moomaw.

Matrimonial.

SHARP—JONES.—At the residence of Eld. Henry Jones, Bond Co., Ill., Aug. 16, Bro. A. M. Sharp, to sister Sarah Jones. D. B. Gibson.

HULL—SHAFFER.—By the undersigned, at the residence of the bride's parents, Mr. Robert Hull, from Mineral Co., W. Va., to Miss Mary Shaffer, of Somerset county. Silas Hoover.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1,50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

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Mt. Morris, Ill., - - - - Sept. 4, 1883.

BRO. D. B. Gibson is now preaching some where in Missouri.

THERE are over one hundred Love-feast announcements in the MESSENGER this week.

THE Annual Meeting for 1884 will be held one mile west of the city of Dayton, Ohio.

BRO. Daniel W. Shirk, writes that two aged persons recently united with the church at Maple River Junction.

THE Brethren in Linn Co., Iowa, think of completing their new meeting-house in time for their feast, October 20th.

BRO. Edmund Forney of Pine Creek, was with us a few hours last week. He spent a few days visiting relatives and friends in this vicinity.

WE are receiving much encouraging church news just now. The number of additions to the church of late is a good indication of Christian prosperity.

WHEN a stranger comes into meeting, assist him in obtaining a seat, and give him some attention. Ask him to come again. Give him to understand that he is always welcomed.

BRO. Eshelman says, that just before moving to Kansas, he bundled up his old MESSENGERS and sent them to the Warden of the Penitentiary, Jefferson City, Mo., thinking that the worst people ought to know something of Jesus too.

IT is remarkable how people will cling to their native land in the very face of danger. Some weeks ago the town of Casamicciolo, on the Island of Ischia was completely destroyed by an earthquake and several thousand persons killed. Those who escaped are engaged in rebuilding the city and in a few years it will doubtless be a densely populated place, ready for a similar disaster which is liable to occur any day.

WHEN some minsters call, they shake hands with the grown people, but pay no attention to the little folks. Children do not like to be slighted in that way. They have feelings as well as older people and appreciate attention even more.

WE are in receipt of a card from Buffalo Valley, (State not mentioned) stating that the Brethren there will commence a series of meetings on Saturday, October 27, and continue till the evening of the 31st, when they will have their feast.

A MINISTER ought not to permit himself to fall into the habit of using ridiculous expressions with a view of creating a sensation in his audience. If he cannot interest the people by preaching sound doctrine, he would better resign and give the work over to some one else.

BRO H. W. Strickler writes that Bro. John Metzger was called away from the meeting at Loraine, Ill., while it was growing in interest. But D. B. Gibson happened to be there to take his place, hence the meeting was continued. Three precious souls were added to the church.

MEN who have something to say about nonconformity every time they preach, ought to be told that their preaching does more in favor of pride than against it. Preaching one thing over and over every Sunday will soon disgust any congregation. People need variety in preaching as well as in eating.

THE recent discovery of Pithom, one of the two "treasure cities" the Children of Israel "built for Pharaoh," strikingly confirms the history in Exodus. Numerous chambers were found, built of large, crude bricks, some with and some without straw, with walls from eight to ten feet thick, and no trace of a door in any of them. It is obvious that they were designed for granaries or store-rooms.

A BOY WANTED.—There is an opening in the MESSENGER office for an industrious boy who desires to learn the printing business. He should be not less than fifteen years old, a good speller, one who understands grammar and punctuation. He should have good health, good morals, and not a lazy bone in him. A member of the church preferred. Apply at once by writing or calling at the office at Mt. Morris, Ill.

ELSEWHERE in this issue Bro. O. K. Dodderer, has an article on the Spiritual Body. He thinks our position about people having spiritual bodies between death and the resurrection is puzzling to him. He admits they have a "form." This "form," as he calls it, being shaped the "same as the physical man," is what we call the spiritul body that exists between death and the resurrection. Both Moses and Elijah had this form, or spiritual body when they appeared on the Holy Mount. It could not be otherwise than spiritual. After the resurrection, this form will put on another form of the same nature—spiritual within spiritual.

WE are in receipt of a copy of *Dio Lewis' Monthly*, a magazine that will likely attract more attention than any monthly published. It will fill a long-felt want in thousands of families where instructors are needed in hygienic principles. It is a journal calculated to do much good in the families of America and England. Price $2.50 per annum or twenty-five cents per copy. Address, Clark Bros., 68 and 69 Bible House, New York City.

A BROTHER writes us concerning a man traveling among them, representing himself to be a minister of the Brethren church, and they have now found out that he is a deceiver, as his only aim among them is to get money. We cannot see why brethren will insist upon paying money to strangers. Let it be borne in mind that a true Christian, unacquainted with you, will not ask for money. fearing that you may think him a thief. Then, if a minister, with whom neither you nor any of your members are acquainted, should come to you without a traveling certificate, it would be best for you to be exceedingly careful how you take him into your confidence. If he asks you for money you may mark him at once as a fraud.

THE year 1883 will long be remembered as the year of calamities. The number of cyclones and tornadoes, and the fearful death roll resulting from them, has never been paralleled in the history of the Western Continent. To this must be added the cholera calamity of Egypt and the earthquake disaster on the Island of Ischia. But the greatest calamity of the century occurred, a few days ago, on the Island of Java, in the East Indies. The Island is about 600 miles long and over 100 miles wide. It has on it eleven active volcanoes. The bursting forth of some of these a few days ago, covered a considerable part of the Island with lava and hot ashes, entirely sinking large tracts of the country into the ocean and causing the death of 25,000 persons. Some dispatches say 75,000. We publish a more detailed account elsewhere in this issue.

THE most extensive emigration which the world has ever known is now being projected in England. At an influential meeting held in London a few weeks ago a resolution was adopted to provide for the sending of two hundred thousand people from Ireland to Canada and the other British colonies. This scheme involves the establishment of each family on a section of land one hundred acres in extent, provide it with buildings, equipments, animals, seeds, and food necessary for beginning farming; the land to be rent-free for the term of three years, and after that time to be charged with a rental equal to three per cent. upon $500; the settler to acquire the absolute title to the property on payment of the last sum.. It is proposed that ten thousand families, aggregating fifty thousand peoplo, be removed to Ireland next Spring and settled in Canada. This scheme ought certainly to greatly please the discontented people of Ireland.

THE queen of Madagascar is dead. She is widely known on account of her zealous attempt to introduce the Christian religion and establish prohibition among her people.

THE largest gathering seen in Mt. Morris for many years was last Thursday. It was the occasion of the Old Settlers' Meeting.—Outside of our Annual Meetings we never before saw so many aged men and women at one place. In their speeches they spoke of the country and the many hardships endured. Much reference was made to the laying of the corner stone of the Mt. Morris College, July 4th, 44 years ago. There were twenty-nine persons present who witnessed the laying of that corner stone, and were at that time twenty-one years old. The death roll was a long one, and brought sad feelings to many hearts when they heard read the names of the pioneer settlers who had passed over the river of death. The gathering was in nature's charming grove, on the College grounds, where the green carpet beneath, and the delightful foliage above contrasted strongly with the hoary heads of the brave men and women who with trembling steps are walking near the brink of death.

TO OUR READERS AND SUBSCRIBERS IN THE EAST AND SOUTH.

WE are very anxious that all the churches in our Brotherhood shall be fully and fairly represented in the GOSPEL MESSENGER, our church periodical. Something from each of our churches, to be read by the members of other churches, will be as a cord to help to bind us all together as members of one body. As the names and ideas of persons become familiar to us, we feel there is a certain degree of familiarity formed with their persons. We hope there will be in every church, some member or members, who will report occasionally, and who will represent that church in the GOSPEL MESSENGER. Some little correspondence, or church news will be very acceptable, if there is nothing of any other character to offer.

We consolidated our papers, that we might have but one church paper, as a medium through which we all might communicate with one another, as we might have occasion from our circumstances or from our feelings to do. We want to labor for the Gospel union of all our members, and of all our churches of our beloved fraternity. We want nothing of a sectional character to disturb our union. We want to know no North, no South, no East, and no West. We are brethren, and we want to feel, to love, and to live, as brethren. And if we do so live, we shall have Christ for our elder Brother, and he will recognize us as his brethren, and he will come to us, and make his abode with us. But if we permit jealousy, and envy, or anything that is contrary to the loving and pure spirit of the Christian Brotherhood, to get possession of our hearts, we shall lose the companionship of our divine Lord, and in losing that, we lose all that is valuable in our Christianity.

We then invite our brethren to communicate through the GOSPEL MESSENGER to the Brotherhood, whatever "is good to the use of edifying." We have headed our article, *To our Readers and Subscribers in the East and South.* We have done so, under the impression that they, as a general thing, do not write as freely and as frequently as do our brethren in the West. Hence we have headed our article as we have. We want to encourage the brethren in the East and South, and we solicit their contributions in whatever form they may take. And we hope our zealous brethren in other localities will not diminish their appreciated labors. J. Q.

DECLINING ARTICLES.

WE think it is asking too much when we are requested to say privately *why* an article is declined. Articles are never declined unless for good reasons. Permit us to name some of these reasons:

1. Because written with a pencil, and very dim.

2. Because written with very pale ink.

3. Because the lines are so close together that no room is left for the editor to make the needed corrections.

4. Because the writer does not give his name.

5. Because the article contains hard words and soft arguments.

6. Because the article is a reply to some previous article. Publishing it would lead to controversy. Writers should give their views without replying to others.

7. Because the article has nothing in it worth publishing.

8. Because the article is on a controverted subject, and would have to be rewritten and the arguments put into logical shape before it goes before the public. We often rewrite articles, but not of this class. People who do not know how to shape arguments should not attempt to write on these controverted subjects involving scholarship. Under this head we decline many articles.

9. Because the article may be too long.

10. Because the writer wants to say too much concerning church troubles, and the faults of others.

11. Because the writer has too much to say of himself.

12. Because the writer speaks reproachfully of the church and her work.

13. Because such articles have no business in a religious paper.

14. Because the article is headed, Memoriam. Of this class we decline many articles.

15. Because the writer thinks his production is poetry, when it is not.

The above are some of the reasons for declining articles. We never permit any of the following reasons to have any weight *against* the acceptance of an article:

1. Because the writer is no preacher.

2. Because he is not a man of of much influence.

3. Because he does not seem to like the editors.

4. Because he does not spell correctly.

5. Because he never attended college.

6. Because he is opposed to papers, schools, Sunday-schools and education.

7. Because the writer's views do not happen to suit the editors.

8. Because the writer happens to live in the East or the West.

These are some things about articles that we always admire:

1. When written with black ink, on one side of good white paper.

2. When the lines are far enough apart for the editors to make needed corrections, and when there is one inch blank space at the top of each page.

3. When the writer has something worth writing about, and sticks to his subject.

4. When the writer makes no apologies at either the beginning or the end of his article.

5. When the writer has all his business matter on a separate sheet of paper.

6. When announcements, obituaries, marriage notices and church news are written on separate slips of paper, with the writer's name and post-office to each one.

7. When the entire article is very plainly written and especially when the names are very plain.

8. When the article looks as though it had been well boiled down, and is well filled with the best of thoughts.

9. When the writer does not try to make it appear that he is always right and every body else always wrong.

10. When the writer thinks the paper will still live if we do not publish his article.

If your article has been declined, do not censure us for that, for we seldom make mistakes that way. We may sometimes make mistakes by writing something that ought not to have been written, or publishing something that ought not to have appeared, but we seldom, if ever, make a mistake by declining an article. J. H. M.

THE NAME.

ELSEWHERE in this issue will be found an interesting article in regard to the name of our Fraternity, from the pen of Abram H. Cassel. It will be seen that the members first called themselves Brethren and afterwards employed the term German Baptist as a kind of a necessity to avoid confusion. The greater part of our church property has been deeded to the German Baptist Church, while the name Brethren still continues in our church literature, and in use among our people when they write or speak of each other.

From the time of Mack to the present they have called themselves The Brethren, but deeded their property to the German Baptists. This custom will likely continue, and for our part we shall continue to speak of the Brethren as Mack spoke, and as our forefathers since his day have spoken, but when it comes to deeding church property we will follow the usual custom of the church. When it comes to law we are known as German Baptists, but among ourselves, in our church literature and in our church business we are still denominated The Brethren, and in this sense will the MESSENGER both teach and act.

J. H. M.

PALESTINE AS A ROUTE FOR A NEW SHIP CANAL.

THE recent agitation for the building of an additional ship canal between the Mediterranean and the Red Sea has brought up for renewed consideratian the project of building a canal through Palestine, commencing on the sea-shore at Acre, thence inland across the plain of Esdrælon, to the northerly end of the river Jordan, a distance of about 25 miles, thence down the valley of the Jordan, into and through the Dead Sea, about 150 miles, thence southerly along through the sands of the Waddy-Arabah, about 100 miles, to the head of the Gulf of Akabah, an arm of the Red Sea—in all about 275 miles. Mr. H. J. Marten, C. E., in writing to a member of Parliament on the subject, says:

"The crucial point, with reference to the project is that which relates to filling the immeuse depressions in the valley of the Jordan with water up to the sea level, by means of a channel to be formed from the northern end of the Gulf of Akabah, along the Waddy-Arabah to the southern end of the Jordan valley depression.

"To fill this depression with water and to convert it into an inland sea of the same level as the Mediterranean and the Red Sea, in a period, say, of three years from the completion of the requisite channel, and to make at the same time due provision for evaporation, this southern channel would have to be large enough to convey over 1,000,000 cubic yards of water along it per minute during that period.

"To pass this quantity of water, it is estimated that, with a fall at the rate of six feet per mile, this channel would have to be 480 yards wide and 20 feet deep, and it is assumed that a channel of this description may be cut through the loose sand which is said to compose the southern end of the Waddy Arabah by means of the properly directed scour of an elementary channel having a bottom width of 50 feet, and carrying a solid body of water to begin with."

The above, clipped from the *Scientific American*, we give in addition to the remarks offered a few weeks ago, concerning this contemplated canal and inland sea. When completed, it will throw around the Western portion of Palestine a valuable protection, as there would be on the east a body of water many miles wide and several hundred feet deep, thus preventing the war-like tribes on the East of Jordan from committing depredations in the more thickly-settled parts of the Holy Land. All the wilderness of the Jordan, and much of the wilderness of Judea would be under water. The site of the cities of Sodom and Gomorrah would be covered with water to the depth of 1,300 feet, and large vessels would sail hundreds of feet above the fertile valley selected by Lot when he and Abraham separated. If this canal should be made, it will make Palestine a great commercial center of Asia, and if properly governed, might become a most desirable place to live.

J. H. M.

SELECT NOTES.

BY J. B. LAIR.

—NEVER was a Christian a persecutor,—he was always the persecuted.

— A minister recently said that there "might be honest men outside the church, but they were honest simply from the fear of the law." That was rough on the outsider—but unless the church member is honest from principle, his honesty is worth but little.

—Some brethren seem to think that the money spent in holding Annual Meetings, and in going there, could be better spent by supporting missions, building church houses for poor churches, etc. Well now, why do such brethren go to A. M.? They could save their money and give it to missions, etc., if they wished to. They are not obliged to go to A. M., but they most certainly go, or else they are not much of givers.

—Plain dressing, uniformity and non-conformity are proper and right. But there is a principle that underlies it all,—without which plain dressing, etc., would no more take one to heaven than would an India rubber toy balloon. If the heart and carnal nature are truly changed, the mind imbued with the love of God, and the whole man disposed to love and serve God,—plain dressing and non-conformity follows as a natural consequence. But on the contrary, with all the plain dressing and non-conformity that could possibly be resorted to,—spiritual works will not follow as a consequence. The Christian work MUST begin in the heart and work out.

—Men talk of "Natural Law," and "Divine Law." Natural Law relates to the Universe, while divine law relates to the salvation of man. It is a law of nature for the sun to rise in the East every twenty-four hours. Is not that law just as divine, as "he that believeth and is baptized, shall be saved?" Both laws are of the same divine origin, and held in force by the same Divine Hand. Every one knows that God made water, and every one ought to know that it is a law of nature—and inexorable too—that "water drowns. It is divine law that "he that believeth not, shall be damned." If God will not change one, will he change the other?

DON'T USE BIG WORDS.—In promulgating your esoteric cogitations or articulations, philosophical or psychological observations, beware of platitudinous ponderosity. Let your conversation possess a clarified conciseness, compacted comprehensibleness, coalescent consistency, and a concentrated cogency. — Eschew all conglomerations of flatulent garrulity, jejune babblement and asinine affectations. Let your extemporaneous descantings and unpremeditated compilations possess intelligibility and veracious vivacity, without rhodomontade or thrasonical bombast. Sedulously avoid all pollysyllabic profundity, pompous prolixity, psittaceous vacuity, ventriloquial verbosity and rapidity. Shun double-entendres, prurient jocosity, and pestiferous profanity, obscurrent or apparent. In other words, talk plainly, naturally, sensibly, truthfully and purely, and don't use big words.

—According to statistics during the last fiscal year, ending with April, there were 23,000,000 gallons MORE beer brewed than the preceding year. And the brew of 1883 shows an advance of 106 per cent over 1875. The brew for the last fiscal year was 530,000,000 gallons. Allowing one sixth of the whole population of the United States to drink, beer, it would be nearly 88 gallons to each beer-drinker, at a probable cost of $70 per capita,—making the fabulous sum of over $40,000,000 spent for beer alone. And this a civilized, enlightened and Christian country!

The Gospel Messenger,

A RELIGIOUS weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, $1.50 per annum. Sample copy and agent's outfit free. Address Brethren's Publishing Co., Mount Morris, Ogle Co., Ill., or Box 50, Huntingdon, Pa.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

A Close, Hard Man.

A HARD, close man was Solomon Ray,
Nothing of value he gave away;
He hoarded and saved,
He pinched and shaved,
And the more he had the more he craved.

The hard-earned dollar he tried to gain,
Brought him little but care and pain;
For little he spent,
And all he lent,
He made it bring him twenty per cent.

Such was the life of Solomon Ray,
The years went by and his hair grew gray;
His cheeks grew thin,
And his soul within
Grew hard as the dollar he worked to win.

But he died one day, as all men must,
For life is fleeting and men but dust;
The heirs were gay
That laid him away,
And that was the end of Solomon Ray.

They quarreled now who had little cared
For Solomon Ray while his life was spared,
His lands were sold,
And his hard-earned gold
All went to the lawyers, I am told.

Yet men will cheat and pinch and save,
Nor carry their treasures beyond the grave,
All their gold some day
Will melt away,
Like the selfish savings of Solomon Ray,

Who Is A Lady?

THE word "lady" is an abbreviation of the Saxon Laffday, which signifies bread giver. The mistress of a manor, at a time when affluent families resided constantly at their country mansions, was accustomed once a week or oftener, to distribute among the poor a certain quantity of bread. She bestowed the boon with her own hand, and made the hearts of the needy glad by the soft words and gentle amenities which accompanied her benevolence. The widow and the orphan "rose up, and called her blessed"—the destitute and afflicted recounted her praises—all classes of the poor embalmed her in their affections as the Laffday—the giver of bread and dispenser of comfort—a sort of ministering angel in a world of sorrow. Who is a lady now? Is it she who spends her days in self-indulgence, and her nights in dissipations of folly? Is it she who rivals the gayety of the butterfly, but hates the industrious hum of the "busy bee?" Is it she who wastes on gaudy finery, what would make a widow's heart sing for joy, and who, when the rags of the orphan flutter before her in the wind, sighs for a place of refuge as if there were a pestilence in the breeze? This may be "a woman of fashion" —she may be an admired and admiring follower of the gay world; but in the ancient and most just sense of the word, she is not—alas! she is not—"a lady." She who is a lady indeed, excites no one's envy, and is admired, esteemed, and loved by many; she stands on the pedestal of personal excellence, and looks around on the women and men beneath her has her brethren and sisters, "formed of one blood," in the great family of the Creator; she is kind, she is courteous, she is pitiful to all; "she stretches out her hands to the poor, yea, she reaches forth her hands to the needy; she openeth her mouth with wisdom, and in her tongue is the law of kindness; this is the Laffday, whom hundreds or thousands vie with another, in raising to grandest distinction, and to far nobler celebrity, than was ever won by more rank, or wealth, or title; and if she have grace and wisdom to distribute among hungry souls "the bread of life" —tell the poor of the love of Christ, she is an "*elect lady.*"

Models.

BY EMILY V. KEEVER.

IT is related of Guido, the celebrated artist, that he posed his color-grinder, a coarse, homely man, whenever he wished to produce a lovely figure in his picture, sketches the outline; studying the model for light and shade but supplying from his own mind the beautiful features and rapt expression.

A brother artist sent a friend to him once to learn the name of the lovely woman who had been the supposed model of his Madonnas. Guido explained his method, adding:

"Tell your friend, my dear count, that the beautiful and pure idea must be in the head of the artist and then it is no matter what the model is."

We are all imitative naturally and by education. We may be fickle and change our model frequently, yet if we study ourselves closely we shall find that we each have one.

We see some person whose 'walk and conversation' challenges our admiration, and instinctively we resolve to imitate him—another whose management of household matters or business affairs excels our own, and with inward confession of our own inferiority in this respect we try our best to follow our newly-chosen model.

Does not this lead directly to the thought, that we should exercise the greatest care in choosing those whom in our thoughts we thus place upon a pedestal and whose example we are so willing to follow? Yet in matters pertaining to our spiritual life, how vastly greater should be our concern to know that they whom we follow, also follow Christ! If many who are constantly looking at this member of the church or that one, to this minister or that noted evangelist for a model, would but turn their eyes to the "meek and lowly One," they would have a pattern worthy of the closest imitation.

In purity, in charity, in meekness and in every heavenly grace He is the one 'altogether lovely."

We as Christians need not pose some poor, weak human being and then like Guido imagine him possessed of those graces of the Spirit we would rejoice to see blooming in our own souls. We have but to turn our thoughts Christ-ward and lo,—before our mental vision arises the picture of the "Man of Sorrows"—perfect, with not even a stain upon the heavenly vestments.

Here then is a *Model* worthy of our admiration, our imitation—our worship. Here is the Pattern, whose simple rule of life, "love God with all thy heart and thy neighbor as thyself," if followed, will ultimately bring us into the immediate presence of Him who "was wounded for our transgressions" and by "whose stripes we are healed."

Cause and Cure of Blues.

I HAVE found out the cause and the cure of the "blues." The cause is an overworked and exhausted nervous system. The cure is sleep. Or, if there are other causes, such as disappointment in life, or discouragement in business, or distrust in spiritual experience, or a mild form of remorse, the most common cause is nervous exhaustion, and when that is the cause the best remedy is sleep. The "blues" are generally a sin. No one has a right to yield to disappointment or discouragement, or to distrust his heavenly Father, or to carry even the light burden of a half-unconscious, unforgiven sin, or to overwork and exhaust the wonderful mechanism which God has given him. But repentance is as many-formed as sin; and when the sin is overwork, repentance is rest. Last night I got into my sleeping-car weary and discouraged. Nothing special had occurred to discourage me; but I felt as though for me life was not worth living, that I was no use to anybody, and if the train would only run off the track, hurt no one else, and put me out of the world, it would be a "special providence." I do not mean that I *thought* all this as a reasonable being; I was not a reasonable being, and I did not think it; I *felt* it. Kind reader, if you have never been down in this horrible valley, with all sorts of blue devils whispering to you that there is no heroism in life, nor worth in man, nor goodness in God, nor end worth living for, do me the favor to skip the rest of this paragraph. But if you have been there, try my remedy. Braving the half-amused and wondering looks of my fellow-passengers, I had the berth made up for me at half-past eight; I had taken the precaution to drink neither tea nor coffee for supper; and at nine o'clock I was sound asleep. I awoke this morning at half-past six, after nine and a half hours of solid sleep, as bright as the sun that looked Good Morning to me through my car window, and as fresh as the trees that nodded their recognition as we whirled past them.—*Laicus.*

DR. CHALMERS beautifully said: The little that I have seen in the world and know of the history of mankind, teaches me to look upon their errors with sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptation it passed through—the brief pulsations of joy, the tears of regret, the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary, and threatening voice within, health gone, happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hand it came.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Rossville, Ind —Aug. 13.

Dear Brethren:—

To-day was our regular meeting at the old meeting-house. The Brethren held forth the Word of Life to a good congregation. — Another one added to the church by baptism,—a young brother this time. We believe others are counting the cost. Hope they will soon make up their minds, as time is precious. Our harvest or thanksgiving meeting will be held in this, the Middle Fork church, on Thursday, the 30th of August. — May God bless all to be faithful till Jesus comes, is my prayer. Michael Flory.

From the Salem Church, Montgomery Co., O.—Aug. 22.

Dear Brethren:—

On the 11th inst, we had our harvest-meeting. Our large and commodious house was well filled. Eld. Jacob Garber and Bro. Silas Gilbert were present. They gave us quite an interesting sermon. Such meetings are intended to rouse us up to a sense of our duty. Knowing that out of the abundance that God has blessed us with, a portion should be devoted to those in need, we would again urge upon all to give liberally to every good work. The next day, Sunday, was our regular meeting. Two precious souls came out for the Lord and were baptized. May the blessings of kind heaven rest upon those two young sisters, that they may be able to walk worthy of the vocation wherewith they have been called. On the following Thursday was our quarterly church-meeting. Quite a number of elders and ministers were present. Everything passed off harmoniously.— Bro. John Clopper, Jun., was advanced to the second degree of the ministry. Bro. Elijah Rorer was called to the deaconship. May the grace of our Lord Jesus Christ and the Holy Spirit enable those Brethren to be amply able for their high calling. Met the same evening for worship. Bro. Silas Gilbert and Stutsman spoke to us. We want more meetings, brethren. Call again.

John H. Brumbaugh.

From Sumner Co., Kan.—Aug. 23.

Dear Brethren:—

The Slate Creek congregation, Sumner Co., Kan., is moving on in the even tenor of its way. On last Saturday we held our quarterly council-meeting. A very good attendance of members; eleven received by letter. We are greatly pleased with the members that have come in here lately. A more orderly company of members is seldom met with anywhere. There was some business before the meeting; but all passed off with apparent satisfaction to all present. Such meetings in this country are encouraging.— Church prospects are encouraging. We have a good corps of officers, consisting of one elder, one minister in second degree, one in first degree, and eight deacons, well distributed through the congregation. We have about fifty active working members and still expect more to come among us. Hope to see a flourishing congregation here in a short time. — We invite faithful, orderly members to come among us; "for yet there is room."

I will endeavor, through this medium, to answer a few of the many questions, to which an answer is desired by private correspondents:

1. What is land worth?

Ans.—Raw land can be bought from $600 to $800 per quarter section,—160 acres, or from $4.00 or $5.00 per acre. Improved land higher in proportion.

2. Can you raise wheat?

Ans.—Yes. My son helped a neighbor thresh his wheat yesterday afternoon that yielded 32 bushels per acre. The general average is from 20 to 25 bushels per acre.

3. Does corn do well?

Ans.—Yes. I have passed around extensively lately, and I never saw a finer prospect for corn than there is in this county.

4. Do tame grasses do well?

Ans.—As far as they have been tried on land that has been farmed enough to properly "tame it,"—as it is called, tame grass does well. I saw red clover blossoming on the sides of the streets in Wellington this Summer.

5. Have you a good fruit country?

Ans.—Yes, as far as it has been developed, fruit does well. I have eaten some very finely-flavored grapes in the last few days; they were raised in the north-eastern part of the country.

6. Is the land hilly?

Ans.—Compared to Pennsylvania and other like hilly countries, I answer, no. We have our bottom land along the water courses; then the second bottom; then the upland; or table lands. But the ascent is so gradual that you are not aware of it, until, looking back, you overlook the vast plain below. I lived on a "divide" last Spring, from which I could overlook a vast plain, and yet I was not on an abrupt ascent. From my front door I counted sixty-four dwelling-houses, looking as I did towards the four points of compass. But to get a proper idea of our beautiful country, you must "come and see."

7. Have you a good stock country?

Ans.—Yes, but the land is being put into cultivation too much. For grazing purposes this land answers well.

8. How for churches and schools?

Ans.—Well as good facilities as any new country. There are two church buildings within 2½ miles of our residence. The brethren have no meeting-house as yet; but are talking of building one. School-houses are a little far apart in some localties, but there are two new school-houses to be built within three miles of us. John Wise.

Swedonia, Kan.

All other knowledge is hurtful to him who has not honesty and good nature.

From Jefferson Co., Ill,

Dear Brethren:—

Having just returned from a visit to Jefferson county, this State, I shall send a few lines to the Messenger. I had a very pleasant visit, though quite short. With some only a call.

Last Sunday I attended meeting four miles east of Mt. Vernon, near Bro. David Angle's. After worship the members were all invited to dine with Bro. Angle and family. Here arrangements preparatory to a Love-feast, were made. After hearing from Bro. Metzger, who expects to be with them, they will decide upon a day in the near future. Bro. David Eby is their minister at present, and I think he is the right man, in the right place. He is a live man, and is doing much good generally for the country. He and sister Eby never fail to make any one feel comfortable and happy by their kind hospitality.

Bro. Eby's clover-field is a wonder to the people of that country. If you should go there, don't fail to see it. The seed crop is about ready to harvest, and is the heaviest and best filled, I think, I ever saw. I think it will make from three and a half to four bushels to the acre. How is that for Egypt, where "clover won't grow."

Good peaches were scarce there, as the late ones were not ripe. The trees are bending beneath the weight of the delicious fruit, apples are abundant and of fine quality.— Large shipments are being made daily from Mt. Vernon to the north, also from all other points on the Louisville and Nashville R. R. Mt. Vernon received, barrelled and shipped, seven hundred barrels in one day. Egypt, undoubtedly is a fruit country. I would advise persons who are looking for new homes to see that country. Passing twelve miles east of Mt. Vernon, on the L. & N. R. R., at a crossing of the Toledo and Texas Narrow Gauge R. R., we arrive at a thrifty, promising town, Belle Rive, which is surrounded with beautiful country. Fine farms can be bought at the crossing from twenty to thirty dollars per acre, fair improvements, well-fenced prairie land. I spent most of my time at this place, and am favorably impressed with the country and people. A new railroad is being made through this place, after which, I think land will advance rapidly. This is also a fruit-shipping point. Henry Buck.

From Pittsburg, Darke Co., O.—Aug. 22.

Dear Brethren:—

Last Saturday we held our quarterly council. It was the most pleasant council meeting I ever attended; there was no unpleasant business before the meeting. The brethren gave us some good admonitions.— We donated $19.25 to the colored brethren in Frankfort, Ross Co., O., for the purpose of building a new church. After meeting we resorted to the water-side, where four young sisters made the good confession, and were buried with Christ in baptism, and rose, we trust, to walk in newness of life. May they ever live faithful, is our prayer.

We hope that more of our associates will, ere long, resolve to serve the Lord, and be slaves to sin no longer; we know they would have more enjoyment in the service of the Lord than they have in Satan's service; and will receive better wages at the end. "For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 4: 23. LIZZIE NISWANDER.

"I Second the Motion."

I see there is a motion made by our dear Bro. W. R. Deeter in behalf of the St. Louis meeting-house. I feel just like seconding that motion, and we hope to hear many say, "pass it," and as we pass it, send the money along with it. We wish to drop a word here, those that have not one pound of butter, a dozen of eggs, a bushel of corn, or a bushel of wheat to sell, please leave off buying tobacco, or set a common table a few times, for the sole purpose of saving or feeding some starving souls in St. Louis. We surely can abstain from some of those things which satisfy not. Let us give unto those that need help, that they may feed thereon and grow. Now, brethren and sisters, I think I hear some one say, it is easier said than done, I may have tramped on some one's toes, but when the Spirit prompts me to sing, I must sing. Written in love to all.

HESTER BRUBAKER.

Notes of Travel.

Dear Brethren:

AFTER leaving Pennsylvania, I called at Hagerstown, Md., July 24th, also at Double Pipe Creek. Found Bro. D. R. Sayler much afflicted and unable to discharge his ministerial duties. D. P. Sayler says he guesses he will have to put forth extra efforts in Bro. D. R. Sayler's illness, however he seems to be able for it. Stopped with Brethren at Union Bridge, where the Brethren are numerous.—I called on Brethren at New Windsor and Westminster. Was well pleased with the condition of those churches, in fact with all the Maryland churches. They have splendid Sabbath-schools, well conducted, with the best of singing, which makes it interesting to the little folks. I found splendid wheat all through Maryland, with the best of prospects for corn and nice showers of rain.

At Frederick City, Md., I called on Dr. P. D. Fahrney; found him earnestly laboring for the upbuilding of the church, although he is not in the ministry. I believe they have three brethren and twenty-seven sisters at this place; they are laboring hard to build up a church. They have rented a church, which is offered for sale to them at a very low figure. It is nicely located, is neat and plain, large, and convenient and located within a few rods of a mill-race, where they administer baptism.

Frederick could be made the centre of the Eastern Brotherhood. It is admirably located between the Northern and Southern Brethren, with many large prosperous churches around it. Brethren, don't forget this; now is the time to strike. As an inducement to the large churches around Frederick, Bro. P. D. Fahrney has bought a stock of Brethren's clothing and hats, and has them kept at one of their stores, and five per cent. of all the sales goes into the church treasury, for the purpose of buying or paying the rent on the church. We all lay our plans how to run our financial affairs; why not take Bro. Fahrney's plan?

While I was in his office, a pale and weary patient entered for medical advice. After his patient had received medical advice, Bro. Fahrney said, "Do you not think that it is about time to think about your spiritual cleansing?" He paused, stared at the doctor, hesitated and said, "Well, yes, I guess I had, but." "But what?" said the doctor. "Well I will tell you," said he. "I always did believe that the Dunkard church is founded on the Gospel, and if the members would live up to the requirements of the church, they would be sure of eternal happiness, but there are some in the church that are not what they ought to be, and I cannot associate with them." "Where do you think those unfaithful brethren will go to, when they die?"—"Well I fear they will go where I don't like to tell." "Well then, where do you think you will go when you die, if you don't prepare for eternity?" "Well, I expect to also go where I don't like to tell." "Well then," says the doctor, "according to your idae, you expect to be with those unfaithful members in eternity, and will be compelled against your will to associate with them." The doctor then informed him that those individuals he had reference to, were no longer members of the Brethren.

How painful to think of a few unfaithful ones keeping hundreds and thousands all over our own land out of the church! Who will be accountable for the souls of those that would be saved and are not?

I was well pleased with the condition of the churches in Maryland, and with the prospects of their crops. I reached Maurertown, Shenandoah Co., Va., July 28th. Found Bro. C. B. Shaver earnestly laboring for the Master's cause.

At Timberville, Rockingham Co., Va., I visited Br'n Myers, Early, and many other Brethren. Found the church in a prosperous condition. At Bridgewater, Va., found the church prospering. They are pushing the Normal school-building, and will soon have it ready for use. This is putting new life and energy into the surrounding churches.—I visited the Brethren at Weyer's Cave, Stanton and Waynesboro. In all the churches I passed through so far, I have found all peace and harmony, and the Brethren very plain and sensible. I was made to feel happy and at home while with them.

I stopped with Bro. B. F. Moomaw, Botetourt Co., Va., found him much discouraged over the loss of two of his children, and the extra labor that now falls on him, since the death of their elder. I called on Bro. J. C. Moomaw, and other brethren at Cloverdale, Va., also at Daleville around Roanoke and Salem.

The whole State of Virginia that I passed through had a heavy crop of wheat, perhaps the largest ever harvested, but the severe drouth almost, if not entirely ruined their corn and other crops. B. A. HADSELL.

The Calamity at Java.

THE dreadful reports from the Island of Java of volcanic eruptions, earth tremblings, and tidal waves, far exceed in point of horror the calamity at Ischia, or, for that matter, anything of the kind within the scope of a century. The news is so dreadful as to inspire a sincere hope that the extent of the calamity has been exaggerated. The latest intelligence comes by the way of London, and places the loss of life at 25,000. Details of the eruptions and overflows of burning cinders and lava which have engulfed whole sections of the island, buried cities and towns, and of tidal waves which have swept away thousands of people, are most graphic. The scene of horror has perhaps never been surpassed in the world's history.

Batavia and Anjer have suffered most. They are the two most important cities in the Island of Java. Both are at the western end of the Island and near the outlet of the Straits of Sunda, a narrow channel which separates Java from Sumatra. The first eruption seems to have come from one of the small islands in the straits, then to have passed speedily to the coast, and in a short time the old volcano of Gunong Salak, back of Batavia, was in full eruption, for the first time since 1699. The destruction of life seems to have resulted chiefly from fires started by the red-hot stones and lava, and from the tidal waves, which washed away whole villages of fishermen on the coast between Batavia and Anjer Head. The modern city of Batavia—that is the part built on high ground within the past century—does not seem to have suffered much, but all the old town founded by the Dutch of three centuries ago, with its canals and dykes, was buried by a tidal wave fathoms deep. One report says that of the 25,000 Chinese and Malays who inhabited this part of the city probably not 5,000 escaped. At Anjer, a city not so large as Batavia, but scarcely less important as a shipping point, over 1,500 Europeans are said to have perished.

The disaster, even should its worst details not be confirmed, is yet one of the most terrible results of volcanic disturbances the world has ever known.—*Chicago Herald.*

The Alleghanies in September.—Cresson Mountain House Open till Oct. 1st.

THE growing disposition to visit the mountains in September is evidenced by the many inquiries as to the date of closing of the Mountain House at Cresson, on the Pennsylvania Railroad. This palatial hotel is located away up on the summit, 2300 feet above ocean level, and in the vicinity of scenery famous for its grandeur and beauty. To accommodate those desiring to spend a portion of September (the choicest month in the year), in the Alleghanies, the Mountain House will remain open until October 1st, and after September 10th the hotel will make a reduction in rates.

From Gravelton, Ind.—Aug. 10.

Dear Brethren:—

We have now a very pleasant Sunday-school in running order, at this place, superintended by Bro. Anglemyer. The outlook for the school is encouraging. May God ever bless the Sunday-school cause, and help us to look after the little ones! Health is reasonably good. The church is in harmony.

Margaret J. Clark.

From J. W. Southwood.—Aug. 23.

Dear Brethren:—

There not being any meeting in our district last Sunday, we drove over to Lancaster in the Salamony church. Found their elder, Samuel Murray, and others, engaged in the Sabbath-school work, after which we tried to preach the Word to a very attentive congregation. In the afternoon, we, in company with Eld. Murray and wife, drove about five miles to a school-house, where we again tried to preach the Word of Life. We found Bro. Murray in rather feeble health, but some better than he had been. Upon the whole we spent the day very pleasantly. To-day was our harvest-meeting at Dora. The congregation was small, yet we had a very nice and pleasant meeting. May God's blessing attend every effort for good.

Monument City, Ind.

Sea Isle City.

This is a recently-founded watering-place, situated midway between Cape May and Atlantic City; the former being fifteen miles north, the latter fifteen miles south.

From the Sea Isle excursion house you can plainly see the light-houses of both places, and on clear nights their electric lights are quite visible. (I suppose it is well known that electric light now largely supplants gas light; being much more economical.)

C. K. Landis, the founder of this place, naturally predicts for it a wonderful future; time alone will tell.

The beach is one of the most beautiful on the coast. Being hard and level, it renders a grand rolling surf, and makes bathing most delightful. In the two short years of its infancy it has certainly made very rapid progress.

There are now about one hundred private cottages, some half dozen hotels with the ever-to-be-needed stores, post-office, railway station, etc. A large excursion house is in course of erection, where divine services are held every Sunday, by whosoever chances to be upon the Island to officiate. There are no churches,—Methodists, Baptists and Episcopalians have been scanning the field. The Catholics have been rather more fortunate, having secured a large lot gratuitously for the erection of a house of worship. Probably the founder's sympathy runs in that direction; but it is a noticeable fact these people are always wide awake to any means of strengthening their forces or spreading their work.

We are here for recreation and rest. Our eldest daughter, Iva, is now in the Normal School. Lilla, though only twelve years old, is in the last division of the Grammar School. Both are very ambitious students, and need all the rest and enjoyment they can crowd into so short a vacation. Little May is a regular sand-lark. One time she is a baker, makes all kinds of pies, cakes and puddings; another time she is a grocer, with sand for sugar, sand for tea, sand for coffee, sand for everything in that line. She builds houses, mills, pyramids, gardens,—all out of sand.—In the ocean she reminds you of a porpoise; bathes every day except Sunday.

Master Stanley, our baby, looks on in astonishment, apparently wishing he too could have a bathing suit and a bucket and shovel. My rest comes only when they are sleeping.

From my window I have a full view of the grand old ocean, whose surges have unceasingly rolled from the second day of creation, potently declaring the wisdom, power and might of their all-wise Creator,

I have read of a path across the sea, but never realized its wondrous beauty, until, a few evenings ago, I saw it gloriously reflected by the full moon upon the dark blue waters. A beautiful, resplendant track, extending from the sand-bound shore onward, upward, till it reaches that point where its waters lovingly embrace the sky.

Little May wished to know "if I did not think it was hitched on to heaven." Yes, I certainly do, because its Author is there, and this may be one of the links which unite our hearts with the wonderful works of his hands.

The ocean with its mighty expanse of water, and its myriads and myriads of mysteries; the moon, the light of the earth by night; a wonderful planet with inhabitants, mountains and undefinable objects; man a little lower than the angels, crowned with glory and honor; God, the Infinite, Wonderful Counsellor, Everlasting Father, Prince of Peace. Could there be a more beautiful allegory?

The tide is just now coming in. Gradually the breakers become higher and stronger. Happy bathers are strewn along the beach, enjoying the invigorating splash of the surf as it rolls over them. Just outside the rough water you can see a long line of porpoise dodging up and down,—evidently after a school of fish who are trying hard to escape their enemies.

Away out on the ocean I can count twenty-seven vessels, including steamships, three and four mast vessels, schooners, yachts, sail boats, barges, each bent upon their individual mission, busily engaged in carrying on the commerce of countries, the intercourse of nations.

What a glorious world in which we live!—Beauty everywhere; yet there are some who have eyes, yet see not; ears have they, yet hear not.

Where it not for sin, all would be beautiful and sorrow never come. Just now on the beach stands an aged mother; with straining eyes she looks out upon the angry water; then turns sadly away. What is the trouble? "My boy, my darling boy, ran off to sea and was drowned. Oh will he never come back to me?" Disobedience, how much of life's beauties are sadly defaced by thee!

Mrs. J. S. Thomas.

From Walnut District, Marshall Co, Ind.—Aug. 25.

Dear Brethren:—

We moved into this district last Spring, and I must say I find the brethren and sisters to be members in full. We are having meetings regularly; we have three ministers; they are Henry Deardorff, Aaron Swihart and Aaron Hoffman. The members, as a general thing, seem to regard the vow they made, when received into the church by baptism.—We have received several members by letter lately. Our new meeting-house will soon be completed. It is 40 by 60 feet. We expect to have meeting in the new church yet this Fall.

Henry Strycker.

From Newton Grove, Mich.

Dear Brethren:—

Please correct, through the Messenger, the mistake that appears in the Report of the Dayton Convention, which says, "delegates from the Newton Grove church, Mich., are Walter Clark and James G. Gould."—The fact is, we were not sent there by the Newton Grove church, as delegates. We only acted under the two or three propositions as made by the chairman in the afternoon of the first day.

Walter Clark.

Dowagiac, Mich

From Dorchester, Saline Co., Neb. —Aug. 15.

Dear Brethren:—

The little band of Brethren and sisters at Dorchester are in peace and union, and also active in all their Christian duties as a church. There are, however, a few that appear to be cumbered with many things, and do not seem to have time to attend services regularly, yet we are much encouraged at the prospects that lie before us; the unanimity of sentiment that prevails in the entire body, the kind feeling existing between the officers of the church, and the care and anxiety they seem to have for each one of the members, and for each other, with a deep feeling and the deep concern and earnestness of the young members altogether, seem to throw out an influence which causes others to stop and think, and some are coming into the fold occasionally. On the first Sunday in July two made the good confession, and were baptized into Christ, and there was joy among the saints. Again, on the fifth Sunday of July, we were requested by some isolated members, who are under the care of Bro. Van Dyke, living in the South-west corner of this county, to come and work for them. We went, and on Monday morning, before our return home, a dear sister was received into the fold, which made many hearts glad. On last Sunday another tender lamb was brought

into the fold in the same good way that our Lord has prepared, and many tears of joy and gratitude were shed, and many hearts made glad.

Crops of all kinds are good; wheat from twenty to forty bushels per acre. Oats and corn is a heavy crop, and the acreage larger than ever before. Good country here, brethren, in my estimation. I have tried it, hence have a right to "Speak that which I know, and testify to that I have seen." Emigrants are coming in, and seem well pleased with the change. We have good country and society, and invite immigration

JOHN J. HOOVER.

From Bridgewater, Va.—Aug. 29.

Dear Brethren:—

THE prospects for the Virginia Normal School are very encouraging. Quite a number of students have already been enrolled, and new applications are coming in almost daily. $125 in advance or $130 per term in advance, pays for the whole school-year of ten months. There are no extras for fuel, light, washing, or anything of the kind, as is the case in most schools. The new building is rapidly approaching completion. It is a plain but neat and beautiful edifice, and is in every particular adapted to the wants of the school. The students' rooms are neat and attractive, the water excellent, the situation and scenery grand beyond description, and the moral and religious advantages unsurpassed anywhere. With the present corps of teachers the school is prepared to do thorough work, and no pains or labor will be spared to make the institution a grand success.

Bro. John Flory and his companion have taken charge of the culinary department of the Normal, and a more efficient matron than Sister Flory could not be found. Bro. Flory is a minister, and well known throughout the entire Brotherhood as a zealous worker, both in the church and school. We request all persons who contemplate attending school not to decide before reading the catalogue of the Virginia Normal, which will be sent to any address on application to the principal at Bridgewater, Va. D. C. FLORY,

Principal.

From Lower Twin Valley, Preble Co., O.

Dear Brethren:—

WE feel like congratulating our dear editors for their kindness and for their great efforts that they have made in trying to make the *Brethren at Work* and *Primitive Christian* a success. We feel that they have acted their part well, and may God let his choicest blessings rest upon them, and may the Holy Spirit lead them to make the GOSPEL MESSENGER as good, if not better than those names that we have just parted with. Although they have been near and dear to us, we hope the MESSENGER will be just as near. We bid it welcome, hoping it will bring us good tidings from all parts of the Brotherhood, such as we love to hear. Let us ask God to be with us, and like David of old, ask, "O, God create in me a clean heart."

Let us all, brethren and sisters, help our dear editors in their great work, by sending them good wholesome articles, such as will be food for the hungry soul, and for the building up of Zion, and may many perishing souls be brought to Christ. We now have a flourishing Sabbath-school; it makes us feel good to see so many bright and happy little faces come with a smile. And now, dear brethren and sisters, let me encourage you to come with your children and help to carry on the good work. We all need encouragement and let us try to work together for good.—

HESTER BRUBAKER.

From Union Deposit, Dauphin Co., Pa. —Aug. 24.

Salome A. Stoner; Beloved Fellow Pilgrim:—

YOUR letter, containing Christian tithe, came yesterday. Thanks for your remembrance of me, and much more for your remembrance of Christ. No gift is *Christian* simply because it is given by a Christian to a Christian, but because it is a direct expression of love to Jesus, no less than an expression of his love. God has put great meaning into little things, or things that to us seem common and insignificant. We would be much wiser if we were not like those who have eyes to see and see not, ears to hear and hear not. We need not go far to go to college. God's text-books lie open everywhere, but we are "slow of heart to believe," and dull of mind to perceive. One of the most anti-christian crotchets of some of our Brethren is their opposition to institutions of higher education, unless it be the folly of turning them into nurseries of pride and self-idolatry after we have admitted and erected them.

Although we have been eating for 20, 30, 40, 50, 60, 70 years, or more, who knows to the full what eating means? Can our college professors tell us? In part, no doubt; and yet I would not be surprised if some of them enjoy their daily bread better than they can explain it. When Christ says, "this do in remembrance of me," he includes the whole of life. Love-feasts are life-feasts not only sustaining but expressing life. "Unless you eat my flesh and drink my blood, ye have no life in you." What can be more positive and radical? How does this correspond with the doctrine that to *dress* for Jesus' sake is a *delusion*, a *hallucination*. "NO LIFE IN YOU," save as derived by the Divine immanence.—Christ knows how to handle progressive Christianity that derogates from his sovereignty. "In remembrance of me" is just comprehensive enough to include the complete cycle of life. We are Christian exactly in proportion as this fact is *us*. How is it with tobacco-users and raisers, with "belly-worshippers," Sunday-school-opposers, and fighters against Christian missions? However good in a fragmentary way, here they are in square antagonism to God incarnate. "For *my* sake," "in remembrance of *me*," determines the character here and the destiny hereafter. "He that hath ears to hear, let him hear."

C. H. BALSBAUGH.

From Cedar Co. Church, Ia.

OUR church council met August 11th.—We received one member by letter. Our church-house debt reported all paid, and for aid received we tender our thanks to the brethren of the following churches, Dry Creek, and Lost Nation, Iowa, and Franklin Grove and Mt. Morris, Ill. The Lord reward you for your work of love.

The Revised Minutes have been received. Our members have subscribed quite liberally for them, and I think the Minutes will give pretty general satisfaction. As for my own use, the work will be far more convenient than the old work. While it might be improved in some respects, yet, upon the whole it will no doubt express the mind of our Brotherhood in such a condensed form as to be practically useful to the church; at all events, we hope that the official members of every congregation will lay the matter before their members, state the object of their introduction, and, the necessity of their full acquaintance with the work, so that when the proper time comes for them to express their mind upon its merits, they may be qualified to do so understandingly.

It is certainly to be regretted that our membership at large, especially the laiety, are so poorly informed in church work. Now is an excellent opportunity for our membership to become better acquainted with our system of church government at the trifling cost of twenty cents. It sometimes appears that outsiders are more watchful of how our members carry out our principles, than we are ourselves, for just as soon as any of our members wear something to other places that they do not wear to our own meetings, and attend gatherings that our members have always been admonished against, it is noticed by the world, and often gives rise to considerable gossiping, all at the expense of the inconsistent one; all of which might so easily be avoided by a more prayerful reading of the blessed Gospel of the Lord of heaven, and a better acquaintance with the order of the church as is fully shown in the Revised Minutes.

JOHN ZUCK.

From Sinking Springs, Highland Co., O. —Aug. 11.

OUR regular church-meeting went off to-day very pleasantly, at the Strait Creek Valley branch of the Brush Creek church. The deacons reported all in union and harmony, which caused great rejoicing. We seem to go on in the even tenor of our way, which our Father taught us, paying no attention to jars that come among some of the Brotherhood. The Love-feast commences on the 9th of September; a general invitation to all, especially ministering brethren.

J. H. GARMAN.

A Fine Farm for Sale.

A FINE farm of two hundred acres in Liberty township, Henry county, Ind., mostly flat rock, bottom-lands, and situated in a settlement of the Brethren, about seven miles west of Nettle Creek church, and well improved, will be sold by order of the court, on or about the first of October, 1883, by a Commissioner, on partition. It is first class land and in a splendid neighborhood. There is a good pike on the South and one on the West. Is is also well watered and is about five miles from the county seat, and is known as the Matthew B Shields farm. For further information, address John Bird, Millville, Ind.

ANNOUNCEMENTS.

Love-Feasts.

Sept. 8 and 9, at 2 P. M., Elkrov, Va.

Sept. 8 and 9 in the Verdigris church, Madison, Kan. Those coming by rail will please notify Chas M. Yearout.

Sept. 8 and 9 at 10 A. M., Beaver Creek church, York Co., Neb., at the house of Bro. Sol. Furry, 5 miles west, and 4 miles south of York.

Sept. 8 and 9, in the new meeting house near Brooklyn, Ia.

Sep 8 and 9, at 1 P. M., Grundy church, Grundy Co., Ia.

Sept. 8 and 9, Weeping Water church, at residence of Bro. Moses Keefer, 4½ miles south-east of Greenwood station on B. & M. R. R., Neb.

Sept. 12 and 13, at 1 P. M., in Yellow Creek church, Stephenson Co., Ill.

Sept. 12 at 4 P. M., Salamonie church, Huntington Co., Ind., at Lancaster meeting-house.

Sept. 13 at 2 P. M., Coon River church, Iowa, 2 miles north of Panora.

Sept. 13, at the Plum Run church, two and one-half miles north-east of Loudonville.

Sept. 14, Black River church, Van Buren Co., Mich., at Bro. David Thomas', about four miles north-west of Bangor.

Sept. 14, at 4 P. M., Champaign Co., Ill., four miles east of Urbana.

Sept. 14 at 4 P. M., Sugar Ridge church, Hancock Co., O.

Sept. 15, at 2 P. M., Dorchester church, Neb., at the house of Bro. J. R. Cripe, two miles east of Dorchester, Saline Co., Neb.

Sept. 15 at 2 P. M., Barren Ridge church, Va.

Sept. 15, at the house of Bro. Geo Oaks, 3 milee north of Stewartsville, De Kalb Co., Mo. Those coming by rail, should notify above-named party.

Sept. 15 and 16, Wayman Valley church, near Edgewood, Iowa.

Sept. 15 at 10 A. M., Eight Mile congregation. Huntington Co., Ind.

Sept. 15 at 3 P. M., Summit Mills congregation, Somerset Co., Pa.

Sept. 15, at 3 P. M., at Casstown, O.

Sept. 15, Deep Water church, Henry Co., Mo., Stop off at La Due.

Sept 15 and 16, at Brownsville, Saline Co., Mo.

Sept. 15 and 16, at 10:30 A. M., Coldwater church, Butler Co., Iowa.

Sept. 15, at 2 P. M., Somerset church, Wabash Co., Ind., 9 miles south of Wabash.

Sept. 15 and 16, in the Crooked Creek church, six miles north east of Keota, Washington Co., Iowa. Those coming on the Chicago, Rock Island and Pacific R. R., will stop off at Keota; those on the B., C. R. & N. R. R., will stop off at Nira, where they will be met by informing Benjamin Miller.

Sept 15 and 16 near Williams, Josephine Co., Oregon.

Sept. 15 and 16, at 10 A. M., 2½ miles south-west of Burr Oak, at Bro. Eli Renner's.

Sept. 15 and 16, at 1 P. M., Rock Creek, White side Co., Ill.

Sept. 15 and 16, at Ozawkie, Kan.

Sept. 15, at Liberty, Adams Co., Ill.

Sept. 15, at 4 P. M., Laporte church, Laporte Co., Ind., four miles north of Laporte, near Ross Mills.

Sept. 18, at 3 P. M., in the Indian Creek church, Fayette Co., Pa.

Sept. 19 and 20, at 1 P. M., at Arnold's Grove, Carroll Co., Ill.

Sept. 20, at 10 A. M., West Otter Creek congregation, Macoupin Co., Ill.

Sept. 20, at 3 P. M., 2½ miles south of Unionville, Appanoose Co., Iowa.

Sept. 20, at 2 P. M., Bachelor Run church, Carroll Co., Ind., three-fourths of a mile south-east of Flora.

Sept. 20, at 10 A. M., Lower Twin Creek church, Preble Co., Ohio.

Sept. 21, at 4 P. M., Cherokee church, Cherokee Co., Kan.

Sept. 21 at 10 A. M., Beaver Dam church, Kosciusko Co., Ind.

Sept. 22 and 23, at 2 P. M., Elk Creek church, Johnston Co., Neb., in the meeting-house one mile north of Elk Creek Station.

Sept. 22 and 23, at 2 P. M. in the Bethel church at the house of Bro. Samuel Teeter, about 9 milce N. W. of Carleton, Thayer Co., Neb., on the line of the St. Joe and Western—a branch of the U. P.

Sept. 22, at 10 A. M., Maple River Junction, Carroll Co., Iowa.

Sept. 22, at 2 P. M., Berrien congregation, Berrien Co., Mich., at sister Orpha Weaver's, five miles north-west of Buchanan.

Sept. 22, at 10 A. M., Maple River Junction, Iowa.

Sept. 28 at 2 P. M., Redwood church, Warren Co., Ind. Stop off at West Lebanon, on the W. St. L. & P. R. R.

Sept. 28th, at 4 P. M., Bear Creek church, Christian Co., Ill.

Oct. 4th, at 10 o'clock, in the Clear Creek church, Huntington Co., Ind.

Oct. 5, at 2 P. M., Walnut Level church, Wells Co., Ind.

Oct. 5, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.

Oct. 6, Silver Creek church, Cowley Co., Kan., about 6 miles east and 4 miles south of Winfield.

Oct. 6 at 10 A. M., English Prairie church, La Grange Co., Ind.

Oct. 6 and 7, at 2 P. M., North Beatrice church, seven miles north of Beatrice, Neb.

Oct. 6 and 7 at 10 A. M., Middle Creek church, Manaska Co., Iowa. Conveyance from New Sharon on the 6th.

Oct. 6, at 10 A. M., Hudson church, Ill.

Oct. 6, in the Warriorsmark church, Huntingdon Co., Pa.

Oct. 6, at 3 P. M., Exeter church, Neb., 8 miles south of York, York Co., on Bro. David C. Knuse's farm.

Oct. 6 and 7, at 2 P. M., at house of Bro. Henricks', 2 miles east of Kidder, on Hannibal & St. Joe R. R.

Oct 10, at 10 A. M., Northfork church, Carroll Co., Ind.

Oct. 10 and 11, at 11 A. M., South Keokuk church, Keokuk Co., Iowa. Those coming on the Central Iowa R. R., from the East, will stop off at Richland; from the West at Ollie.

Oct. 11, at 10 A. M., Donald's Creek church, Ohio.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz.

Oct. 11, at 4 P. M., at Claar meeting-house, Woodbury congregation, Blair Co., Pa.

Oct. 11, at 10 A. M., near Olathe, Kan.

Oct. 11 and 12 at 10 A. M., 2 miles east of Middletown, at the old meeting-house in the Upper Fall Creek church, Henry Co., Ind.

Oct. 11 at the Brick church, one mile north of Union City, Randolph Co., Ind.

Oct. 11, in the Mineral Creek church, Johnson Co., Mo.

Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 12, at 10 A. M., Upper Twin Creek church, Gratis, Ohio.

Oct. 12, at 1 P. M., Des Moines Valley church, Iowa.

Oct. 12, at 10 A. M., Stony Creek, Hamilton Co., Ind., 4 miles east of Noblesville, on Clarksville pike.

Oct. 12, at 4 P. M., Clover Creek church, Pa.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen, Ind

Oct. 13, Osage church, Crawford Co., Kan. 2½ miles north-west of Monmouth, on the farm of J. B. Wolf.

Oct. 13, at 10 A. M., nine miles north and one mile east of Ovid, Clinton Co., Mich., in Bro. Albaugh's barn.

Oct. 13, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 13 and 14 at 10 A. M., in the Spring Run church, at their meeting-house six milee east of Prairie City, Fulton Co., Ill.

Oct. 13 and 14 at 10 A. M., Cedar Co. church, Iowa. 4 miles west of Tipton, Iowa. Inform A. M. Zook, Tipton, Iowa.

Oct. 13 and 14, at 2 P. M., Mound church, Crescent Hill, Bates Co., Mo.

Oct. 13 and 14, in the Blanchard and Anglaise church, at Eld. John Provont's, 1½ miles west of Dupont on the N. G. R. R., and three miles from Hartsburg on Nickel Plate R. R.

Oct. 13 and 14 at 2 P. M., in the Roann congregation, Wabash Co., Ind.

Oct. 13 and 14, at 11 A. M., in the English River congregation, Keokuk Co., Iowa, 3 miles east of South English, and 2 miles west of Kinross.

Oct. 13 and 14, South Beatrice church, Gage Co., Neb.

Oct. 13 and 14 at 2 P. M., Rock River church, Ill., at Franklin Grove meeting house.

Oct. 13 and 14, Lick Creek church, Bryan, Williame Co., Ohio.

Oct. 16, at 2 P. M., Fairview church, Tippecanoe Co., Ind.

Oct. 17, at 10 A. M., Lower Fall Creek church, five miles south of Andeason, Madison Co., Ind.

Oct. 17, at 2 P. M., Marion church, Ind., stop off at Landisville.

Oct. 17 and 18, at 4 P. M., Dry Valley meeting-house, Mifflin Co. Pa.

Oct. 17, at 2 P. M., Upper Stillwater church, Miama Co., Ohio.

Oct. 18, at 10 A. M., Price's Creek church, Preble Co., Ohio.

Oct. 18 and 19, at 3 P. M., Silver Creek, Ogle Co., Ill.

Oct. 19, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 19, at 10 A. M., Painter Creek, Darke Co., Ohio.

Oct. 19 at 10 A. M., Pleasant Hill church, near Virden, Macoupin Co., Ill.

Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 20, at 2 P. M., Prairieview church, Mo.

Oct. 20 and 21, Beaver Run, Mineral Co., W. Va.

Oct. 20 and 21, Linn Co., Iowa, at the new house, if finished in time; otherwise at the old house.

Oct. 20 and 21, at the Welty meeting-house, in the Antietam church, Franklin Co., Pa. two miles north-west of Smithburg, Md.

Oct. 20, at 2 P. M., to be held at Bro. Samuel Cornelius', three miles north of Parsons, Labette Co., Kan.

Oct. 25, at 2 P. M., Loraine church, at Loraine, Adams Co., Ill.

Nov. 7, at 2 P. M., Bethel church, Ladoga, Montgomery Co., Ind.

Nov. 17, in the Mulberry Grove church, Ill.

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The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH.			LEAVE NORTH.	
Mail	Exp'ss	STATIONS.	Exp'ss	Mail
P. M.	A. M.		P. M.	P. M.
6 05	8 35	Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	Grafton.....	5 35	12 23
6 35	9 05	Marklesburg ..	5 25	12 10
6 43	9 13	Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	Cove	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	Saxton	4 48	11 35
7 25	9 52	Riddlesburg...	4 35	11 20
7 30	9 57	Hopewell. ..	4 29	11 13
7 40	10 07	Piper's Run...	4 17	11 03
7 51	10 15	Tateeville....	4 07	10 52
8 02	10 27	Everett.....	3 58	10 43
8 05	10 30	Mt. Dallas....	3 55	10 40
8 15	11 00	Bedford.....	3 30	10 20
6 55	12 35	Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following echedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ..... 2 13 P. M.	8 50 A. M.
Fast Line..... 6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst n Exp'es, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 35 P. M.
Mail ..... 3 50 P. M. H'bg.,	7 30 P. M.
Mail Express .... 8 05 P. M.	2 55 A. M.

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pitteburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	
Mail Express...*1 12 A. M.	6 40 A. M.
Limited Exp'ss,*8 57 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh,
Day Express....†8 40 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

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"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Sept. 11, 1883. No. 36.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All monies due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books, Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

ON last Sunday, Sept. 2nd, brother Quinter was present at the opening of the Glen Hope church-house, Pa. We expect him to give a report of the meeting.

BRO. Geo. Erbaugh, of the Wolf Creek church, Ohio, says that they held their regular Quarterly Council on the 20th of August. When all business was attended to with good feeling, one was baptized and one reclaimed.

THE "Revised Minutes" are now ready for distribution. They are nicely printed, with marginal notes, and indexed, and will be sent to all who may order them at 20 cents per copy or $2.00 per dozen. Reports of last A. M., 25cts each, or five for $1.00.

BRO. D. Emmert, after a long vacation, has returned with unabated zeal in the good work of laboring to prepare homes for homeless children. During his absence he was busy at work among the good people of Hagerstown, Md., and now, we are told, they are to have a "Home" there.

HAVING had reports from every church district in the Brotherhood, as corrections to the Ministerial List, we think that we now have it as nearly correct as it is possible for us to make it. We are giving the getting up of the Brethren's Almanac for 1884 a large amount of labor, and hope to make it worthy of the patronage of the Church. We expect to have it out in good time and ask all to wait until it is ready.

ON last Tuesday morning we had the pleasure of attending the opening exercises of the Fall term of the Normal. An appropriate hymn was sung, led by brother Beery, who has charge of the vocal music, after which was read by brother Quinter, the 2nd chapter of Titus, followed by a very earnest prayer. Though the students were not nearly all in yet, we noticed a number of familiar faces, as well as some new ones. The school year starts out with good prospects and we hope that the work of the College may be greatly blessed in the accomplishing of good.

BRO. D. S. Replogle informs us that at their late church-meeting in the Woodbury, Pa., congregation, brother Jacob K. Brown was elected to the ministry and brethren Rinehart L. and G. W. Replogle as deacons.

BRO. J. K. Reiner, of Philadelphia, says that their church is in peace and harmony, and that they have made no change in their church relations. We hope the time may soon come that all of our dear brethren and sisters will see the folly of going to—they know where. We should never make a change unless we are sure it will be for the better.

WE have just received a very fine assortment of Marriage Certificates, which we will send post-paid at the following rates: "The Lithograph," a very neat design, 11 by 14 inches, plain white, for $1.50 per dozen. Tinted $2.00 per dozen. The "Moss Rose," handsomely printed in ten colors, size 11 by 14 inches, $3.00 per dozen. "The Home Altar," very artistic, 12 by 16 inches, $3.00 per dozen. Half dozens will be sold at dozen rates.

WHEN we read of brethren leaving their homes and church privileges and taking their families out into a country where they will not only be without religious influences, but surrounded by society of doubtful morality, we are made to think of Lot's choice. The plains of Sodom were no doubt rich and beautiful, but the inhabitants were wicked and the result is told by reading the story. A good moral and religious character is a better bequest than many rich farms. Parents be careful, when making such moves, you do not barter the souls of your children for farms. Contentment with godliness is great gain. Riches without hope is a great loss. Look before you leap.

A GOOD brother informs us that the minds of some of the brethren in his neighborhood are somewhat muddled, and wishes to know where the MESSENGER is printed, whether at Huntingdon, or at Mt. Morris. We do not see why our brethren should be concerned about, at which place it is printed, as ink and type are about the same the world over, and if properly used, will make just as good work at one place as the other. We have united our interests together for the purpose of giving the church the very best paper it is possible for us to do, and as long as we do this, it should not concern anybody where the printing is done. We want to know no East or West and as much as possible, wish to avoid any sectional feeling.

BRO. J. K. Brown, lately elected to the ministry in the Woodbury, Pa., church, is a descendant of Samuel Ullery, first Bishop in Morrison's Cove, and is of the fourth generation.

ON last Sunday, a week ago, sisters Shellaberger and Zimmerman, of Juniata Co., Pa., attended our services in the Chapel. They were on a visit to relatives and friends in our city. Sister Dopp, of Petersburg, was also with us. She holds her membership in our congregation, but on account of the distance she cannot attend church as often as it would be her pleasure to do.

BRO. Ananias Hensel, of Martz, Ind., says: We are still moving along as best we can. We lately received two by baptism, both young girls, one fourteen and the other not quite twelve years old. We are yet in love and union. The signs of the times, of late, are growing more encouraging, and we hope the time may soon come when the church of the Brethren will stand united and solid for Christ, as of old.

THERE never was a time in the history of the "Brethren Church" that the necessity for bridling the tongue and pen was greater than now. No matter what the temptations are, or how great the provocation, we must, as the children of light, keep ourselves under subjection. To speak respectfully and kindly even of our enemies, is always better than to lower ourselves to their own ugliness. And above all things let the braggadocio spirit out of your communications. To tell how you out-speeched or out-witted some one, is contemptible in the estimation of all good-thinking people. There can be nothing lost in exercising true Christian courtesy towards all. In the end it will yield a rich reward.

C. KRABILL, of Center, O., informs us of another impostor, who is trying to impose upon the Brethren. He is traveling among the Brethren there, on horseback, about sixty years of age, calling himself Brandt, and that he is a minister from the Huntingdon church, Pa. "He speaks the English considerably broken,—look out for him. He is a sly one." So says our brother. We assure our brethren that no such a minister ever went out from the Huntingdon church. But the names Brandt and Harst, are familiar to us, and the personages are so nearly alike in practice and character that we hardly know "one from the other." Our brethren have been so often imposed upon by imposters, that if they continue to be duped, they certainly must do it with their eyes open.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

MEEKNESS.

Low down in this beautiful valley
Where love crowns the meek and the lowly,
Where dark seas of envy and folly
May roll on their billows in vain,
The meek soul, in humble subjection,
Shall there find unshaken protection,
The soft gales of cheering reflection,
The mind soothed from sorrow and pain.

This low vale is far from contention,
Where no soul can dream of dissension,
Nor dark wiles of evil invention
Can find out this region of peace.
O! there, then, the Lord will deliver,
And souls drink of this beautiful river,
Which flows peace forever and ever,
And love's joy shall ever increase.

Come, drop, drop the tear of contrition,
And yield to the Spirit's direction;
And come, make the noble confession,
And bow to the Savior also.
Then rise, rise to walk in his favor,
And show by your constant behavior,
That Christ is your King and your Savior,
From sin, from death, from sorrow and woe.

—*Selected by Jane Marquis.*

THE COMMON SALVATION.

BY C. H. BALSBAUGH.

To Sister Belinda Riely, of California:—

So says "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified in Christ Jesus, and called."—"Common" excludes nothing belonging to its class. God became a man not only, but "*the* Man *Christ Jesus*," and hence is common property for the race. For man as such God was made flesh. Christ is eternal retrogressively, as well as prospectively. In Him essentially were the elements of humanity from everlasting, or He could not have made man in his image. We have a common moral constitution with God, and He made common lot with us in our ruin, and so there is hope for every soul on earth, however vile, at least provisionally. Not all are saved because they keep themselves aloof from their possibility, first by volition and then by habit, and at last and eternally by a fixed, stereotyped second nature. No one is saved with hands in pocket. The soul is like clay, yet it is *vital* clay, and charged with half the responsibility of salvation. The dead clay of the potter is absolutely passive. Not so a moral being. We have our say in the determination of our eternal destiny. When God says yea and man says nay, even the unseconded yea of Omnipotent Love will not save us.—To become Emmanuel, God had to wed humanity. Will less suffice for our personal salvation?

This, exactly this, and nothing but this, is redemption. We were all *represented* in the Godman, but we must *realize* this representation, we must be as vitally and consciously God-possessed as was the Great and Dear One who was as truly human as we, and no less truly Divine than human. This fact gives its true meaning to the church and her sacred institutions. God in Christ, and Christ a true Man, is more than the Church and all her sacraments and fellowship. I am well aware that this truth is too profound and spiritual and far-off for many, perhaps for the majority. If you can grasp it with anything like a vivid appreciation, it will do much to mitigate the sadness and heart-ache of your isolation. Christ expressed its highest and intensest meaning when He said, "I am alone, yet not alone, for the Father is with me."

The practically apprehended superiority of the spiritual over the symbolical and tangible, is what gives the visible church its true position and power. We need an outward in worship, because we are partly outward ourselves. But this outward is not our real self. And so nothing external, although Divinely-appointed, can be the pith of religion. Do not wrong views in relation to this truth lie at the root of much that is awry in the Brotherhood, and in our individual life? I would sooner be sprinkled—although I have no faith in its Divine Sanction—and *live* what is symbolized by *baptism*, than be immersed and live what is represented by sprinkling. The Divine outward is pertinent, but if severed from what it symbolizes, it is idolatry. God's emblems are perfect, and we have no right to change them, but they are only emblems, and cannot save, however necessary to salvation.

Error on the side of the sacramental and traditional is now falsely termed conservatism; and error in the opposite direction is just as falsely termed progression. The best religious whitewash ever compounded by the wisdom and skill of the Holy Trinity, is only for the surface. I use the word whitewash here in a good sense. The religion of Jesus *has* an outward, and it is not only a Divine ordination, but a Divine product. But trine immersion and tobacco are not coincident.—Neither the crown of thorns on the head of Emmanuel and a stovepipe hat on the head of his avowed disciple. A carnal objective is never the outgrowth of a spiritual subjective. God's "coat of skin" does not necessarily cover a saint. The black skin and flat nose and thick lips, and the florid skin and attractive features, may equally enshrine and reflect Deity.

But grapes are not found on briars. There is wide variety in every class, but never a crossing of the line. What is flesh is flesh, and so also of the spirit. All the big, bitter talk and protestation and clamor and arrogancy that now fill the air will not make white black, nor *vice versa*. We have a "*common* salvation." One for all, and all for one. This is the kernel of Christianity. We may not parcel off life into sections, and say, this is for Jesus' sake, and this, if done for Him, "is a delusion, a hallucination." Religion is half and half, as between the Saver and the saved, and this makes a whole. But it is never by halves as to principle and end. It is not a trifling contest now going on in the Brotherhood, as regards the principles involved and the interests at stake. But it is excessively trifling as to party claims and methods and manners. The iota is not the alphabet. Neither did God cast an iron mould for a vital, all-embracing, eternally progressive principle.

In their essential features, the sacraments are rigid. But in its adaptation to changing social states and ecclesiastical conditions, Christianity is peculiarly flexible. Changes occur on a large scale by the law of solidarity without special effort, or being a definite object of the general mind. We are always in the sweep of a current we cannot stem, and our greatest wisdom and our greatest unwisdom comes out in relation to it. There is nothing in human nature, as such, that needs remodeling, but much that requires rectification. The salvation of the cross is common to our entire being. It is all for Jesus' sake. A spike for each hand, a spike for each foot, a scourge for the back, buffeting and spitting for the face, a thorn-crown and reed for the head, a purple robe of derision for the whole person *cap-a-pie*, a spear for the side and the heart, and the death-throe for every nerve and every drop of blood and every spark of vitality, and the awful shadow of the abyss for his soul under vicarious agony.

Can any one seriously, honestly, and intelligently contemplate the *wholeness* of the Divine incarnation and expiation, and dare to advocate the Christ-depreciating tenet that "to dress for Jesus' sake is a delusion, a hallucination"?

That incarnation-ignoring, Cross-despising, soul-periling principle *cannot* gain practical illustration without subverting the economy of grace, and rendering the infleshing of God and his crucifixion of none effect.—It is the fact of its being common to human nature in all its minutiæ and all its totality, that gives all its significance to Christianity. This doctrine suits all times and circumstances, the individual and the church.—Through the written Word and the omnipotent, omnipresent Spirit, Christ can impart himself to you as largely and savingly and sweetly in your solitude in California, as in the heart of the great congregation.

You miss many external advantages; see that you make a plenary use of all the opportunities at your command. They are neither few nor insignificant. God will inflesh Himself anew in his California servant on the same conditions of his incarnation in Emmanuel. The terms never change; the circumstances and environments may. I have no doubt the devil has all sorts of ware for sale in the golden state, the same as here. He will take a bid of "twelve and a half cents" anywhere, from any soul, to break with the Cross. A ribbon, a flounce, a cuff, a quid, a dietetic luxury, a handsome face, a witty mind, a big farm, a fine carriage, and even a broad brim and round coat and plain cap, and a thousand other things, some essentially bad, and some meant only for good, are means by which the devil toys with our affections and lures us to ruin.

Looking unto Jesus, with all that concentration and steadfastness which the word imports, is a radical and unfailing diversion of

the entire being from carnal principles and tendencies. There is something ineffably inspiring and sweet in the assurance that our Godman Savior and Brother was "in all points tempted like as we are," and can be "touched with the feeling of our infirmities." "He thought it not robbery to be equal to God, but made himself of no reputation."—I wonder if this conception of the incarnation practically apprehended would not prove a thorough cure of our schisms and self-exaltations and mutual railings and belittlings.

"*Made Himself of no reputation.*" Ah, Brethren, right and left, or rear and front, if that suits better, here is the very heart of redemption. But for this fact, illustrated in Emmanuel, we would all go to Hell. Why can we not do the same, and be done with our pitiful vainglory. Instead of "humbling ourselves unto death, even the death of the cross," we would rather be first in pandemonium than second in the Kingdom of Christ. Annual Meeting, Annual Meeting, Minutes, Minutes, Mandatory, Obligatory, Liberty, Progress, Brethren, Dunkard, these are the empty, ringing battle-cries which fill so many a column in avowedly Christian print.

Has this a spark of that progress in it that lifts the soul into closer fellowship with God, or makes the inner and outer life more luminous with his likeness? I ask it calmly, and with profound emotion. I have made many mistakes, and am ashamed of myself. God forbid that I should take the expressions of my fallen nature and vaunt them as the very cream of the Deific life in the flesh. Instead of these shibboleths, let us preach Jesus, Jesus, only Jesus, with tongue and pen and life. Proximity to God depends on affinity. This is salvation. and this constitutes Brotherhood. Let your section of California see the reality of Matt. 12: 50.

SUPERSTITION.

BY W. G. SCHROCK.

MAN is inclined to have an excessive reverence or fear for that which is unknown or mysterious, to demand exactness in the observance of rites not commanded; to believe in the direct agency of superior powers in certain special events or in signs natural and spiritual. Such is the natural disposition of the race unaided by Revelation and the light of reason, as to induce man to believe and practice the prevailing superstitions. This applies especially to the uneducated and the uncivilized. The most degrading and superstitious notions prevail among this unfortunate class of our people.

Among the more enlightened, very little superstition is found and much less practiced. It is safe to conclude that it is in every conceivable case the direct outgrowth of ignorance.

The evils of superstitious notions and practices, if traced to their origin, must in every instance, be attributed to a perversion of our true moral nature. It is, without exception, the common parent of every evil. Ignorance and superstition are so closely allied as to go hand in hand. It prevailed in ancient times to an alarming extent, even among the better and higher classes. History indeed is full of its evil results. Almost without exception, the darkest spots in the lives of the ancients, can be traced to superstition of some form or shape.

Some of the bloodiest and most gigantic wars of the old world have resulted from this common evil among the people. Millions upon millions of treasures have been wasted, and almost as many precious lives sacrificed, upon the field of battle, to appease the God of superstition.

In ancient times, and among the unenlightened of every age, the belief in prevailing superstitions seems to have been regarded as an essential part of man's education. Nature in all her changes, the starry heavens above us, the earth beneath us, with all her objects, animate and inanimate, constituted subjects for superstitious beliefs.

The marvelous in nature, or the disposition to believe what could not be proved, was considered supernatural in all its manifestations. Any unusual phenomenon was considered to be a sure indication of good luck, or perhaps a forerunner of some great calamity. Falling meteors, the appearance of new comets or some other strange phenomena in the starry heavens, were sure signs of national evils, in the form of war, the death of some distinguished personage, or some other great loss to the people.

Perhaps the most noted example, is found in the "Delphia Oracle" of ancient times.—The rise, progress, and decline of this wonderful superstitious belief, has found a very prominent place in history, and has probably affected a larger class of people than any other single superstitious notion. The legend of this remarkable superstition is found to have originated through Apollo, the son of Jupiter, and the God of archery, prophecy, and music. He sought out a suitable place to build a temple, and founded it on the very spot, where he slew a huge serpent which inhabited the place. It was here that he established his worship, and in order to obtain priests he was obliged to transform himself into a dolphin. This accounts for the name of the place and oracle.

However much the world has improved in general, by the rapid and onward march of civilization and Christianity, it is nevertheless astonishing to know how much superstition is found, even among the people of our enlightened land. It is true we do not stoop to fabled gods, as found in heathen mythology, but the people of this modern age believe in things equally unreasonable, if not more absurd. Many people in our day and generation are more or less tainted with superstitious notions in regard to comets, war, the death-cry, and many other domestic superstitions. Examples of these are found, even in the burning of the ear, the biting of the hand, dreaming, the appearing of specters and hundreds of other signs of a similar character.

All these things are said to have their meaning, if properly understood.

It cannot be otherwise but that these things have a very detrimental effect upon our influence for doing good in the world. In proportion as we believe and practice these every-day superstitions in life, will our comfort and happiness be destroyed.

A reasonable person will not waste his time poring over his dream book, and give ear to the fortune-teller, in order to discover the meaning of every superstitious notion that prevails.

These things should not be regarded on account of the misery they frequently occasion to those who are its unfortunate victims. Let us seek to find the true cause of things, and call them by their proper names. The only remedy found, is to banish from our minds and hearts, anything that borders on superstition, and seek sufficient knowledge to enlighten our minds upon everything that seems otherwise mysterious.

ALL THINGS.

BY JAMES EVANS.

THE Light that shines in a dark place. 2 Pet. 1:19.

PETER declares that the sure Word of Prophecy is the light that shines in a dark place. Unenlightened by the Word of Prophecy, we know nothing of the future world, or our own destiny. God alone knows the end from the beginning. Isa. 41: 22, 23; 40: 10. In all dispensations the spirit of prophecy was granted to some for the guidance of those who realized that the light of nature alone, was not sufficient to lead them to that knowledge of God, which taught them how to worship him.

Enoch, who walked with God, had the spirit of prophecy, for he foretold the coming of the Lord to execute judgment on the ungodly. Jude 14. Doubtless he uttered much relative to the future, that would have been a shining light in the darkness of that corrupt age. The ungodly would give no heed to his prophetic utterances, regarding them as mere fanatical ravings, disturbing their present security and peace.

God has spoken to men, not only through such men as Enoch before the flood, but he spake much to the fathers of Israel through the prophets, concerning their nation and its future. Their apostasy; rejection of their king; their punishment and long exile from the land promised to Abraham; their ultimate return to their land, and the blessings they would enjoy under the millennial reign of Christ; were all clearly foretold by their prophets, and are to us an impregnable bulwark against the attacks of infidelity so frequent in this age.

Through these prophets the blessings, that God has purposed to come on all nations, are unfolded, so that we need not be in the dark as to what the earth shall be in the days of the glorious reign of Christ over men, during the ages to come.

Jesus uttered prophecy as well as precepts. Some disregard the precepts of the Savior, but study to some extent his prophetic utterances. Others give heed to his precepts, but

seem to ignore what he has taught concerning the end of this age; his coming in power and great glory, and the signs of his coming. If some wholly pass over John 13th, others pass over Matt. 24th, and nearly all that the Savior speaks concerning the future. Some religious papers hardly ever mention John 13th, except to oppose what Jesus says we ought to do, whilst others have very little to say concerning the sure word of prophecy, on the study of which a blessing is promised. If Jesus said concerning feet-washing, the Supper, and the Communion, that all who knew them and did them were blessed, has not the Spirit said, in Rev. 1: 3, "Blessed is he who reads the words of this prophecy"? Reading is preliminary to understanding.—Those who will not read the sure Word of Prophecy, will not understand it, and must necessarily remain in darkness.

There is a large class of professed Christians, who in regard to prophecy may be named *agnostics*, or know-nothings. Some skeptics boast of their agnosticism, or ignorance of the eternal world; there are likewise Christians who seem to think it meritorious, neither to read nor understand this light that shines in the dark place. No wonder that they love earthly things, and have darkened understandings, seeing they close their eyes to those sacred teachings of Christ and his prophets and apostles, which light up the future, and disperse the gloom that rests on the journey of life.

Israel neglected the sure Word of Prophecy concerning the coming of the Messiah in flesh to redeem all who would hear his voice and obey him. They knew not the time of their visitation, and, although skilled in reading natural signs, they could not discern the signs of the times. In like manner, many cannot read the signs of our times, because they neglect to study or understand what relates to the time of the end, the day of the Lord, his reign over the earth, the glory of the church during the millennial reign, and in the eternal ages, when all things shall be made new, and God will be all in all.

Many not only pass over all these things, but denounce their study as speculation, and meddling with secret things, as if anything written was a forbidden secret. We proclaim that the Bible is an open book; that it should be in the hands of all, and yet we seem to think that much of its contents is utterly useless, and even injurious to piety to read.

Dear reader, let us open our Bibles and seek to know all that Jesus has taught us.—Let us not be taken unawares when the Day of the Lord comes, with sudden destruction on those who know not God, nor obey the Gospel.

THE CHRISTIAN CHURCH MILITANT.

BY B. F. MOOMAW.

First. Defined and described as being the apostolical, catholic or universal church. The whole body of faithful believers in Christ throughout the world. Matt. 16: 18: "Upon this rock I will build my church."—Eph. 1: 22: "And gave him to be the head over all things to the church." Eph. 3: 10: "Might be known by the church, the manifold wisdom of God." 5: 24: "As the church is subject to Christ." 5: 25: "As Christ loved the church." V. 27: "A glorious church." Col. 1: 18: "And he is the head of the body, the church." V. 24: "For his body's sake, which is the church." Eph. 4: 4: "There is one body." V. 5: "So we, being many, are one body in Christ, and every one members one of another." 1 Cor. 10: 17, 12: 12, 13, 20: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. . . For by one Spirit are we all baptized into one body." The Church therefore is not under an Episcopalian form of government, to be governed by Bishops alone.

Matt. 23: 8, 9: "Be not called Rabbi, for one is your Master, even Christ, and all ye are brethren. For one is your Father in heaven." Neither is it Presbyterian, an ecclesiastical government by Presbyters and Prelates; nor is it Congregational or Independent, authorized by Christ to exercise all the functions of church government without being subject to the jurisdiction or councils composed of delegates from different associated churches. But it is Apostolical, of which we have an example in Acts 15: 4:—"And when they were come to Jerusalem, they were received by the church, and of the Apostles and elders"; where, it appears, free discussion was awarded, as we read in verse 12, "When all the multitude kept silence;" and 13, "And after they had held their peace, James answered, saying, 'Men and brethren, hearken unto me.'" And after the whole matter was fully explained, we read, V. 22:—"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas;" and V. 30: "So when they were dismissed, they came to Antioch, and when they had gathered the whole multitude together, they delivered the epistle."

Thus we see, that in all their councils, all that were present participated in the deliberations, in accordance with the principles enunciated above, as to a oneness of the body, and in which we have an exhibition of the brotherly co-operation of sister churches.

Second. Individual congregations composing the general Brotherhood.

It is true that the words church and churches are frequently applied to individual congregations, as in Acts 5: 11: "Fear came on all the church"; 11: 26: "Assembled with the church"; 14: 23: "Elders in every church"; V. 27: "Gathered the church together"; 15: 3: "On their way by the church"; V. 22: "Pleased the church to send"; 18: 22: "Saluted the church"; 9: 31: "Then had the churches rest;" 15: 41: "Confirming the churches;" 16: 19:—"The churches of Asia salute you," etc., etc.

This confederation of churches constitutes the general church, and each has its peculiar prerogative. The individual churches, within their own corporate limits, or with others that they may associate with them (as District Meetings), may attend to, and dispose of all local or personal matter, by committee or otherwise, if they can do so, and if not, they may send it up to the general council with such other matter, of a general or doctrinal character, by chosen men whom they may elect.

The general Brotherhood assembled in council has supervision over all the churches and all the business coming up from the churches, through the districts, in subordination to the Holy Spirit, to dispose of according to the Gospel as wisdom and prudence may dictate.

Third. Organization of the church. It is composed of Elders or Bishops, ministers in the first and second degree, deacons and lay-members, with the respective duties of each assigned them. The officers elected and installed by the church and their relation to each other defined.

TOBACCO.

What Talmage Says About It.

You say, "Did not God make tobacco?"—Yes. "Then," you say, "God must have made it for some good purpose."

Yes; it is no doubt useful. It is good to kill moths in wardrobes, and ticks in sheep, and potato-worms in the field. It is a powerful poison, and, like other poisons, was made for some practical use. So was nux vomica; so was night-shade; so was strychnine. But the God who created the poisons created us also with common sense to know how to use them. I have known cautious and skillful physicians to prescribe it. So they prescribe arsenic in certain cases, and do well to prescribe it.

You say, persons have lived to a great age in perpetual use of it. No doubt. So I have known men seventy years old inebriate.—Sometimes, in spite of all outrages to the physical system, men live on. But these are the exceptions.

This country expends yearly $110,000,000 for tobacco, and the drug has in the world 350,000,000 consumers.

The whole medical fraternity, allopathic, homeopathic, hydropathic and eclectic, deplores it, abominates it, denounces it, warns the human race against it.

A distinguished physician says it is a prolific cause of seventy styles of diseases.—Physicians say that this habit is the mother of nearly all the cancers in the mouth. Many physicians say that by diminishing the vitality, tobacco causes death by diseases of the heart innumerable; that it is the source of neuralgia, indigestion, apoplexy, nervous depression: that it takes twenty-five per cent of the vigor of our American people, and depleting one generation, necessarily depletes the next, until the accumulated curse takes possession of the centuries.

This habit injures, and often destroys the intellect. Dr. Prince, formerly Superintendent of the Northampton Insane Asylum, said that nearly half the patients came there from use of tobacco.

All physicians and reformers agree that the use of tobacco points toward drunken-

ness. It creates an unnatural thirst. There are those who use this narcotic who do not drink, but almost all drinkers use tobacco.—Between the two habits there is a strong affinity. It has been demonstrated over and over again that a man cannot permanently reform from drinking unless he also gives up tobacco.

The broad avenue that leads to the drunkard's grave and the drunkard's hell is strewn with tobacco leaves. A man is not thoroughly converted until not only his heart is made clean, but his mouth is clean.

The testimony of all wise men is against it. Benjamin Franklin said: "I never saw a well man, in the exercise of common sense, who would say that tobacco did him any good." Thomas Jefferson wrote of tobacco culture: "It is productive of infinite wretchedness. The cultivation of wheat is the reverse." Horace Greeley called it a profane stench. Daniel Webster said: "If these men must smoke, let them take the horse-shed."

One reason why the evil thrives, is because so many ministers smoke. Some of them come to the house of God with the malodor upon them. They smoke till their nervous system gives out. Some of them smoke themselves to death. I can call a roll of considerable length, of ministers of religion who died of tobacco. I know of two brilliant clergymen who died of cancer in the mouth, and the doctors said the trouble was caused by this habit.

God in other days winked at these offenses in the ministry, but now commands ministers to repent. How can they preach temperance to the people when they are indulging a destructive appetite? I have seen cuspidores in pulpits where ministers deposited the cuds before they got up to read: "Blessed are the pure in heart," and about "rolling sin as a sweet morsel under the tongue," and in Leviticus, of the unclean animals that chew the cud.

I have seen ministers of religion with their beards anointed, not with the oil that ran down upon the beard, even Aaron's beard, but with this poisonous saliva.

What a spectacle it is—a consecrated, holy man of God looking around for what you suppose is a larger field of usefulness, but not looking around for that at all, only looking for a place to deposit a mouthful of tobacco juice.

I am glad that the Conferences of the Methodist Church have passed resolutions adverse to this habit. We want an anti-tobacco reform.

Young men, if you will excuse the idiom, I will say, better stop before you begin.—*Selected by D. E. Cripe.*

THE USE OF TRIALS.

A NUGGET was once presented to a goldsmith for him to purchase. It had the appearance of gold. Before pronouncing on its value, he applied a test, which confirmed his belief that it was gold. Still he applied a more severe test, the better to secure himself. This resulted in a doubt, and led him to apply the most severe test with which he was acquainted, and it proved the metal not to be gold at all.

Trials have a most important use. God intends them for our benefit. He need not apply them for his own information, because he knows just as well beforehand how our trials will result. It is for us he sends them or allows them. We may be deceived in respect to our religion, and our heavenly Father seeing this, instead of allowing us to continue deceived, may allow us to be tried and proved.

Should we then murmur under them?—Should we not rather feel thankful for them, and under their influence cry, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—*Sel.*

JAPANESE CREMATION.

A VERY few days later, on arriving in Tokio, and driving through one of its suburbs, my attention was arrested by a group of very peculiarly shaped tall chimneys, very wide at the base and ending in a narrow mouth, so strangely suggestive of old sketching days in Kent that the idea of the familiar farm "oast-house" at once presented itself. On inquiry, I learned that this was one of the city crematories, of which there are about half a dozen scattered over the principal suburbs of the vast city. Supposing that in the great capital the process of cremation might be performed more ceremoniously and scientifically than in the country cemetery which I had previously visited, I determined to inspect this also. But in the multitude of more attractive interests, I never found time to do so. Soon afterward, however, my friend, Miss Bird, visited a similar establishment in the same neighborhood, and found the same perfect simplicity in all details.—The great chimneys form the only material difference, their object, of course, being to convey any unplesant fumes to such a height as to insure no nuisance being created in the neighborhood. Not only is this desirable result secured, but even within the premises there is nothing in the least noxious or disgusting. Miss Bird states that although thirteen bodies had been consumed in the burning-house a few hours before her visit, and a considerable number of bodies were awaiting cremation (those of the wealthiest class being confined in oblong pine chests and those of the very poor in tubs of pine hooped with bamboo), there was not the slightest odor in or about the building, and her interpreter informed her that the people living near never experience the least annoyance, even while the process is going on. The only difference between the city crematory and the burning-house in the rural cemetery was that the high-roofed mud building was divided into four rooms, the smallest of which is reserved for such wealthy persons as prefer to have their dead cremated apart, in solitary state, for which privilege they pay $5, wheras ordinary mortals are disposed of in the common room for the modest sum of four shillings. One shilling's worth of fuel is the average consumption required for each body. Granite supports are laid in pairs all along the earthen floor, and on these the coffin chests are placed at 8 P. M., when the well-dried faggots beneath them are kindled. The fires are replenished from time to time, and at 6 A. M. the man in charge goes round the building, and from each hearth collects and stores in a separate urn the handful of ashes which alone remains. Some wealthy families secure the services of Buddhist priests to watch all night beside these funeral pyres, but this is considered quite a work of superogation. After the religious services in the house the further attendance of the priests is optional; but in many cases they return on the morrow to officiate at the interment of the ashes.—*The Contemporary Review.*

QUERIES AND ANSWERS.

"I form the light and create darkness. I make peace, and create evil. I the Lord do all these things" (Isa. 14: 7).

Bro. Errett, will you be kind enough to inform me whether evil is put for war; or does it teach that God is the author of *all evil*, moral and physical? T. J. MARLOW.

The prophecy is addressed to Cyrus, with reference to the part he was ordained to perform in the destruction of Babylon (verse 1). The words *light* and *darkness*, while they may refer to a creative act, seem to us to refer here rather to *prosperity* and *calamity*—prosperity to Cyrus, calamity to Babylon and the nations to be vanquished. "I create evil" stands in contrast with "I make peace"—hence refers to war and its calamities, as in Amos 3: 6. Isa. 14: 13, shows what is meant. Concerning *moral* evil, see Jas. 1: 13.

Did Joshua march around Jericho seven consecutive days? If so, he marched around on the Sabbath day. How can we reconcile that with the command, "Remember the Sabbath day to keep it holy"? A READER.

Evidently the Sabbath was one of the days of the march (Josh. 6: 3, 4). The Jews have a tradition that the seventh day, on which they marched seven times around the city, was the Sabbath; but this is a mere tradition. Whether it was the first, or the seventh, or any other, it was one of the seven days.

There is such a thing as "profaning the Sabbath," and yet being "blameless." See Matt. 12: 5; Num. 28: 9; John 7: 22. You say these were religious acts, and therefore justifiable? Yes, and so was the marching around Jericho a religious act, and not a holiday procession. It was an act of lofty faith, and for the highest religious purpose—to declare the glory of God and smite the idols of Jericho to the dust, and to initiate that series of judgments and victories through which Jehovah's name and power were to be published to the ends of the earth. When this is understood, there is no more profanation of the Sabbath law, than was every Sabbath witnessed in the active services of the priests in the tabernacle.—*Isaac Errett.*

THOSE who are always busy, rarely achieve anything; they haven't time.

GOD'S GOODNESS AND POWER.

BY D. S. T. BUTTERBAUGH.

God is to be praised for his goodness, for his power and for his providence. Yes, verily; we may ever confide in God; for the Word of the Lord is right, and his works are done in truth, consequently the Lord is worthy of praise and adoration, not only for what he is himself, but for what he has done or manifested to the children of men. All his works praise him and his saints bless him. God in creation and in providence shows that he is infinite. If so, we are under the strongest obligations to worship him with reverence and fear. Then those who choose God as their portion, his service as their employment and his favor as their reward, will be blessed in this and in the world to come.

It is very true, God bears long, and, for a time, bestows many favors upon the wicked; not willing that they should perish but have them come to the knowledge of the truth and repent. Yet, in the end, if they turn not, he will use his sword; yea his hand will take hold on judgment, and there will be none to deliver. Deut. 32: 41.

But we wish you to notice that God is mindful of his people in all their trials, and more, he kindly provided for them all the blessings which he sees to be best for them, and will one day give them dominion over all the earth. Dan. 7: 27.

The people of God should never be overcome of evil, but endeavor to overcome evil with good, and in this way, if they do not benefit others, they will greatly benefit themselves.

Christ has such infinite fullness that he can communicate to his ministers and disciples all the gifts and qualifications which they need. Matt. 10: 1. We should not delay present duties in order to be better prepared to perform them. When Christ commands we should obey, trusting him for what we need.

Christ has a right to all things, because he made all things and by him all consist. Col. 1: 16,17. Even the vegetable creation is dependent upon Christ. There is not a grain of wheat, oats, corn, barley, nor cabbage plant and flower in the garden, and not a tree by the way-side, in the field, the orchard or the forest, but will wither if not supported by him.

Again, if we have strong and living faith in God, and pray for things agreeable to his will, and which he has promised to grant in answer to prayer, we can confidently expect in due time to receive them. Mark 11: 22, 23, 24.

Rich persons may, at times, feel anxious for their salvation, and yet not willing to make the sacrifices and perform the duties which the Gospel requires.

Great riches vastly increase the difficulties in the way of a man's salvation, and so long as the possessor trusts in them for happiness, his salvation is impossible, and in that God is able to show rich men that their wealth belongs to him, and that their happiness here, as well as in the future world, requires them to devote it to his service, all should pray that God will lead them to do this; thereby honor him and promote their own good and that of their fellow-men. Mark 10: 25, 27.

Whatever sacrifices the doing of the will of God may require; it is wise, cheerfully and promptly to make them; for the trouble it may occasion in this world is nothing to the misery which the neglect of it will bring about in the world to come. See Mark 9: 43, 45.

Jesus Christ is witness to what each one does for his cause. From the privilege and benefit of giving for the promotion of it, none "however poor," need be debarred. The value of our gifts in his estimation, and our reward will depend not so much on the amount as on the proportion which we give, and our motive in giving. We should ever try and please God in our giving, rather than make a display before men for worldly honor.

Pious men are grieved at the deceit and hypocrisy of the wicked. Assuredly, if we wish to be owned by Christ in the day of judgment, we must be governed by his will; be neither afraid or ashamed to acknowledge him before man and obey his commands. We should not be ashamed or afraid to confess Jesus, and, at proper times, make known what he has done for us, that we may be rewarded and that others may apply to him for help. It is not enough that we come to Christ ourselves. We should be lively and active, putting forth every effort to induce others to come into the fold. Remember, whenever we neglect a known duty, we sin. James 4: 17.

Differences among Christians, in religious matters, are, in a great measure, a hindrance to the Gospel, and should, as early as possible, be healed. The idea that it is always right to pursue the course in which to make the most money, or possess the greatest influence, even though human laws do not forbid but require it, is a great mistake. Please notice. The Law of God is far above human laws. By it human laws and their authors, those who obey and those who disobey, are all to be tried and approved or condemned. The Law of God is good, as a rule of duty, for all men to restrain by fear of its penalty, to those who transgress it, and point out the great punishment they deserve; and unless they repent, will surely suffer.

But here we have a consoling thought in this great promise.

Reader, have you ever stopped to think, that upon all who have truly repented and believed, God has promised free pardon?—Human additions to the Word of God tend to lessen the power and influence of Divine institutions, and should be avoided. To understand Divine things, we must hearken to the instructions of Christ in works, word and his providence, and seek purifying influences of his Spirit.

Those who hope to be great in the Kingdom of Christ, by being exalted to worldly authority and power, will be sadly disappointed. Seeking greatness by these means, shows that they are governed by the spirit of this world, and not by the spirit of Christ.

Now, your attention is called to the above. We ask you carefully to consider, every one of you, and understand. Mark 7: 14.

One more thought: If we do not forgive others, God will not forgive us. An unforgiving spirit is the spirit of perdition.

North Manchester, Ind.

SELECT NOTES.

BY J. B. LAIR.

Some Important Questions.

—Who, and how many, have Christ in them, the hope of glory?

—Who, and how many are laboring for a greater degree of holiness in themselves and others?

—Who, and how many are doing unto others just exactly as they would have others do unto them?

—Who and how many are denying themselves daily, and taking up the cross, and following the Savior?

—Who and how many are walking worthy of the vocation wherewith they are called?

—Who and how many are presenting their bodies a living sacrifice, holy, acceptable unto the Lord?

—Who and how many have their affections set on things above, and not on things on the earth?

—Who and how many are walking after the Spirit, and not after the flesh?

—Who and how many have their tongue—that unruly member—in perfect subjection?

—Who and how many are walking worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God?

—Who and how many continue instant in prayer?

—Who and how many are ready always to give an answer to those who ask of the hope they have within them?

—Who and how many have purified their souls by obeying the truth?

—Who and how many have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him?

—Who and how many can say out of the depths of their soul, "Come, Lord Jesus, come"?

—Who and how many have laid up more treasure in heaven than on the earth?

—Who and how many are able to say truly, "Lord, I am ready to follow whithersoever thou leadest"?

—Who and how many are walking by faith and not by sight?

—Who and how many glorify God in all they do and say?

—Who and how many are giving thanks continually unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light?

—Who and how many have their lives hid with Christ in God?

—Who and how many visit the widow and fatherless in their afflictions (in a substan-

tial way), and keep themselves unspotted from the world?

—Who and how many have the spirit of Christ dwelling in them?

—Who and how many have put on charity, which is the bond of perfectness?

—Who and how many will indulge the writer, while he tells them that he is thirty-nine years old, never spent a penny for, nor used tobacco in any way, has not tasted coffee for twenty-seven years to-day (Aug. 20), and has been a member of the Brethren church for twenty-one years, with an increasing faith in its doctrines?

PEACE AND HAPPINESS.

BY JOHN TALLEY.

When peace reigns, happiness is the result. Then ought not we, as Brethren, do all in our power to have peace reign?

Did you ever think of the sorrow and misery that one cross word might cause? Who, but a wicked man, could be so inhuman as to molest the peaceful enjoyments of others? Our blessed Savior came in the flesh, bringing peace and good-will to all mankind. Do we, as claimants of the faith, and members of the church of Jesus Christ, plead for peace with, and extend good-will to, all mankind? Ought we to allow financial disasters and calamities to interfere with the church, or brother members in Christ Jesus? Can we teach repentance, when we ourselves do not repent of our wrong-doings, and offending ways and words? We think not. We think too much of this kind of teaching is now being done.

Sometimes, when we think how pure the church might be, and then reflect upon our past deeds and errors, our burdens of sin make us shudder. And when the thought comes to us that we, through our unchristian ways, may be a stumbling-block "to others who would enter in," O, the solemn thought! And not the thought only, but the fact, that we, at the Judgment-seat of Christ, must answer for our conduct here, and suffer the penalty hereafter. Brethren, let us look to, and beware of our responsibility to God.

Let us ever work to promote the peace and holiness of the church. Let us not be slow to put error from us; let us not speak harshly to one another; let us bear one another's burdens; so when time and timely things are no more with us, we may pass into eternity with the full assurance of meeting the favor of the ever blessed Jesus.

Longmont, Colo.

ONLY ONE.

BY LIZZIE H. DELP.

When the soul awakes to a consciousness of a longing,—and begins striving for a higher and nobler life, does it realize that there is only one true source from which help and inspiration can be derived. Men speak of the various and devious ways, by which they have been led to live for Christ, and after all there is only one way; with the cords of love our Heavenly Father draws us, and we come to Jesus. The twelve-year-old maiden, fair and innocent is aroused by the same power, and beholds the same dear Savior that had compassion on the sinful and fallen one, who was condemned by man.

We sometimes see the awful depths into which the human nature will sink, if it is not curbed; it will not strive to rise higher, but ever descending lower and lower, until it has nearly lost sight of the Divine image, after which we are to fashion our lives. We will hope that there is always a spark left, which God can fan into a flame, so bright that all else may be extinguished. There is always one cord; our Heavenly Father touches it, and a faint response is given. But terrible is the response of soul when the convicting Spirit gives but a faint realization of its fallen condition. More terrible still is the outlook for Eternity, and there is only one way to escape; there is only one cross, one Calvary, and one dear Savior who died for us there, that salvation may be free. The ancient philosophers with Socrates, Plato and Aristotle at their head, sought out and worshipped thousands of gods. Were they content? No. The one true source was yet undiscovered, and one altar was erected "to the unknown God." Let us be truly grateful for the Heavenly wisdom which God reveals to the humble, for "the old story, of Jesus and His love,"

"No other name is given,
No other way is known,
'Tis Jesus Christ, the First and Last,
He saves and He alone."

Only one sure way of living a truly happy life, and that is to consecrate it to the service of God. He is a "very present help in times of trouble." In the brightness of His glorious presence we scarcely mind the gloom. They who have never known Him, trust in their own strength, and often give away to despair. Oh ye who stand on the threshold of life, doubting which way to choose, remember, that as you go on, your feet will stumble on the "dark mountains of sin," and you may fall to rise no more. If you follow Christ, He will be a sure and a true guide through life, and we know that at last our weary feet will enter "the Rest."

Mainland, Pa.

MAN'S CREATION.

In Gospel Messenger, No. 30, an explanation is asked for on Gen. 1: 26–29, and 2: 5. I offer the following:

The first chapter of Genesis gives only a brief history of man's creation, while the second chapter details the manner of the creation much more fully. Again, God created man and put him in that beautiful Garden "to dress it, and to keep it." Hence, there was no man to till the ground till after the fall of man; when God drove him from that happy position to till the ground out of which he was made. Gen. 5: 23.

Peter Brower.

SOMETHING TO CRY OVER.

Dr. John Hall, in an article entitled, "A Thing to Cry Over," touches in a pathetic manner the common habit of laughing at drunken men. Dr. Hall stood on a boat in New York harbor. Not far off was a well-dressed but tipsy young man. Beside the doctor was a plainly-dressed man. When Dr. Hall saw the people laughing at the drunkard, he saw in his neighbor's eyes such a sad, pitying look, that he said to him, "They should hardly laugh at him." Said the man, "It is a thing to cry over." Then he told Dr. Hall of his own wife, who took to drink in Scotland, and who promised to reform if he would come to this country, but did not, and died of drunkenness; and when the doctor hoped that he had comfort in the children, he said, "One, the second, is; she is a good child. The oldest is not steady, and I can do nothing with her; and the youngest, a boy, can't be kept from drink. I've sold my place, and am going to a town in Ohio where, I am told, no liquor can be had, to try and save him." Dr. Hall closes as follows: "Who would not wish for total abstinence societies, tracts, books, ministers, sermons, young people's pledges, humane laws? One almost cries out for anything that will stop this slow, cruel murder of home-love, of men, of women, of little children, of hope, of peace, of immortal souls."—*Christian at Work.*

Rev. Newman Hall says in the *Independent:* "It is difficult to imagine a congregation presided over by Paul, Peter or James, with reserved seats for those who could pay high prices, including certain Jewish scribes or Greek sophists or spies who had secured sittings in order to study the new religion, listen to a fresh style of eloquence, gratify curiosity, or gather material for criminal prosecution; these, with the wealthier converts, taking front seats, while poor brethren stand at the door, waiting for vacant places!"

Fallen Asleep.

"Blessed are the dead which die in the Lord."

PAUL.—In the Salamony church, Huntington Co., Ind., August 25, Levi Paul, born Nov 9, 1847.

He was born in Blair Co., Pa.; moved to Ind., 1851; married Anna Deardorff, 1870. He leaves a wife and five small children, a father, mother and many friends. We are sorry he neglected the thing most needful. Funeral in the Brethren church, to a very large congregation, by the writer and D. Shidler.

Samuel Murray.

STRAWDER.—In Dunkirk, O., Aug. 25, Kittie Grace, daughter of Wm. E. and Rachel Strawder, aged 7 years, 11 months and 13 days. Funeral by the writer.

McGUGIN.—Also, on Aug. 26, Wilbert Ellsworth, son of Mr. and Mrs. John McGugin, aged 19 years, 11 months and 6 days. Funeral by the writer.

S. T. Bosserman.

BROWN.—Near Panora, Iowa, May 16, of consumption, Cary, youngest child of John R. Brown, dec'd., aged 17 years, 2 months and a few days.

This is the fourth death in a family of 7, in less than 8 months. She was a cousin of H. R. Holsinger. At first it was hard for her to think of dying, but she became reconciled. J. D. Haughtelin.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,

JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

Agents Wanted in every locality to gather subscribers. Sample copies and agents' outfit free.

Sending Money.—Send money by Drafts, Postal Orders, or Registered Letters. Drafts and Postal Orders should be made payable to the BRETHREN'S PUBLISHING CO. Postal Orders must be made payable at the office to which they are sent.

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BRETHREN'S PUBLISHING CO., MT. MORRIS, OGLE CO., ILL.
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Mt. Morris, Ill., - - - - Sept. 11, 1883.

BRO. Enoch Eby is now at home in Lena, Ill.

BRO. Samuel C. Bashor, of Colorado, is now in California.

BRO. Powell Porter, of the Burr Oak church, Kansas, has been ordained to the eldership.

SEVEN were baptized in the Middle Fork church, Ind., during the month of August.

BRETHREN Isaac H. and Lewis Miller, of Avery, Iowa, were recently elected to the ministry.

BRO. D. B. Martin, of Iowa, writes that he has sold his farm, and now intends to locate in Kansas.

BRO. H. H. Brallier reports four baptized last Sunday in the Washington Church, Kosciusko Co., Ind.

THE District meeting for Southern Ill., will this year be held in Woodford county, commencing Oct. 9th.

THE address of Isaiah Rairigh, Freeport, Barry Co., Mich., is changed to Woodland, same county and State.

THE new meeting-house in Marshall Co., Ill., will soon be ready for services. The plasterers are at work on it now.

BRO. S. H. Sprogle, of Shannon, Ill., was dangerously sick week before last, but we learn that he is now slowly improving.

BRO Levi Eby has decided to locate in Marshall county Kansas, not far from the Nebraska line, the second county west from Brown Co.

BRO. E. A. Orr, of Missouri is again in our midst to spend one year as tutor in the College here. He seems to enter upon his work with energy.

THE District-meeting of the Second District of W. Va., will be held the 12th and 13th of October, at the Strait Fork School-house, Doddridge Co., W. Va.

THE prayer-meeting in the Chapel last Thursday evening was largely attended, especially by students. We had for our subject, "The One Thing Needful."

BRO. M. S. Newcomer, left for Missouri last week. He expects to purchase land in that State if he chances to find something to suit his taste.

BRO. Andrew Neher, of Salem, Ill., where the feast is appointed for Oct. 27th, says he hopes the ministering brethren will not forget them this time.

A TELEGRAM from Bro. D. L. Miller, announces the safe arrival of himself and company in Bremen on the third of September. We expect to hear from them by mail soon.

THE *Christian Cynosure* reports the case of a young man in Vermont who imparted some Masonic secrets to his young wife, and she told them to another Mason's wife. The young man was soon after found murdered, with his tongue cut out.

THE College here opened last Wednesday with a very full attendance, and most excellent prospects. The opening of the school adds much to the interest and appearance of our town. The students have settled down to hard work, and every thing seems to be moving along smoothly.

WRITING from St. Louis, September 1st, Bro. John Metzger says:

"I came here yesterday to see how the work is prospering on our meeting-house. Things are moving along lively. The masons finished the walls to-day, and the carpenters have everything ready to put on the roof. In about 10 or 12 days the house will be ready for the plasterers. Hope it will not now be long till we will have a house of our own in the city."

ELD. J. G. Royer, who for a number of years was Professor of the Monticello, Ind., High School is now with us to stay, for a year, at least. He is employed as one of the professors of the Mt. Morris College. His presence and work here will greatly add to the strength of the school. His son has charge of the Vocal Music. Three of his daughters are also here. Sister Royer, and some of the children, will remain in Indiana for the present.

WE hardly know what to think of that class of people who are compelled to get up and go out just because some one preaches that they do not happen to want to hear. It must be a terrible feeling that would prompt a professing Christian to thus expose his hatred before the whole community. Such a thing is very much to his discredit as a Christian and a citizen, and it is hard to realize how strong must be the hatred against his brother preacher to prompt him to bring down upon himself the censures of all the good and pious in the community. It seems to us that such a feeling should be severely reprimanded.

THERE is no sin in laughing if people do not abuse or misapply it. It is as natural for people to laugh as it is for them to express their feelings in any other way. But we should be careful and not abuse the privilege. Some people try to condemn laughing for the simple reason that the Savior never laughed. But that cannot be proven. They might as well try to prove that bathing is wrong because we do not read of him bathing. Laughing is as much a part of man as weeping, and either may be abused, or either properly used.

THERE are about 4,000 Mennonites, or Anabaptists, in Manitoba, divided into ten or twelve villages, occupying the richest land. They came seven years ago, a large reservation being set apart by the government for their exclusive use. Their language is a mixture of Russian and low Dutch, and their customs and habits are primitive in the extreme. They are not at all cleanly, living under the same roof with pigs, cows, horses and poultry, and keep aloof from the settlers. Their elders decide minor disputes, but the power belongs to the people, without whose consent no business of importance can be transacted.

MISSOURI is becoming one of the most virtuous of all the commonwealths. A year or two ago, during the train-robbing era, it was supposed to be the harbor and refuge for bandits. Now the prize fighters, fresh from New York, where they have stood shoulder to shoulder with the first families, find no welcome there except at the yawning gates of the jails. They are forced to move on to Kansas, and the Governor is threatening to call an extra session of the Legislature to urge upon it the necessity of passing strict Sunday and prohibitory laws. New York and New England may yet be compelled to cross the Mississippi to study public morality at the feet of the Missouri brethren.—*Chicago Herald.*

FROM time to time hints have been thrown out concerning the haunted engine of the Detroit, Lansing & Northern Railroad. Of of late so much has been said that a Detroit *Free Press* correspondent determined to inquire into the matter. The engine (No. 20) is run at Edmore as a yard engine, by Cal. Platt, from whom it was learned that the locomotive had been the means of causing the death of several people, and only last Spring ran over a man near Portland,. The side which run over the bodies keeps up a constant groaning, and moans like a human being in distress. It has been oiled, and everything done to stop this noise, but it has no effect whatever. The latest freak in which it has indulged occurred one day last week. The engine was standing on the track and the engineer standing beside it, but no one was touching any part of the machinery, when the bell commenced ringing and continued for several seconds. Several persons standing by witnessed this, and say they would swear that it was a fact. Engineer Platt says he is not naturally superstitious, but he doesn't know what to make of it.—*Chicago Herald.*

We want to insist on the members in each neighborhood having a singing-school or two, during the Fall and Winter season. If possible they should employ a good teacher to give them a regular course of instruction in vocal music. Singing is a part of divine worship and everybody ought to learn to sing that they may take part in that line of worship.

In places men stand in front of the meeting-house and talk till some good old standbys in the house commence singing. Then they all file in and take their places. This looks a little too worldly. Why not enter the house soon after reaching the place of meeting and spend the intervening time singing? This would be far more edifying. Elders should encourage their members in something of this kind, and thus aid them in doing more singing before services commence.

We are taught in the Scriptures that we should not neglect the assembling of ourselves together. But there are members of the church who are seldom seen at church. They have plenty of time to attend to much business, but seem to have no disposition to attend religious services. Such cases ought not to be neglected. Members who do not attend meeting, sadly neglect an important duty. They should be carefully admonished and encouraged to be present at religious services.

The season is approaching when a series of meetings should commence, and each congregation should arrange for at least one or two protracted efforts during the Fall and Winter. The meeting should not be put off very long, but, if possible, should be commenced as soon as circumstances will permit. Each congregation should arrange with some minister to aid in the work. Do not be so particular about getting the ablest minister in the Brotherhood, for as a general thing they have all they can do at any rate, but get a working preacher, one who understands the Gospel and is not afraid to preach it. One who knows how to present the truth to the common people and can come and spend two weeks or ten days with you. Then all the members should prepare to help in the meeting. They can aid by their presence, singing, prayer and good attention to the Word preached. A dozen working members and a working preacher can make any series of meetings interesting.

FROM LANARK, ILL.

Finding that our work at the office would not permit us to retain our oversight of the Lanark Church and do justice to the cause there, we offered our resignation three months ago. It was accepted on condition that we retain the oversight of the church till September 4th. We agreed to do so, and on that day met with the church in council. Elders J. J. Emmert and David Eby were present to assist in the work. There were also a number of other ministers present. A choice was made for a housekeeper to take charge of the church. The church decided in favor of Eld. D. E. Price, of this place.

The Brethren report that the meetings at Lanark are generally quite interesting, and the attendance very good. Bro Harrison is now the only minister left in that congregation. Other ministers from adjoining churches are rendering considerable assistance in the preaching of the Word. We hope they will continue their aid, as the cause in Lanark should certainly be well sustained. The membership in and around the town is large, and worthy of careful attention.

J. H. M.

FRANCE AND MADAGASCAR.

We are supposed to be living in a civilized nation that has civilized neighbor nations, yet when we look at the way France is now persecuting the people of Madagascar, we are led to entertain some doubts of France herself. We cannot class Madagascar among the civilized countries, yet during the last few years her wise queen, who just lately passed over the river of death, has displayed a sense of civilization and Christian justice seldom equaled by the rulers of the most cultured nations. She attempted to banish liquor from her domain, and lead her people to higher and nobler walks of life. Seemingly in the midst of her career France pounces down upon her, as an eagle upon a lamb, and will now attempt to rob this much favored people of their heaven-born liberty. Madagascar is too small to help herself in this bloody struggle, while strong nations look on, scarcely venturing to wink at the gross piece of injustice. France thinks that Madagascar is not to be classed with civilized nations, hence is not entitled to the rules of honorable warfare. It would be far more consistent to class France with the uncivilized and brutal nations, who need to be instructed in the first principles of national justice and God-given rights. Large or small, Madagascar is entitled to her freedom, which ought to be respected by other nations.

We deplore that state of feelings that sanctions the crushing of the smaller kingdoms to make some others still larger, and more tyrannical. We pray for the day when the pulpit and press of the land will plead for peace, justice and national freedom. With the power of the pulpit and press on the side of peace, most of the disgraceful wars could be avoided and the world made better.

J. H. M.

OUR VISIT TO THE NEW ENTERPRISE AND DUNCANSVILLE CHURCHES.

We were requested and urged to attend the council-meeting of the New Enterprise church in Morrison's Cove, on the 16th of August. This church has been considerably disturbed by the disturbing elements that are abroad among the churches of our Brotherhood. There are three large churches in the Cove, aggregating perhaps over one thousand members. These churches have been in a prosperous condition, and much peace and harmony prevailed among the members, who were much respected by their neighbors for their integrity and Christian character. The influence of the Brethren in the community was considerable and it was felt in the formation of the principles and habits of the people. All these churches have been somewhat disturbed by the cause to which allusion has already been made. This is unfortunate, as the discord that has been sown among the Brethren, will, it is to be feared, lessen in some degree their influence for good in the community.

About a year ago, after the trouble in the churches in the Cove manifested itself, a council-meeting was held in each of the three churches, and the result of those meetings was such, that there was some hope entertained, that the trouble would be settled without any serious consequences. Things, however, did not settle down as quietly as it was hoped they would. A crisis came in each of the three churches, at which a separation of some from them seemed unavoidable, though painful. The crisis in the New Enterprise church did not come until the late council-meeting. Patience and forbearance were exercised, hoping that the dissatisfied members would become reconciled to the church. The other two churches met the crisis some time ago.

Bro. J. A. Sell, Bro. S. Buckalew and myself, were called to assist the church in the business of the council. We were not called as a committee. The condition of things in the church was such that the case of the members who had become dissatisfied with the church, necessarily came up at an early stage of the meeting. And the conduct of the dissatisfied members afforded the church a basis on which to act in regard to their case. At the council preceding that lately held, R. Z. Replogle's case under one of its aspects was acted upon. And he, not being pleased with the manner in which it was disposed of, with feelings considerably agitated, gathered up his papers and left the council, some twenty or more of those that sympathized with him, going with him. As the council was about closing, they were asked to remain until it was closed with prayers, but they persisted in their course, apparently withdrawing from the church. R. Z. Replogle returned before the members were dispersed, and made an appointment for a meeting the next night in a school-house not far from the meeting-house. According, he and his friends met at the time and place appointed, and he was chosen a delegate to the Progressive Convention at Dayton, which took place a few days after the council.

Such having been the state of things during the previous council, the church when

it met on the 16th of August, passed a resolution to take a vote of the church, in order to ascertain who still maintain the position taken by those who withdrew from the former council-meeting in the manner in which they did, it being understood by all that such as persisted in the course alluded to, could not be held as members of the church. When the vote was taken, about one hundred and fifty voted. Of this number, twelve adhered to the objectionable course taken at the previous council-meeting, and by so doing separated themselves from the church. Some of those that withdrew at the previous council, abandoned the position that they then took, and voted to remain with the church, while others of that number did not vote, who will probably leave the church.

And so, while the division in our Brotherhood in Morrison's Cove is to be regretted much, as it is a place where the Brethren have heretofore got along pleasantly and prosperously, the number that has been separated from the church is not large, and as the crisis in all the churches has now been met, it is hoped that things will assume a more quiet state, and that our brethren, and such as have been separated from them, will all work for peace. This should be done in all places where such troubles have occurred. The unpleasantness and grief immediately connected with such troubles are great, and all further provocations to increase the trouble should be diligently and carefully guarded against.

We remained with the Brethren at New Enterprise, and had meeting at night after the council closed, and we had a pleasant waiting upon the Lord. We had previously made an engagement to spend the third Lord's day in August with the Brethren of the Duncansville church. And as the time between the meeting at New Enterprise and that at Duncansville was too short for us to return home, we yielded to a request of the Brethren of the Woodbury church, and called with them on our way to Duncansville, and preached for them on Friday night, Bro. Sell accompanying us. As the notice of this meeting was short, the congregation was not very large, but we had a solemn and pleasant meeting.

On Saturday morning at a very early hour, Bro. J. B. Replogle took us to Curry Station, where we took the train for McKees, the station near which Bro. Sell lives. We arrived at his home about seven o'clock in the morning. The Lahmersville meeting-house, one of the meeting-houses in the Duncansville church, is close to Bro. Sell's. The meetings were here, one on Saturday night, and two on Sunday. On Sunday afternoon the Sabbath School met, and we attended it, and talked a little to the school. On Sunday morning in our discourse some of our remarks were made in reference to the death of a little son of Bro. Simon Sell. The little boy was two years old, the only son, and tenderly and warmly loved by brother and sister Sell. The affliction was sad to the bereaved parents, but it had its redeeming joys as all such afflictions have to believing hearts.

Bro. J. A. Sell is the elder of the Duncansville church, and he is an active and faithful server of the Lord. He does a good deal of preaching from home as well as at home. He is assisted in the ministry by his two brothers, Brice and David, who are also zealous and useful laborers in the vineyard of the Lord. This church has felt the effects of the prevailing troubles in our fraternity, but not seriously, and it is hoped the worst is past.

We had a very pleasant visit to the Duncansville church, and we returned home, feeling like thanking God and taking encouragement. Some parts of our labor during our journey were unpleasant, but not more so than might be expected under existing circumstances, and we are happy in the prospect, we think we see, of the dawn of a brighter day upon our beloved, but afflicted Zion. We feel that humiliation, forgiveness, and forbearance before God are required of us all, and we pray and hope that the Spirit of God may help us to abound in these, and in all Christian feelings, to the glory of his name, and to the honor of the suffering cause of saving truth.

J. Q.

JOHN'S, A CHRISTIAN BAPTISM.

BY JOHN HARSHBARGER.

This seems to be a prominent feature in the religion taught by A. Campbell, that John's baptism was not Christian baptism. There are also many Christian professors to the present day, who hold this same doctrine, which we think is unscriptural, and detrimental to the principles of Christianity, as taught by John, Christ and the apostles. The preaching of John was the beginning of the Gospel of Christ, while John was inspired from his mother's womb to preach. He preached the first or the beginning of this Gospel, while the inspired apostles preached the last or ending of it, and it is not to be sectionized, neither to be dissected, but it is to be accepted by the penitent sinner with all of its doctrines and principles; the beginning as well as the last, or ending of it; hence we hold that John's mission was wholly a Christian work. The term Christian implies all that pertains to Christ or His religion.

Now, if any of our opponents can show, or prove by the Bible, that any part of John's mission or work did not strictly pertain to Christ, and His holy religion, we will accept it and preach it, but cannot until such evidence is furnished. John preached faith, repentance and baptism for the remission of sins. Faith is the form of believing on Christ, the character prophesied of. Just the same that we preach; and repentance from dead works, because the kingdom of heaven is at hand, just the same that we preach at this day. Also baptism for the remission of sins; identically the same doctrine that Peter preached on the day of Pentecost. He just rehearsed that part of the Gospel that had been taught by John in the wilderness. Some of those who oppose this doctrine argue that Christ had not yet made a propitiation for our sins, and that the faith of the Christian rests wholly upon the atonement; now if on this account, previous to the atonement, faith was not a fundamental principle of John's doctrine, neither could it have been of Christ's before the crucifixion. Then if John's doctrine, as he preached it, previous to the atonement, represented the law and did not strictly pertain to the Christian religion, so did Christ's; hence this question. If John's baptism was not Christian baptism, and his mission not wholly Christian work, then what was it? It was not from the law, for the law did not require it; neither was it part Law and part Gospel, for we are plainly taught in the Gospel that the Law was until John, and that Christ was the end of the Law to every one that believeth; hence Christ was the end of the Law through the mission of John to all that believe his preaching. John was the first that preached Christ; he preached repentance and faith in him (Christ) because of the kingdom of heaven or reign of Christ being at hand, not only near at hand but *at hand*. So the Law ended where the Gospel and Christian work began, which had nothing else connected with it; but pertained alone to Christ and his holy religion. This thing of sectionizing the Gospel and having John's mission not a Christian work; and to have no one fully authorized or qualified to indoctrinate a church before Pentecost, is evasive and is only a cunningly devised scheme to get some of those soul-humiliating commands out of the practice of the church.

The Gospel Messenger,

A religious weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Good-Night and Good-Morning.

A FAIR little girl sat under a tree,
Sewing as long as her eyes could see;
Then smoothed her work and folded it right,
And said, "Dear work, good-night, good-night!"

Such a number of birds flew over her head,
Singing a song on their way to bed.
She said, as she watched their onward flight,
"Dear little birds, good-night, good-night!"

The horses neighed and the oxen lowed;
The sheep's "Baa, baa!" came over the road;
All seeming to say, with a quiet delight,
"Dear little girl, good-night, good-night!"

She did not say to the sun, "Good-night!"
Though she saw him there, like a ball of light;
For she knew he had God's own time to keep
All over the world, and never could sleep.

The tall pink foxglove bowed his head,
The violets court'sied and went to bed;
And sweet little Lucy tied up her hair,
And said on her knees her evening prayer.

And while on her pillow she softly lay,
She knew nothing more till again it was day;
And all things said to the beautiful sun,
"Good-morning, good-morning! our work is begun!"

The Value of Pressure.

WE do not sufficiently appreciate the value of pressure in the formation of character. "A child left to himself, bringeth his mother to shame," says the inspired proverb. And all of us are, in a sense, children all our lives through. The best qualities which any of us possess have been given to us through some such outside and inside pressure as a child must have brought to bear on him to keep him from growing to worthlessness or going to ruin. There is nothing that any of us can do exceptionally well that we were not forced into, or trained into, by severe pressure. All our powers of endurance also came to us in that way. We learned to endure by having to endure—whether we wanted to or not. If we had been left to ourselves in our character shaping and training, *we* also should have brought our mothers, or our mother's children, to shame. There is nothing we have more reason to be grateful for, than the pressure which in one way or another has been brought to bear upon us, for the compacting and right-hardening of our characters. Why, nowadays they are actually making railroad car-wheels out of paper; pressing pulp into a strength of resistance and endurance that even iron itself cannot equal. But for that pressure, the pulp would have remained pulp, useless, unattractive pulp. Because of that pressure, the compacted and solidified pulp has become a power, and obtained a mission in the world. Many a strong character was only pulp to begin with; and but for a providential pressure upon it, it would have remained pulp to this day. And there is still a great deal of character-pulp which will never amount to anything unless it comes under a stronger pressure than has ever been brought to bear upon it thus far. Pressure upon us is the last thing in the world we ought to think of regretting—unless, indeed, we want to remain pulp.—*Sunday-school Times.*

True Piety.

BY ALLEN A. OBERLIN.

WE would not wish to be considered presumptious, in offering a few remarks and suggestions to those of us who are weak at times, and do not cause our light to shine with that dazzling brightness which characterizes the light of every true Christian. In referring to that dazzling brightness, our mind is at once directed to the three sisters "Faith, Hope, Charity." "But the greatest of these is Charity;" which fact we must all admit, when we read that lengthy catalogue of brilliant definitions, found in 1 Cor. 13: 4, 5, 6, 7, 8. It occurs to our mind that upon council occasions is a very prominent place, to show the feature exhibited in the photograph of Christ. (Simply another definition for charity.) Dear brethren and sisters, don't we realize what we are doing, in that we come before the church as accuser and accused? Why not settle our little troubles at home, and not keep viewing them with a magnified eye until they appear like mountains. Let them be buried, deep out of sight, in the sea of forgetfulness, where every strife must terminate, and the sooner the better, so that the theory of forgiving and not forgetting is entirely too shallow. We are convinced of the fact, that if an application of Matthew 18 were made under every circumstance of trouble, also in accordance with our vow to God and the church, we would give less occasion to stumbling. We would win souls to Christ, and our light would shine forth in all the beauty of splendor, with that dazzling brightness to light us when we come to cross over the cold, dark, and bridgeless river of death, leaving behind us an uninterrupted flow of "Divine Light."

A Teacher's Answers.

PRESIDENT Wayland, of Brown University, was a great teacher. He had the rare art of drawing out a pupil's mind. He did little work for him, but he did make him work for himself.

In the recitation-room, it was clearly understood that the subject of the lesson was one in which students and professors were equally interested. They were encouraged to ask questions, and to express their conscientious dissent from the views of their teacher.

Occasionally a student would abuse his freedom; but a sharp answer, such as showed the folly of the foolish youth, prevented the renewal of the experiment.

"Do you consider dancing wrong?" asked a student. "Not much time for that sort of thing in this world, my son. *The next*," was the reply.

Once, when the subject was the trustworthiness of human testimony and its sufficiency to establish miracles, a skeptical student asked,—

"What would you say, Dr. Wayland, if I stated that, as I was coming up College Street, I saw the lamp-post at the corner dance?"

"I should ask you where you had been, my son?" was the effective reply.

On another occasion, while the class was studying the evidences of Christianity, a brilliant young skeptic thought he would have a tilt with the doctor.

"I have never," he said, "been able to discover any internal evidence that the Old Testament was inspired. For instance, doctor, take the Book of Proverbs. It needed no inspiration to write that. I have often thought that I could write as good proverbs myself."

"Very well, my son, perhaps you can," quietly answered the doctor. "Suppose you prepare a few and read them to the class tomorrow. *The next.*"

The uninspired proverbs were never read.

What is the Use.

WE like the name of George Washington, and we always liked his acts. He was one of the few men that the world can do well to remember, and will do better to imitate; but why erect a great tower to the memory of a man "first in war, first in peace," and *always* in the hearts of his countrymen? A nice, comely shaft is well enough—and place it where the eyes of him who never reads can see it, and the name of this good man will be properly honored. But think of a shaft, 555 feet high—the tallest structure of modern times, and about as tall as the foolish pillar of Babel, the building of which, God properly checked! Five hundred and fifty-five feet is more than five hundred feet too much.—*Woman's Own.*

Who are You Mocking?

BY L. T. SEELLABARGER.

I KNOW an aged brother whose manner of conversation is frequently made the subject of ridicule. It is not what he says, but the manner in which he says it, that some people try to m ke sport of. Some young people, and others seem to think it is fun to mock him. I have occasionally been pained to see brethren laugh at such attempts of mockery. We can not always avoid being tempted to laugh at such mockery, but we can avoid approving of it by conscientiously refusing to laugh. Christ died for us all, and what we do to one another we do to Him.

If we mock anybody it amounts to the same thing as mocking Christ. See Matt. 25: 40. I know those who are in the habit of mimicking somebody, will say they "only do so for fun," "don't mean any harm by it," etc. Ah! be careful. That which is done for no other reason than "to have fun" is sin. "Fun" is one of Satan's powerful means of alluring us to sin. Little boys who take pleasure in killing flies, "just for fun" are apt to grow up cruel and hard-hearted. If we think it is "fun" to see animals quarrel and fight, if we think it is fun to see anything or anybody abused, it is evidence that our heart is not right. Brethren let us watch over our children and see that they avoid evil kinds of fun.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Panora, Iowa.—Aug. 25.

Dear Brethren:—

Eld. J. D. Trostle, of Maryland, is giving us a flying visit. Preached here to-day from Gal. 6: 7, 8, to a large and interested audience. O that he could stay longer! He starts from here in two days for Woodbury county, and then to Nebraska and Kansas.

J. D. Haughtelin.

From Gainesville, Cooke Co., Tex. —Aug. 26.

Dear Brethren:—

I feel glad that so many of our brethren feel like responding to our call for help. Five have replied to our call, one of which proposed to bring another brother along, which would make six, and as most of them seem to be desirous to see Texas, and inasmuch as we do not want to select, for fear we would deprive some of the privilege of coming, we thought best to write through your columns and give the names and addresses of those who have proposed to come and let them correspond with each other, and make out who will come, and then inform us of the same. As some have asked for a change in the time of our meeting, we have concluded to extend the time from the middle of September to the middle of October; any time within that time will suit us; so those coming can suit themselves, provided they do not make it later than the middle of October.

Jacob P. Moomaw, Garrison, Butler Co., Kan.; Isaac H. Crist, Olathe, Johnson Co., Kan.; P. S. Garman, Warrensburg, Johnson Co., Mo.; Jacob Whitmore, Centerview, Johnson Co., Mo.; G. Bollinger, Centerview, Johnson Co., Mo.

These are the Brethren that have proposed to come to us and labor for us, and we feel thankful for their liberality, and would gladly see them all come, if we were able to pay their expenses. If they are willing to divide our little contribution between the brethren, come, and if not, two or three will satisfy us. We would like to know as soon as possible who is coming, and how many and at what time.

As brother Garman has asked some questions in regard to our country, I will try to answer them. The name of the railroad by which our place is reached is the M. K. and T. The stopping place is Gainesville. The distance from St. Louis to Gainesville is 662 miles and from Kansas City to the same place, about 400 miles.

The quality of the soil is good, mostly black and sticky, some however sandy. Timber on upland, rather scrubby, but in bottoms mostly tall and good. Weather is not so cold here as it is North, but sometimes is very good and other times not so good. As for school privileges, they are not so good; we have large funds but not the best of laws. Markets good; price of land from three to eight dollars per acre.

As the question was asked me whether I was an elder, I answer, yes, but rather a weak one, though willing to do what I can.

Henry Gephart.

The Saints at Work.

On the morning of August 30th, the members of the Burr Oak, Kansas, church met in the barn of Bro. Eli Renner, and in the spirit of true, vital Christianity, entered into the Master's work. Bro. Lemuel Hillery, of the Bellville church was present to aid the brethren. The first important labor was the consideration of ordaining a brother to the Bishopric. There was but one sentiment, and that was that a brother should be choosen to aid Bro. Renner in keeping house, and to assist in the arduous duties of maintaining the integrity of the church, the principles of the Gospel. in North-westren Kanssa.

Bro. Powell Porter was the unanimous choice of the members, and in the midst of the solemn charge presented by Bro. Hillery there was a profound feeling, and the sympathetic tears and the loving hearts among this united and happy people. We are glad that Bro. Hillery is cautious and explicit in ordaining. There has been so much careless and hasty work in advancing ministers to the office and work of a bishop, that it creates feelings of joy to see care, discretion and watchfulness coming to the front. Bro. Renner is equally prudent, and since these features are becoming prominent in these parts there is a decided improvement in faithfulness and true holiness.

One brother was restored. With much weeping for joy he was affectionately received, and may we all hope that by God's grace he will go on, true to God, true to the church, and true to himself.

Much other work was done, all in a kind and loving spirit. After a pretty thorough sifting and a cleaning up of rubbish, which had been years in accumulating, there are between forty and fifty members remaining, who are of one mind and one heart, determined to work with the general Brotherhood in its annual councils, and to maintain, in their life and character, the principles as taught them of God. There are no divisions here among the Brethren—those who have stood firm to the truth, the love of the truth and the obedience of truth.

M. M. Eshelman.

From Beaver Dam Church, Ind.

Dear Brethren:—

We met in church council September 1st, to hear the report of the visit, and to attend to such other business as might come preparatory to holding a Communion.

Everything passed off smoothly; love seemed to prevail throughout the meeting; all things disposed of in the fear of the Lord. The time for our Communion was previously set for September 21st, to which time we look forward with anxiety: where we can have our spiritual strength renewed and enjoy a feast of love.

We were made to rejoice to-day by the presence of our beloved and esteemed brother, David Bechtelheimer, who moved from here to Nebraska, but is now back on a visit. His wife and daughter accompanied him here.—The old brother seems to have lost none of his zeal, but preaches the Word with power and great earnestness. He expects to stay among us about three months; may the Lord bless his labors while here among us and help us all to so live that when we have to change time for eternity, that we may have a happy admittance into his Everlasting Kingdom.

Samuel Burket.

To the Geneal Brotherhood.

Dear Brethren:

Inasmuch as certain statements and charges against the Burr Oak, (Kansas,) church, and the general Brotherhood appeared in the *Progressive Christian*, over my signature, sometime during the Summer of 1882. I hereby recall all said statements and charges, confessing that I was in error and that I had been justly dealt with by the church. I pray God to bless you and me, and that you may pray for me.

H. P. Brinkworth.

Announcement.

The District Meeting of the Southern District of Illinois will be in the Panther Creek church, Woodford Co., October 9th, commencing at eight o'clock, A. M. Those coming from the South, by the I. C. R. R., will be met at Minonk, on the 8th at 4 P. M. Change for Roanoke; the same from the North.—Those coming from the East or West on the Wabash R. R., will be met at two o'clock the 8th, at Secor, and conveyed out. Trains from the West arrive at 12 o'clock, and from the East at 2. All stopping at Secor will please notify us by card, at Roanoke.

James R. Gish.

From Four Mile Church.—Sep. 1.

Dear Brethren:—

We met in church-council to-day. Had a very pleasant meeting; we felt much built up in the good cause. Appointed our Love-feast, which you will please insert in the G. M.

Wm. McWhorter.

From Wm. H. Ashmore.

Dear Brethren:—

I have been reading our new paper with deep interest and appreciation, and do heartily say, God speed the Messenger.

I was struck forcibly with that ten-line item at the bottom of p. 58, in No. 29, that I cannot help expressing my estimation of it. Let it be the standard by which all contributions to the Messenger shall be tested for acceptance, and we will have a paper containing sermons second to none delivered from the stand, inculcating pure Christian princi-

ples, causing no offence or divisions among Brethren.

May the MESSENGER be the means of uniting our broken ranks by its messages of love, and its circulation largely increased, is my prayer.

New Windsor, Md.

The item referred to, reads thus: "WE need more true, vital piety in the church and in our families, and for this we should earnestly work. Christian ordinances are not enough to take us to heaven. We need more of Christ and his life personally in our hearts, daily walk and daily conversation. Without this piety there can be no salvation either from sin or in heaven. Then let us earnestly work for that which is essential to our present and future welfare.

From Edna Mills, Ind.

Dear Brethren:—

ON last Thursday, August 30th, was our harvest-meeting. It was truly refreshing to see so many turn out to praise the Lord for the blessing of the field etc. We often wonder why all the churches of the Brotherhood do not hold such meetings. One more was baptized in the Middle Fork church: this makes seven for the month of August.—May the Lord bless them all to be as shining lights in the world. J. W. METZGER.

District Meeting.

THE District Meeting of the second District of W. Virginia will be held October 12th and 13th, at the Strait Fork school-house, near Bro. M. C. Zigans'. Brethren coming on the B. & O. R. R., will stop at Tole Gate, the day before the meeting. They will be conveyed to the place of meeting. Those coming by rail will inform M. Zigans by postal. JOHN FRIDLEY.

Harrisonville, W, Va.

Opening of Mt. Morris College.

FOR several days before the opening of school, loads of trunks and familiar faces were seen at the college building, and an eagerness to begin the work was plainly manifested.

Wednesday, September 5th, was ushered in with a cloudless sky and balmy air, and as the old familiar call was sounded at eight o'clock, A. M., the chapel was quietly filled with students to begin their work of the day and of the session with solemn prayer. After worship and a word of welcome, each teacher made his announcement, after which the students passed out of the chapel to their respective rooms in perfect order.

Though the students are gathered here from eleven States, they appear as one family, since the old students as well as the teachers know how to make new students feel at home among them. For three years this school was conducted only as an experiment, and only from the academic course were sent forth graduates, some of whom then entered the best institutions in the East, and in every case stood at the head of their classes.—Seeing the success the school was making through the efforts of an excellent Faculty, and prospering so well in other respects, that the Board of Trustees concluded to make valuable improvements on the building, and arrange for a regular college course of four years, provided eight students would offer themselves to form such a class. No sooner was the announcement made, than the necessary number of students handed in their names, which number has since been doubled and the prospect for the regular advanced classes is as good as could reasonably be expected.

Bro. H. P. Moyer, from Oberlin College; Jay and Amanda Moherman formerly of Ashland College, are in attendance at school here, and others from the same place.

The regular college class has entered for a term of four years, and is composed of former graduates of the academic course here, and from other colleges.

YOUR REPORTER.

From Beattie, Marshall Co., Kan. —Sept. 3.

Dear Brethren:—

THE brethren have just closed a joyful meeting. Bro. N. F. Brubaker preached three sermons, and Bro. Levi Eby one. Some were almost persuaded to come out on the Lord's side. The saints were much encouraged and built up in that most holy faith, which was delivered to the saints. Bro. Eby has decided to locate with us, and will move towards Spring. Bro. Brubaker also contemplates settling with us. Both brethren are young in the ministry, but sound in the doctrine of the general Brotherhood.

This is a new field for the Brethren. Bro. Enoch Eby preached the first sermon for the brethren about six weeks ago. We have in all fifteen members. This is a fine country for the Brethren to settle in. Rich land and cheap homes for all that will settle here.—Come brethren, and see and be convinced that this is a good place to live.

A. Z. GATES.

From Sunfield, Mich.

Dear Brethren:—

THE third regular quarterly council of this church for 1883, was held on the 1st inst. There was considerable business to transact, some of which it was feared would be of an unpleasant nature. However everything passed off pleasantly and harmoniously. The church was found to be in peace and union. It was decided to hold another Communion-meeting this Fall, the time selected being the 10th of November, commencing at 10 o'clock, and the meeting to continue over Sunday. An invitation is extended to brethren and sisters to be with us.

Our meeting-house is about nine miles north-east of Vermontville, a station on the Grand River Valley R. R. Any one from a distance wishing to come, will be met at the above station by notifying me in due time.—Address Bismark, Eaton Co., Michigan.

The fore part of the Summer was very wet, but since the middle of July, scarcely any rain has fallen, so that now it is extremely dry. There has been some sickness near us lately, mostly small children. Some deaths have occurred. PETER B. MESSNER.

From Monroe Church, Iowa.

Dear Brethren:—

ANOTHER Communion season is past, and the brethren of this church have reasons to rejoice over the joyful time. The ministry was well represented both in number and talent, and endeavored, with zeal, to "preach the word" in its primitive purity. The audiences were large and attentive, and we trust many lasting impressions were made.

Since our last Love-feast we have received ten additions; six by baptism, and four reclaimed. Two have left us in the same time. We are glad to know the number is increasing, and many are becoming awakened to duty. A choice was made for a minister which resulted in placing the responsibilities upon two young brethren. The lot fell upon Bro. Lewis Miller and another brother.

Brethren remember them in petitions.—You who are "strong," remember to bear up them and the cause they are called to support frequently to Him who heareth the cries of his children. "The effectual, fervent prayer of a righteous man availeth much.

Pray for us as a church that the borders of Zion may be increased, and many souls may yet be rescued from the enemy of souls.

ISAAC H. MILLER.

Avery, Iowa.

From Washington Kan.—Sep. 1.

Dear Brethren:—

MET in council to-day; business transacted harmoniously. After council went to the water-side, where prayer was wont to be made, and attended to the ordinance of baptism. A. F. DEETER.

A CHUBBY brown sparrow flew up from the ground in Boston Common, carrying in its beak a soda biscuit. He flew but a few feet before he dropped the biscuit, when another sparrow seized it and carried it a few feet further, and so one after another carried it along until the last sparrow dropped it plumb on a horse car track. Then away they flew, as if their object had been accomplished.—Pretty soon along came a car, and, passing over the cracker, ground it into crumbs.—Then down swooped the whole flock of feathered philosophers, and made a good breakfast.

A Fine Farm for Sale.

A FINE farm of two hundred acres in Liberty township, Henry county, Ind., mostly flat-rock, bottom-lands, and situated in a settlement of the Brethren, about seven miles west of Nettle Creek church, and well improved, will be sold by order of the court, on or about the first of October, 1883, by a Commissioner, on partition. It is first class land and in a splendid neighborhood. There is a good pike on the South and one on the West. Is is also well watered and is about five miles from the county seat, and is known as the Matthew B. Shields farm. For further information, address John Bird, Millville, Ind.

Plainness and Uniformity.

"I WILL therefore * * * that women adorn themselves in modest apparel." 1 Tim. 2: 8, 9.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10.

PLAINNESS and modesty in dress is taught both in word and in spirit. We are also taught to be "of the same mind," to "walk by the same rule." Paul says: "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." Philpp. 3: 16.

"Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." Philpp. 2: 2.

"Be of the same mind one toward another." Rom. 12: 16.

Now in allowing each member to exercise his own judgment in the interpretation of any part of the Scriptures, the sameness in mind and judgment, and uniformity of action could not exist that is required by the above Scriptures. Though we were agreed upon every other subject except modest apparel, and had conflicting views on that point, we would not be "perfectly joined together."—And in nothing can this oneness be secured without some specified standard. Hence we see that not only modesty in apparel, but uniform modesty is taught.

If we would ignore uniformity, we must advocate individual supremacy (which robs us of church government,) and thus we contradict the above quotations from Paul, and many more that could be given.

John 7: 24 is sometimes offered to disprove the necessity of plainness of dress. It reads as follows: "Judge not according to the outward appearances, but judge righteous judgment." Of course we do not contend that Christian apparel or appearance makes a Christian heart, but we truly believe that a Christian heart makes a Christian appearance.

But it is insisted by some that fashionable dress is not forbidden; that there is no more wrong in a plain hat, for sisters, than a plain bonnet. We will admit that this is consistent with the doctrine of plainness; and could we, as a church, agree upon it as a standard of head-dress for sisters, it would not be inconsistent with the doctrine of uniformity.—Then where can the wrong be? Why, the wrong is in conforming to the world. "Be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2. And again we are taught to "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2: 15, 16.

This unequivocally destroys the plea for a plain hat and fashionable dress, and at the same time authenticates the principles of the general Brotherhood in regard to dress, the principles which have been, and we hope ever will be sustained. JAMES M. NEFF.

Roann, Ind.

High Rock, and what I Saw there.

HIGH Rock is situated on the side of the Blue Ridge Mountains, ten miles east of Hagerstown, Md., and six miles south-west of Waynesboro, Pa., and has become a great resort for excursionists and picnic parties.—From one to five thousand persons go there daily, except Sunday, from all the surrounding points.

The Rock is a ledge or clift of rocks of the chloritic gneiss formation. Back of the Rock the ground is level for some distance.—The precipice is about one hundred feet to the bottom, but as it is situated against a steep mountain slope it has the appearance of being several hundred feet high.

Upon this Rock the Western Maryland R. R. has built a fine three-story observatory, about fifty feet high. The first and second stories are furnished with numerous seats and plenty of ice-water. It has ample room, being about thirty by fifty feet, with roof for shade and protection in bad weather; the upper story has no roof. From here on a clear day, the view is magnificent; the Cumberland Valley can be seen from Chambersburg to the Potomac River, a distance of forty miles long and twenty-five miles wide. Beautiful rich country, dotted with towns and villages.

While sitting here, looking at the grand scenery, another scene presented itself, it was the masses of people who visit here, people of every age and condition, old and young, rich and poor, with their bodies decorated with all manner of foolery and folly of folly (fashion), with their idiot bangs, to give them the appearance of silly mortals, or as if they came from some insane asylum. The actions of some, I thought well became the marks they put on their foreheads. While I was thus beholding the vanity of the simple, a few sisters walked up in their neat but plainly-made attire, and how lovely and becoming was the contrast, and how graceful and circumspect were their ways! No vanity and foolish things in them. Jesus says: "I know my sheep, and they are known of mine." Yes, we know each other in Christian union and in the love of Jesus, but not so with the world. I was just thinking that if all was to be turned into eternity of a sudden, and the vain young folks would have to confront old Satan, and he would say to them, you are my subjects, you wear all the styles and fashions that I invent, you follow all my suggestions, you did my work well, my object was to keep you from following Jesus, the King of glory, who is mighty indeed. To do this I had to temper my worldly pleasures with religion. I made religious picnics, benevolent fairs, etc. I made the masses believe there was no harm in these things, but there was a class that I could not induce to follow me; all I could offer them, they would turn a deaf ear. Lift up your eyes and look away over on that beautiful shore; there you see them in white robes, palms in their hands, and crowns on their heads, these are they that walked in humility, dressed in plain apparel, and would not follow my vain amusements. All I could do I could not get my idiot bangs upon them, neither could I get them to ruffle their dress, or take part in my worldly pleasures. They would not talk the things I suggested, but engaged in conversation of love and holy things, which my impious abode cannot stand. Even their children, when I thought I had them in my service, would suddenly go away and on their knees would beg for mercy, and the King of Glory would send guardian angels who would lead them down into the flowing stream to seal their covenant with him, although I would follow them to the water's edge and would prompt my servants to laugh and ridicule them, but to no avail, and now you behold them over yonder. They ran well and kept the faith, and won the prize.—You did my work well, you engaged in all my vain desires, which are pride, self-esteem, love of pleasure, disobedience to parents, worldly lusts, etc. You did my work well, you were faithful to me. and you shall have the recompense of your reward, "for the wages of sin is death." Come along down to my dark abode and see the countless millions that I have deceived; all the prize I have to give you is weeping, wailing, and gnashing of teeth. F. C. RENNER.

New Midway, Md.

Little Children.

"SUFFER little children to come unto me." Mark 10: 14.

DID Christ only have reference to the few who gathered around him at the time, and climbed upon his knee, or did he mean the millions who for the coming ages should lie down in dreamless slumber, and vanish forever from the sight of weeping parents. Put on thy spiritual vision and stand by the great highway that leads to the celestial realms;—they come, a countless multitude from every clime, every nation, and every family of the earth,—untarnished by the pollutions of sin. No terrors of the coming judgment gather about their way. Angels fold them in their snowy pinions, and press upon their lips the kiss of ecstasy. Dying in Adam, they are made alive in Christ. For the original sin which is imputed unto all of Adam's children without any act of their own, we receive, when not capable of the exercises of faith, unconditional atonement through the merits and sacrifice of Christ. This is the solid ground of "justification unto life," for all who die before coming to the years of responsibility.

They are therefore fallen asleep in Christ, and will be with him when he comes, for "of such is the kingdom of Heaven." We may almost hear him say as they gather about him without number, "Suffer little children to come unto me." There are no frowning, forbidding faces in heaven to prevent them, but there are still in the nominal church on earth an erratic few who suffer the dogmas of a false theology to outrage every instinct of love and mercy, and blind them to the light of reason and revelation.

Children love the attractive and beautiful; is it any wonder then that they flock to the embrace of him who is the chief among ten thousand, and altogether lovely. He is the very centre of attraction for all innocence and virtue. The little ones were at home in the mother's arms; they are more at home and infinitely more blessed in the presence of him whose love is more than the love of father and mother. What tender care, what perfect instruction, and what glorious unfolding of mind and soul shall be theirs! The law of development is not confined to this poor world, else, with all its sorrows, it might be profitable to any other. The perfect conditions, and mighty impulses of growth furnished by a perfect, sinless world, result in such expansion of faculties and affections as no finite mind can comprehend.

They are not taken from us forever, but only borrowed. The first millennial morning will restore them to our arms. Bereaved and afflicted Job received a double blessing in all his goods, but not in his family here. The oxen and camels which the Sabeans and Chaldeans took, and the sheep which the fire of heaven burned, were lost forever, but the sons and daughters buried by the cyclone beneath the ruins of the elder brethren's house were not really lost. They were only in another country, on the other side,—the bright side of the dark ruins, and, together with those who were given him again, made, also in that respect, the double blessing. We should then be comforted, especially when we reflect upon the inevitable dangers, sorrows, troubles and temptations of this world which they have escaped. The pangs of their last fatal malady were not too many or severe to give them that experience of evil necessary to its eternal abhorrence. Having tasted this much of the bitter fruit of sin, there will for endless ages, under the impulses of the new and spiritual nature, be absolutely no danger in the exercise of a glorious free agency, nor possibility of falling from their high estate.

But it is hard to give them up. There is the heart-breaking anguish, and the awful weight of grief. Without the solid comforts of the Gospel, we would indeed mourn as those who have no hope. The glorious resurrection, bright evidence and seal of the divinity of our most holy religion, in that alone aside from the direct ministration of the comforts, may the burdened soul find rest. But why are the brightest and best so frequently taken, who promised to be ornaments to society, and blessings to the world? We may not demand the reason, for the Lord has an absolute right to do as he pleases with his own. We walk into our gardens, or into the meadows and forests, and gather the sweetest flowers to ornament our halls and parlors.—So may he for the same purpose, the adorning of the heavenly mansions, come into this wilderness-world, and take away its loveliest treasures. Perhaps it is for their own sakes. In Spring and Summer, the florist sets his rare and beautiful plants in the open air and sun, where they may be watered by the dews and rains; but upon the approach of Winter and frost, he takes them again into the warm conservatory. So our Heavenly Father may gather the beautiful blossoms of the earthly vine out of the frosts and Winter of this world's trouble and danger, into the warm, safe gardens of Paradise.

Perhaps it is for our sakes, for wheresoever our treasures are, there will our hearts be also. We have heard the story of the sheep which could not be induced to cross the swollen stream into the better pasture, until the shepherd lifted a tender lamb, and carried it across in his bosom.

Our thoughts and affections can no longer be absorbed by this poor world, when they are drawn away by the loss of loved ones to the place of their eternal rest; neither shall we any more care for the river that rolls between.

That is a beautiful story of the infant Moses, floating in the frail little ark on the river of Egypt. Its mother trusted him not to the mighty current, for that would have borne him out to the wide, deep sea; but she trusted him to the care of the God of Abraham, Isaac and Jacob. The ark with its precious burden is drifting out of her sight, but angels conduct it where the daughter of Pharaoh and her maidens are wont to bathe in the limpid water. The babe is carried to the royal palace to be brought up as one of the royal family. From the humble hut first to the river, and then to the gorgeous marble halls, and ivory palaces. So would the vision be to us, could we see beyond the mournful shadows of this world. We follow our little ones to the river of death, and mourn upon the brink while they drift beyond our fond and lingering gaze. The beautiful ones of the Golden City come down and carry them away to the crystal mansions, and to the bright gardens of unfading flowers, where amid the beauties which eye hath not seen, and the sound of sweet melody, which ear hath never heard, and with the knowledge and wisdom which hath never entered into the heart of man. They are brought up as one of our Father's children. And if, in faith, humility, purity of heart, we become "as little children" unto us also shall be ministered an abundant entrance into that glorious and eternal kingdom, where no farewells are spoken, no sorrows intrude, but where God shall wipe away all tears from all faces, and make his people to drink of the river of his pleasures.

B. C. Moomaw.

From California.

Dear Brethren:—

Bro. Samuel C. Bashor of Colorado, arrived the 18th; expects to stop and preach for us until after our camp-meeting, which will commence about the middle of September. Then he will go to Humboldt Co., this State, where he thinks of locating for awhile He is now preaching acceptably to the Brethren and friends here. May God's power attend the Word preached. Our people also were very much revived over Bro. S. M. Goughenour's visit with us. J. P. Wolfe.

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ANNOUNCEMENTS.

Love-Feasts.

Sept. 14, Black River church, Van Buren Co., Mich., at Bro. David Thomas', about four miles north-west of Bangor.

Sept. 14, at 4 P. M., Champaign Co., Ill., four miles east of Urbana.

Sept. 14 at 4 P. M., Sugar Ridge church, Hancock Co., O.

Sept. 15, at 2 P. M., Dorchestor church, Neb., at the house of Bro. J. R. Cripe, two miles east of Dorchester, Saline Co., Neb.

Sept. 15 at 2 P. M., Barren Ridge church, Va.

Sept. 15, at the house of Bro. Geo Oaks, 3 miles north of Stewartsville, De Kalb Co., Mo. Those coming by rail, should notify above-named party.

Sept. 15 and 16, Wayman Valley church, near Edgewood, Iowa.

Sept. 15 at 10 A. M., Eight Mile congregation, Huntington Co., Ind.

Sept. 15 at 3 P. M., Summit Mills congregation, Somerset Co., Pa.

Sept. 15, at 3 P. M., at Casstown, O.

Sept. 15, Deep Water church, Henry Co., Mo., Stop off at La Due.

Sept. 15 and 16, at Brownsville, Saline Co., Mo.

Sept. 15 and 16, at 10: 30 A. M., Coldwater church, Butler Co., Iowa.

Sept. 15, at 2 P. M., Somerset church, Wabash Co., Ind., 9 miles south of Wabash.

Sept. 15 and 16, in the Crooked Creek church, six miles north east of Keota, Washington Co., Iowa. Those coming on the Chicago, Rock Island and Pacific R. R., will stop off at Keota; those on the B., C. R. & N. R. R., will stop off at Nira, where they will be met by informing Benjamin Miller.

Sept. 15 and 16, near Williams, Josephine Co., Oregon.

Sept. 15 and 16, at 10 A. M., 2½ miles south-west of Burr Oak, at Bro. Eli Renner's.

Sept. 15 and 16, at 1 P. M., Rock Creek, White side Co., Ill.

Sept. 15 and 16, at Ozawkie, Kan.

Sept. 15, at Liberty, Adams Co., Ill.

Sept. 15 and 16, Sangerville, Augusta Co., Va.

Sept. 15 and 16, Barren Ridge, Augusta Co., Va.

Sept. 15 and 16, Seneca church, Seneca Co., O., 1½ miles north of Bloomville.

Sept. 15, at 4 P. M., Laporte church, Laporte Co., Ind., four miles north of Laporte, near Ross Mills.

Sept. 18, at 3 P. M., in the Indian Creek church, Fayette Co., Pa.

Sept. 19 and 20, at 1 P. M., at Arnold's Grove, Carroll Co., Ill.

Sept. 20, at 10 A. M., West Otter Creek congregation, Macoupin Co., Ill.

Sept. 20, at 3 P. M., 2½ miles south of Unionville, Appanoose Co., Iowa.

Sept. 20, at 2 P. M., Bachelor Run church, Carroll Co., Ind., three-fourths of a mile south-east of Flora.

Sept. 20, at 10 A. M., Lower Twin Creek church, Preble Co., Ohio.

Sept. 21, at 4 P. M., Cherokee church, Cherokee Co., Kan.

Sept. 21 at 10 A. M., Beaver Dam church, Kosciusko Co., Ind.

Sept. 22 and 23, at 2 P. M., Elk Creek church, Johnston Co., Neb., in the meeting-house one mile north of Elk Creek Station.

Sept. 22 and 23, at 2 P. M. in the Bethel church at the house of Bro. Samuel Teeter, about 9 miles N. W. of Carleton, Thayer Co., Neb., on the line of the St. Joe and Western—a branch of the U. P.

Sept. 22, at 10 A. M., Maple River Junction, Carroll Co., Iowa.

Sept. 22, at 2 P. M., Berrien congregation, Berrien Co., Mich., at sister Orpha Weaver's, five miles north-west of Buchanan.

Sept. 22, at 10 A. M., Maple River Junction, Iowa.

Sept. 26, at 10 A. M., Eel River church, Kosciusko Co., Ind.

Sept. 28 at 2 P. M., Redwood church, Warren Co., Ind. Stop off at West Lebanon, on the W. St. L. & P. R. R.

Sept. 28th, at 4 P. M., Bear Creek church, Christian Co., Ill.

Oct. 4th, at 10 o'clock, in the Clear Creek church, Huntington Co., Ind.

Oct. 5, at 2 P. M., Walnut Level church, Wells Co., Ind.

Oct. 5, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.

Oct. 5, at 10 A. M., Four Mile church, White Water meeting house, three miles north-east of Connersville, Fayette Co., Ind.

Oct. 6, Silver Creek church, Cowley Co., Kan., about 6 miles east and 4 miles south of Winfield.

Oct. 6, at 10 A. M., English Prairie church, La Grange Co., Ind.

Oct. 6 and 7, at 2 P. M., North Beatrice church, seven miles north of Beatrice, Neb.

Oct. 6 and 7 at 10 A. M., Middle Creek church, Mahaska Co., Iowa Conveyance from New Sharon on the 6th.

Oct. 6, at 10 A. M., Hudson church, Ill.

Oct. 6, in the Warriorsmark church, Huntingdon Co., Pa.

Oct. 6, at 3 P. M., Exeter church, Neb., 8 miles south of York, York Co., on Bro. David C. Knuse's farm.

Oct. 6 and 7, at 2 P. M., at house of Bro. Henricks', 2 miles east of Kidder, on Hannibal & St. Joe R. R.

Oct. 9, at 1 P. M., Waddam's Grove, Stephenson Co., Ill.

Oct 10, at 10 A. M., Northfork church, Carroll Co., Ind.

Oct. 10 and 11, at 11 A. M., South Keokuk church, Keokuk Co., Iowa. Those coming on the Central Iowa R. R., from the East, will stop off at Richland; from the West at Ollie.

Oct. 11, at 10 A M., Donald's Creek church, Ohio.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz.

Oct. 11, at 4 P. M., at Claar meeting-house, Woodbury congregation, Blair Co., Pa.

Oct. 11, at 10 A. M., near Olathe, Kan.

Oct. 11 and 12 at 10 A. M., 2 miles east of Middletown, at the old meeting-house in the Upper Fall Creek church, Henry Co., Ind.

Oct. 11 at the Brick church, one mile north of Union City, Randolph Co., Ind.

Oct. 11, in the Mineral Creek church, Johnson Co., Mo.

Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 11 and 12, Summit, Augusts Co., Va.

Oct. 12, at 10 A. M., Upper Twin Creek church, Gratis, Ohio.

Oct. 12, at 1 P. M., Des Moines Valley church, Iowa.

Oct. 12, at 10 A. M., Stony Creek, Hamilton Co., Ind., 4 miles east of Noblesville, on Clarksville pike.

Oct. 12, at 4 P. M., Clover Creek church, Pa.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen, Ind.

Oct. 12 and 13, at 1 P. M., Free Spring church, Juniata Co., Pa.

Oct 13, at 1 P. M., Clarion Co. Pa.

Oct. 13, Osage church, Crawford Co., Kan. 2½ miles north-west of Monmouth, on the farm of J. B. Wolf.

Oct. 13, at 10 A. M., nine miles north and one mile east of Ovid, Clinton Co., Mich., in Bro. Albaugh's barn.

Oct. 13, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 13 and 14, Bridgewater, Rockingham Co., Va.

Oct. 13 and 14 at 10 A. M., in the Spring Run church, at their meeting-house six miles east of Prairie City, Fulton Co., Ill.

Oct. 13 and 14, State Center church, 6¼ miles south-east of State Center, Marshall Co., Iowa.

Oct. 13 and 14, at 2 P. M., Big Creek church, near Parkersburg, Ill.

Oct. 13 and 14 at 10 A. M., Cedar Co. church, Iowa, 4 miles west of Tipton, Iowa. Inform A. M. Zook, Tipton, Iowa.

Oct. 13 and 14, at 2 P. M., Mound church, Crescent Hill, Bates Co., Mo.

Oct. 13 and 14, in the Blanchard and Anglaise church, at Eld. John Provont's, 1½ miles west of Dupont on the N. G. R. R., and three miles from Hartsburg on Nickel Plate R. R.

Oct. 13 and 14 at 2 P. M., in the Roann congregation, Wabash Co., Ind.

Oct. 13 and 14, Bellville church, 6¾ miles east of Scandia, Kan.

Oct. 13 and 14, at 11 A. M., in the English River congregation, Keokuk Co., Iowa, 3 miles east of South English, and 2 miles west of Kinross.

Oct. 13 and 14, South Beatrice church, Gage Co., Neb.

Oct. 13 and 14 at 2 P. M., Rock River church, Ill., at Franklin Grove meeting house.

Oct. 13 and 14, Lick Creek church, Bryan, Williams Co., Ohio.

Oct. 16, at 2 P. M., Fairview church, Tippecanoe Co., Ind.

Oct. 16, Middle River, Augusta Co., Va.

Oct. 17, at 10 A. M., Lower Fall Creek church, five miles south of Andeason, Madison Co., Ind.

Oct. 17, at 2 P. M., Marion church, Ind., stop off at Landisville.

Oct. 17, at 2 P. M., Upper Stillwater church, Miama Co., Ohio.

Oct. 17 and 18, at 4 P. M., Dry Valley meeting-house, Mifflin Co. Pa.

Oct. 17 and 18, Beaver Creek, Rockingham Co., Va.

Oct. 18, at 10 A. M., Price's Creek church, Preble Co., Ohio.

Oct. 18, Mt. Vernon church, Jefferson Co., Ill.

Oct. 18 and 19, at 3 P. M., Silver Creek, Ogle Co., Ill.

Oct. 18, at 1 P. M., Monocacy church, Rocky Ridge, Frederick Co., Md.

Oct. 19, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 19, at 10 A. M., Painter Creek, Darke Co., Ohio.

Oct. 19 at 10 A. M., Pleasant Hill church, near Virden, Macoupin Co., Ill.

Oct. 19, at 4 P. M., James Creek, Pa.

Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 20, at 2 P. M., Prairieview church, Mo.

Oct. 20 and 21, Beaver Run, Mineral Co., W. Va.

Oct. 20 and 21, Linn Co., Iowa, at the new house, if finished in time; otherwise at the old house.

Oct. 20 and 21, at the Welty meeting-house, in the Antietam church, Franklin Co., Pa. two miles north-west of Smithburg, Md.

Oct. 20, at 10 A. M., Dry Fork church, Jasper Co., Mo., at house of Bro. W. M. Harvey, 4 miles south-east of Jasper.

Oct. 20, at 2 P. M., to be held at Bro. Samuel Cornelius', three miles north of Parsons, Labette Co., Kan.

Oct. 25, at 2 P. M., Loraine church, at Loraine, Adams Co., Ill.

Oct. 27, Salem church, Marion Co., Ill.

Nov. 7, at 2 P. M., Bethel church, Ladoga, Montgomery Co., Ind.

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The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH.			LEAVE NORTH.	
Mail P. M.	Exp'ss A. M.	STATIONS.	Exp'ss P. M.	Mail P. M.
6 05	8 35	..Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	.... Grafton.....	5 35	12 23
6 35	9 05	...Marklesburg ..	5 25	12 10
6 43	9 13	... Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	.....Cove	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 52	...Riddlesburg...	4 35	11 20
7 30	9 57	.....Hopewell. ..	4 29	11 13
7 40	10 07	...Piper's Run...	4 17	11 03
7 51	10 15	.... Tatesville....	4 07	10 52
8 02	10 27	.....Everett.....	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	..... Bedford.....	3 30	10 20
6 55	12 35	...Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ..... 2 13 P. M.	8 50 A. M.
Fast Line..... 6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 35 P. M.
Mail ..... 3 50 P. M. H'bg.,	7 30 P. M.
Mail Express .... 8 05 P. M.	2 55 A. M.

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	.....
Mail Express...*1 12 A. M.	6 40 A. M.
Limited Exp'ss,*8 57 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....†8 40 A. M.	.....6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

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Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Sept. 18, 1883. No. 37.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞ All monies due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books. Hymn-books, Hymnals. etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

WE have been informed that sister Myers, wife of Eld. P. S., of Spring Run church, who has been ill during the Summer, is on the mend. Hope she may be restored to her usual health.

SISTER Amanda Witmore reports another addition to their church by baptism. At a late church-meeting, they raised $100 towards meeting the indebtedness of the late A. M. They also decided to hold a Love-feast during the Fall.

AT a council-meeting held in the Somerset, Pa., church, Aug. 27, Bro. Silas Hoover was advanced to the eldership, and one was chosen to the ministry. Who it was, our reporter, John Cober, saith not. Persons sending such reports should give the name and address.

ON Saturday and Sunday nights, September 8th and 9th, we had white frosts which proved very disastrous to the late corn, sugar cane, buckwheat, etc. The extent of the damage is not yet known, but as the frost seems to have been general, it will, no doubt, be very considerable.

BRO. John Hefner, of Lebanon, O., says: "At our late Quarterly Meeting, nine decided to go with the 'Progressives,' and one with the 'Resolutionists.' At the same meeting, eight were received into church fellowship, three by baptism and five by letter." Such is the vacillating disposition of poor humanity. Some are going out while others are coming in. The crown is at the end of the race, and those that continue faithful will find it.

BRO. C. F. Detweiler informs us, their Love-feast—Summit church, O.—passed off pleasantly. Bro. Southwood, of Huntington, Ind., was with them and remained from Aug. 1 to Sept 3. The church, with a little exception, is in peace and union. Sister Detweiler has been ill for some time and is still in the decline. Bro. D. has our sympathies, and we hope there may be a change for the better soon.

BRO. Quinter, on last Sunday, attended to the home appointment, while Bro. Swigart had services at Ardenheim, two miles below town. Both services were well attended.

ON last Saturday evening, we, with family, concluded to make a visit to our James Creek, Pa., brethren. The night we spent with our elder brother, Geo. Brumbaugh, who resides at Grafton. Our call with the family was very pleasant indeed, and we enjoyed it much. On Sunday morning, we went up to the church where there was an appointment for public services, and as we happened to be the "stranger" it fell to our lot to do the preaching. The congregation seemed to enjoy the services and we had a pleasant meeting with kindred spirits. After church, we stopped with Bro. Isaac Replogle, who, we were told, expects to leave next Spring, and locate near New Enterprise, Pa. As Bro. Isaac is an active deacon, the church there will sustain a loss in his removal.—Sunday night we spent very pleasantly in the home of our aged brother, Daniel Bechtel.—The family consists of the parents, brother and sister Bechtel, an unmarried son, Peter, and daughters, sisters Annie and Sue. It is a home indeed, where Christian liberality is felt and enjoyed. On Monday morning, we again returned home to resume our allotted duties, much pleased with our visit.

WHY IS IT?

IT is frequently asked, why is it that, of late years, there is such a general disposition, on the part of many of our members to disregard, or at least, lightly esteem the counsels of our Annual Meeting. A book might be written to answer this question and still leave it partly unanswered. Just why it is may not be easily determined, as the answer, reason or cause may not be in any one thing, but a continuation of many things. It may partly be the result of our estimating the necessity of many of the decisions made as to general application, or it may be partly on account of a general disloyalty to the truth and to the church. But we are inclined to the opinion that some of the causes may be attributed to the loose or unguarded way in which some of our decisions were made. Although it may have been done with the best of intentions, yet the ends accomplished did not justify the means. The object designed to be was lost. We have reference to the many obsolete decisions that were standing as a part of our church relations. They were not made obsolete on account of time, but were largely so when made. They were made to meet special cases and to satisfy certain parties, and beyond those intentions they stood on our Minute book as a dead letter.—In the revision, it was hoped that such could be dropped, but for the same purpose for which they were made, some of them have been brought forward to be as a dead letter, to at least one-half of our entire Brotherhood. That we may be understood we will name a few of the decisions that we refer to. "It is not granted to members to have their likenesses taken." If we are not mistaken some of the revisers would have to plead guilty in the face of this decision, and perhaps one-half of our entire membership.—Again, it is not granted for members to get and use musical instruments, nor to teach instrumental music. Of course this decision is violated by a large number of our brethren and sisters, including the families of many of our leading and influential elders. But we are told that it is understood, and we suppose it is, that such decisions were not intended to be carried out strictly. We believe that this was so, and that the intentions were all right, or at least, the motions were good. But it occurs to us that the effects of such a course are damaging to the decisions made by A. M., and naturally lead to a violation of them. When every member is allowed to make his or her own discriminations as what should be respected and what may not, a wide field is opened.

Again, admitting that some of the decisions are not as wide in their application as others, yet to violate them is to do it under protest and naturally deadens our respect for decisions and regulations made by the church. A course of this kind continued, leads to a rejection of the whole, and we believe that, at least, some of our trouble might be traced to beginnings of this kind.

Again, we are told that some of these decisions are made in such a way as to shift its responsibilities. Annual Meeting does not *grant* certain liberties, and, therefore if individual members take liberties, they make themselves individually responsible, and A. M. is clear of the sin, if sin it is. This view of the subject is no better, in our estimation, than the other, as it naturally detracts from our estimate of the wisdom of the church and leads to the rejection of its advice and decisions.

(*To be continued.*)

THE LOST BROTHERS—A TRUE NARRATIVE.

I HAVE been informed that some brethren in Illinois—and there may be some in other places—think that you should not have published "The Lost Brothers," as they think it reads too much like a novel. I wish to say to all such, that many of us who then lived in Bedford county, and know it to be true, have read it with pleasure, while our eyes dimmed with tears. By referring to my diary of 1856, I found the following: "April 29: I went on the hunt of two little boys that are lost in the woods." "May 10: I went to a funeral where there were two little boys, George and Joseph Cox, in one coffin." A great sympathy was manifested in the country for the parents and children. * * * Dear brethren, I fear we do not sympathize and search enough for souls that are lost in the wilderness of sin,—do not make the sacrifice in searching for them as did the people for these lost children. C. S. HOLSINGER.

Lacon, Ill.

We are truly sorry that any of our readers should find objection to a true narrative, simply because it reads like a novel. We wonder if those same persons would object to reading Bunyan's "Pilgrim's Progress" or Milton's "Paradise Lost"; and they are highly novelistic from beginning to end. "The Prince of the House of David" and many other books that we might name, are written in the same style and are read with interest and profit by good people. It is the character and not the style of writings that makes them good or bad.

SUGAR GROVE, PA.

As there are quite a number of our brethren, in the West, who read the MESSENGER, that have friends and know our brethren that live in the neighborhood of Sugar Grove, we will give a brief notice of what we know about them.

Sugar Grove is some few miles south of Huntingdon, and is a point where the Brethren have been preaching beyond our remembrance. It is at this place that Elder Michael Bollinger lived and preached in his younger days, and where also rest the remains of his parents, as well as the parents of many others who are now scattered through the West. The names, Goodman, Rupert, and Numer will be recognized as familiar by many. When we first came to Huntingdon, the little band of believers there belonged to the Aughwick congregation, but since, have been given into the charge of our church at this place.

Our aged brother, Samuel Goodman, Samuel Rupert and family, William Rupert, John Rupert, John Numer and Secrist, are among those who now worship there, and a more loving little band of members can nowhere be found. Though they cannot be called rich in this world's goods, yet they are contented and happy, which, connected with godliness, is said to be "great gain."

It was our lot to attend the last appointments there, and we truly spent a happy season with the kind hearts that seemed so ready to administer to our wants. After all, we have come to the conclusion, that our estimates of the happiness of our people are very much at fault, as real happiness is often found where we least expect it. Having food and raiment, we are to be therewith content.

As postal notes can now be had, for the sum of five dollars and under, at the cost of only three cents, we ask those indebted to us to send them instead of stamps. To get them, inquire of your postmaster, who will give you all necessary information. We have had the pleasure of seeing them—they are beauties, and we will be pleased to receive quite a number of them.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

LEBANON.

TIME speeds away, away, away,
Another hour, another day,
Another month, another year,
Drop from us like the leaflets sear,
Drop like the life-blood from our hearts;
The rose bloom from the cheek departs,
The tresses from the temples fall,
The eye grows dim and strange to all.

Time speeds away, away, away,
Like torrents in a stormy day;
He undermines the stately tower,
Uproots the tree and snaps the flower,
And sweeps from our distracted breast
The friends that loved, the friends that blessed,
And leaves us weeping on the shore,
To which they can return no more.

Time speeds away, away, away,
No eagle through the skies of day,
No wind along the hills can flee
So swiftly or so smooth as he.
Like fiery steeds from stage to stage,
He bears us on from youth to age,
Then plunges in the fearful sea
Of fathomless eternity.

THE TRINITY.

BY W. H. ROOSE.

IT would not be amiss to give a few thoughts on the subject of the divinity of Christ and of the Holy Spirit, before entering upon the form of Christian baptism.—Should we find three beings, of equal power and wisdom, connected with the redemption of mankind, we surely must make covenant with those three.

Nearly all Christendom contend for the Triune Godhead, yet almost that number deny the essentiality of the triune baptism!—We refer them to our next, as well as works of greater merit, by the Brethren. Sacred history starts out with a reference to a plurality of agents in the creation. We would not have our readers mistake us by thinking we are polytheists, for that is not our doctrine. We believe there are three Gods, yet constituting but one Godhead.

"In the beginning, God created the heaven and the earth." It is said by learned men, that the original term for God is plural in form; we will not contend for this, but will proceed to the next reference to the creative powers. "And the Spirit of God moved upon the face of the waters." Here we have two words that have reference to two distinct beings. "And God said, Let us make man in our image, after our likeness." Gen. 1: 1, 2, 26. We find the Evangelists make mention of them at the baptism of Christ.—Christ was baptized, the Father spake from a cloud, and acknowledged Christ as His only-begotten Son, and the third manifested itself in the form of a dove, and descended upon the head of Jesus. This undoubtedly proves the existence of more than one spiritual power or being.

There are not only three Gods in one, possessing gradation of wisdom and power, but no one of them is inferior to the others in respect to these, in proof of which we offer Mark 2: 8, his power to know the souls of men; Luke 10: 22, no one knows Christ but the Father, and no one knows the Father but Christ, except Christ reveals them; John 10: 15, Rom. 8: 27; Rev. 2: 23; 1 Tim. 6: 14, 15; John 17: 10.

Then, suppose Christ does not possess equal power with God the Father, He could not forgive sins, which we are told He did—Mark 9: 6, 1 Jno. 1: 7, Rev. 1: 5.

Then Christ had the inherent power to work miracles, which was also given to the disciples, to work them in His name only.—Luke 10: 19, Acts 3: 16, 10: 43, Jno. 14: 26, Mark 16: 17.

Christians are in the Holy Spirit and in Christ. Rom. 13: 15, 1 Thess. 1: 1, 4, 14: 16, Rom. 12: 5, 1 Cor. 15: 18, 2 Cor. 5: 17, Gal. 5: 25.

Then we cannot worship Christ acceptably as any other than a divine being. Matt. 14: 33, Mark 4: 10, Acts 7: 59, 60, Rom. 1: 25, Heb. 1: 6. And to worship Him as any other would be worshiping a creature, hence "changing the truth of God into a lie."

Christ has power not only to forgive sins, but He has power to give eternal life. John 10: 27, 28, 17: 2, 1 John 5: 20.

Christ has power also to send the third person of the Trinity. Jno. 15: 26, Luke 24: 49. We have the work of Christ and the Holy Spirit in the creation expressed in the Holy Scriptures as being co-equal with God's. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made. He was in the world, and the world was made by Him, and the world knew him not. And the Word was made flesh, and dwelt among us. . . . full of grace and truth." Jno. 1: 1–14.

"The Son is appointed heir of all things, and that by him the world was made."

"For by him were all things created that are in heaven and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him, and

he is before all things, and by him all things consist." Col. 16: 17.

"I and my Father are one; for this the Jews took up stones again to stone him, because they said he made himself God." Jno. 10: 30.

The Jews, in many instances, feel differently now about the divinity of Christ, as we shall hereafter show. In Christ's prayer, we have his own word as evidence in support of the theory or doctrine of the Triune Godhead. "That they all may be one, as thou, Father, art in me and I in thee, that they may be one in us, that the world may believe that thou hast sent me; and the glory which thou gavest me I have given them, that they may be one as we are one." Jno. 17: 21, 22.

This is conclu ive evidence that Christ is not inferior to God in wisdom, power and compassion toward suffering humanity, else they could not be one in any sense whatever. Man could not mingle with the lower animals and consider themselves one. This simple expression of Christ is enough to confute all other evidence or inference to the contrary.

We may be told that Christ is not equal with God in wisdom, from the fact that He has no knowledge of the correct time of His second coming. This declaration is antagonistic to the one just quoted from Christ from some unaccountable cause. We prefer to trust to the words of Christ, for "He was the true light, which lighteth every man that cometh into the world," to those of other men, though they may be inspired writers.—There is undoubtedly an interpolation somewhere. It cannot be found in the corresponding texts of the other writers.

Christ is the only-begotten Son of God.—Adam was the Son of God by creation, but Christ is the Son of God by generation.—Christians are the children of God by adoption. Those who are children by adoption, are not equal with, but those that are generated, inherit, except in a few cases, every characteristic of the parent.

This will also prove good in the life and work of Christ. "That all men should honor the Son, even as they honor the Father." "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will;" and in speaking of the works of the Father, he says also, "For what things soever he doeth, these also doeth the Son likewise."

Infinite wisdom and power is also claimed for the Holy Spirit. "The things of God knoweth no man but the Spirit of God." 1 Cor. 2: 11. "Now we have received, not the Spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God, which things also we speak not in the words man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2: 12, 13: 11, Rom. 8: 27.

There is nothing in the material creation that will fully and appropriately represent or illustrate the Trinity in unity of the Godhead. This subject is one of the many embodied in the mysteries of godliness; naught but the wisdom of infinitude can solve it. It is a point that should be settled by revelation and our minds should be at rest, satisfied that each and all represent the same spiritual essence.

We may consider them in their distinction, or as being separate from each other in their respective works, yet we should not view them as being three Gods, any more than we would consider the legislative, executive, and judicial departments of our government as being three distinct governments. In either case, we would be viewing them in the wrong light.

Christ never made an expression that would lead His hearers to think that He considered Himself superior in power or wisdom, to the Father; but placed Himself as the pivot of the Triune Godhead. He acknowledged the work of the Father, taught His disciples the true mission of the Holy Spirit, and left his works to stand upon their own merits, and his followers to realize the importance of that work and life by the blessings derived from strict obedience to the commandments He gave and demanded His followers to perpetuate throughout all time.

We might add a few more thoughts, but will conclude by giving a few extracts from eminent Jewish teachers. We feel that they have a powerful weight in support of the Divine Trinity; and we also feel that there are cheering prospects of the "chosen of God" returning to God and claiming their right to the heavenly inheritance.

We had an extract from a sermon delivered several years ago, by Felix Adler, a Jewish professor, but have lost it in some manner, which we very much regret. Our first quotation will be from Dr. Raphael:

"If you are desirous of knowing the opinion of a few, ay, of a teacher in Israel, respecting the proceedings against and the condemnation of the Master from Nazareth, I do not hesitate to tell you that I do not, by any means, feel bound to identify myself, or my brethren in faith. I, as a Jew, do say that it appears to me, Jesus became the victim of fanaticism, combined with jealousy and lust of power in Jewish hierarchs, even as in later ages, Huss and Jerome of Prague, Latimer and Ridley, became the victims of fanaticism, connected with jealousy and lust of power in Christian hierarchs; and while I and the Jews of the present day, protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling his character or deriding his precepts."

Our next will be from the distinguished Dr. Noah, an editor of New York City:

"Jesus preached at all times and in all places, in and out of the temple, such as no mortal has since possessed. Jesus was free from fanaticism; His was a quiet, subduing, retiring faith. He mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vainglorious. He sincerely believed His mission, courted no one, flattered no one; was pointed and severe in His denunciations. These are not the characteristics of an impostor; but, admitting that we give a different interpretation to His mission, when one hundred and fifty millions believe in His divinity, and we see around us abundant evidence of happiness, good faith, mild government and liberal feelings which spring from His religion, what right has any one to call Him an impostor? That religion that is calculated to make mankind happy cannot be a false one."

This is a very important confession. We find it to be a grand truth, that the influence of the great and good of earth never dies.—Yet, not one of them can furnish to the world a universal model for imitation. Christ, and He alone, was a perfect model, a universal type. He was far above sect or party, and made war alike upon the cold formalism of the Pharisee, the godless liberalism of the Sadducee, and the mysticism of the Essene, and with a confidence, unequaled in human history, he could command men to forsake all and follow him.

He towered above all bigotries, superstitions, and prejudices of the nation that gave them birth. He identified himself alike with Jews, Greeks and Romans. We do not only behold in His life all the heavenly virtues, that adorn the character, but we find in them the most complete harmony and evenness of proportion. He was not like most of us—one-sided—weak at one point, and strong at another. He was not a person with one faculty in full-orbed glory, while the rest were dwarfed, or buried out of sight.

We cannot find evidence from the history of His life, that He was melancholy, phlegmatic, sanguine or choleric. In His most wonderful nature, there was a marvelous blending of all the virtues of His soul, producing in His heart the sweetest and most perfect harmony. His absorbing devotion to His Father did not interfere in His untiring interest in the welfare of mankind.

While He thought it not robbery to be equal with God, He could weep over the grave of a stranger, or bow in sympathy over an impotent man lying in the filthy streets of a wicked city. While charging the angels with folly, He could stoop to the dust and make a spittle of clay and restore sight to the wayside beggar; while possessing the strength and courage of a lion, He was as meek and gentle as a lamb. Although familiar with the immortal flowers that bloom in the Garden of God, He admired the lilies of earthly fields. The same arms in which the angels were wont to repose, were folded in loving sympathy around the weeping children of Judah; the same ear that listened to the angelic anthems of the upper world, also heard the cries of a blind Bartimeus. The eyes that saw the beauties of heaven, and had penetrated the mysteries of eternity, poured forth tears of compassion over the follies of a wicked city.

The same voice that mingled in declaring the fiats, reached the corruptible body of Lazarus and brought him forth from the tomb. Though possessing inestimable treasures in the City of Gold, He forgot not the poor, of whom He said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Though heir to the brightest crown that

ever shone upon immortal brow, He did not deem himself too good to become incarnate to redeem mankind. Though accustomed to all the glories and praises of angels and saints of the patriarchal ages, He became mantled in flesh, swaddled in a manger, and fell fainting beneath the Roman cross.

It is to Him, dear reader, we would earnestly commend you, as the Fountain of Life and the Rock of Eternal Hope. Follow in His steps, do as He did, live as He lived, think as He thought, and you will have abundant testimony within your own conscience that Christ was DIVINE.

THE CENTRE OF THE DIVINE BROTHERHOOD.

BY C. H. BALSBAUGH.

To Sarah Longanecker, Dear Sister in Christ and Mother in Israel:—

OUR beloved brother Quinter, in a recent letter to me, gave me a succinct account of his visit to the friends and saints in Fayette Co., Penn'a. His remarks incite me to approach you in the form of an epistle. My mother's name was Longenecker, and this intensifies my desire to communicate with you. My mother was the sweetest and most radiant embodiment of Divinity it was my blessedness ever to meet in visible form, and to my affection and aspiration she stands next to Christ. All I know of Paul is through sacred history; but my mother I saw and heard, and was affected by her silent, natural, all but omnipotent exhibition of spiritual beauty and power as I could not be even by an apostle, who reaches me only through memory and imagination. Therefore, when I read 1 Cor. 11: 1, I mentally substitute mother for Paul.

If I knew you personally, I would shape my letter to meet your special wants, but as it is, I will commit myself to ideas of universal interest. I earnestly pray that the Holy Ghost may supply my mind and heart with such matter and impulse as may lead you, and all others who may read these lines, into worthier conceptions of, and closer fellowship with, the living God.

These are times in which it is hard to get a hearing for the claims of the cross. Liberty has run mad, and the necessary limitations of God in the flesh are ignored. God may do all He pleases, but not all he can.—He has the power of choice as well as we, but his *pleasure* is eternally to choose the right.

There is one truth in which all other truth centres and harmonizes, and that Pivot-truth is the Incarnation of Jehovah. Take that away, and God is not. The opening verses of John's Gospel contain the philosophy of the Universe. The kind and extent of liberty indigenous to Christianity is illustrated by God incarnate. That such liberty is not allowed by the positive decisions of our Brotherhood, is a gross misrepresentation. I confidently challenge the proof of violation, by Annual Meeting, of a single radical idea represented in the infleshing of God.

A principle may be inadequately apprehended, and but partially applied, while the ruling idea of the principle is cordially admitted, and reverently adhered to. The church has made many mistakes, and some very grievous and disastrous, from Apostolic times till now; but the one supreme fact and the one sublime end of God in Christ may not be disowned without utter wreck and frustration. "Not for Jesus' sake" is a phrase that strikes at the very heart of Christianity, and destroys all possibility of a Divine Incarnation and consequent human salvation.

What is a Christian? The first six letters of the appellation give the sufficient answer. The question is fully explicated by another—who is *Christ?* A Christian is a living photograph of Emmanuel, and Emmanuel is *God with us*, not in a figure, or as a mere conception of the imagination, or apprehension of faith, but very God in the whole compass of his being.

"In Christ dwells *all* the fulness of the Godhead bodily," and this Christ is the saint's life. The entire Godhead lay potentially, or seminally, in the virgin's womb, and what He is now on the Throne is only the outcome of what He was in his vestal seclusion as an undeveloped Babe. *So* God becomes incarnate in the true believer. Little by little, the infleshed Godhead drew the substance of the virgin into his own personality.

But he left no part of human nature untouched. Not one atom of Mary escaped the appropriating power of indwelling Deity.—This is the great, inspiring, redeeming fact of the Incarnation; and it is the living, practical realization of this fact that makes us Christians. All else is woful delusion, no matter by what new or old technicality it is glossed.

When we affirm that "to dress for Jesus' sake is a delusion, a hallucination," we are either ignorant of the import of our language, or we have "denied the faith, and are worse than an infidel." The exclusion from the sovereignty of Jesus of the least element of human nature, or the faintest expression of the least element, knocks the corner-stone out of the temple of redemption.

We are to present our *bodies*, not a fragment merely, living sacrifices unto God. O, that we knew what a "LIVING *sacrifice*" means. No room here for reservation of aught from scalp to toe, from cuticle to core. We are not our own, but bought with a price, *therefore* glorify God in your body and in your spirit, *which are God's*. 1 Cor. 6: 19, 20. When a man buys a horse, the price stands for the animal *in toto;* not the tip of an ear is excepted.

God made a clear, clean, absolute transaction when he became man. It was no half assumption at the beginning, any more than it was a half expiation at the close. Default in the incarnation would have been defect in the atonement. A whole Jehovah and a whole humanity constitute Emmanuel, the Divine Man, the life and model of all the saints.

Christ and Christianity are synonyms. He is the Alpha and Omega, the whole alphabet of God, and a single letter not used for his sake is just so far unchristian. O, what a beautiful thing it is to see and live "the truth as it is in Jesus." How glorious to "forget those things that are behind, and reach forth unto those things that are before," ever "*growing* in the knowledge of our Lord and Savior Jesus Christ."

When we are so blinded by false ideas of liberty as to imagine that to "dress for Jesus' sake is a delusion, a hallucination"; but with the inflashing of stronger light, and a loftier, more complete conception of the Divine incarnation, we should, "with all readiness of mind," and humility of heart, accept the unfolded and unfolding truth, so that "the Word of God may have free course and be glorified," in us and by us. We should never be ashamed to cast our old skin, and step into a higher position and a fuller life.

If we claim to be progressive, let us not be unduly attached to our own view of things. Providence often shifts our standpoint, and we are amazed at our ignorance and arrogance, and we learn humility and tolerance by ever moving along the shining spiral of Divine revelation. We must die many deaths before we get into the heights and depths, length and breadth of Him who is "the Resurrection and the Life."

We apprehend truth piecemeal, and we live it disproportionately, but substantially we have it all the moment we savingly believe in Jesus. Just as soon as we begin to make exceptions in our inmost being, adjusting our relations to God and humanity on the principle that this and the other thing is "not for Jesus' sake," we are "falling from grace," and building with materials out of which the Holy Ghost could never have fashioned a Christ.

God is "the Father of mercies," "the God of all grace," but his mercy is as inexorable as his justice, and his grace is all dispensed in the interest of righteousness and holiness. Christ cannot wink, nor crook a finger, nor move a muscle, apart from the Word made flesh. Neither can the Christian. We often do, but it is our shame, if not our sin.—Many do it ignorantly, others indifferently, and some deliberately, but in none is the incarnation illustrated, and our being elevated, broadened, deepened by the leavening, Christing power of infleshed Deity.

A man, or woman, using tobacco till every nerve and drop of blood is saturated with the poison, may be holier than others who never tasted pipe or quid; but let the tobacco slave be assured, that in His sacred office, the Holy Ghost will not advance the sanctification of the soul out of correspondence with the defiled condition of the body. Any one who fuddles his brain with noxious elements in food and drink and other baneful luxuries, limits and impedes the work of the Holy Spirit to this extent.

God made, redeemed, and claims the body no less than the soul, and it is both our interest and duty to learn how 1 Cor. 10: 31, may be fulfilled. Christianity is an every-day life, and not an awkward make-fit for occa-

sions. Our tri-daily meals must be fit representatives of the solemn eucharist. We can eat and drink damnation to ourselves at our home-board. We can smoke and chew ourselves to eternal destruction, and can dress for the garment of unquenchable flame and the fashion of endless torment, and mutual recrimination instead of mutual admiration.

"God is not mocked." He was in the flesh, and has shown us its grand capability and uses, and if we still live unto ourselves, and not unto Him who died for us and rose again, we must eternally bear the direful consequences. God *cannot* do more for man than become a Man Himself; and if we walk not "as He walked," "we are none of His."

Nothing was ever presented to the contemplation of man so inflexibly dogmatic, as the Incarnation of God. "Looking unto Jesus." "Here is the mind which hath wisdom." All others belong to the foolish virgins. A rare poet, but little known, has embodied the great fundamental truth of Christianity in these ravishing words:

"Christ! I am Christ's! and let the Name suffice you;
Ay, for me too He greatly hath sufficed;
Lo, with no winning words I would entice you,
I have no honor and no friend but Christ."

Emmanuel! This is the sum of all the Divine activities, and of all Christian attainment. "For me too He greatly hath sufficed." This is the rapture of faith here, and the ecstasy of consummate realization above. "Christ! I am Christ's!" This is salvation. This is Heaven. Eternal satisfaction, eternal progression, eternal apocalypse. Christ ever the same in Himself, yet never the same to us. One in life, principle, end; but to us larger, Diviner, humaner, as we grow to the fulness and richness and glory and beatitude of his personality as Emmanuel, God forever humanized, and humanity forever Deified.

How insignificant, how contemptible, and how revolting do our schisms and bitterness and wranglings look in the light of these awful and transporting verities!

Can we not all clasp hands and hearts once more, and pledge ourselves at the foot of the cross to eternal unity in the bond of the Incarnation? How many will step forward to exemplify John 17: 21? How many will accept the cross as their symbol, and its principle as their life?

ARE INSURANCE COMPANIES RIGHT AND JUSTIFIABLE BY HOLY WRIT?

BY DAVID MAYER.

BRETHREN, let us reason together. We see in the report of Annual Meeting, a great deal said on the subject pro and con, and at last deferred, which, I think, leaves a great opening for contention in the church.

I would be willing to let it rest on brethren R. H. Miller, Wise, Myers and others' arguments, which are so conclusive that they are hard to gainsay by any of us.

As one of the main pleas in its favor is in behalf of the poor in favor of life insurance, we will try and look at it as it is. You may take one hundred of those poor that have paid out their scant earnings for a number of years, and will find that fifty or sixty out of the hundred have failed to pay any great length of years. The companies get rich by the failures of those unfortunate poor people.

It is true, occasionally, one will die in a few years, and his family will get the coveted prize. I know of two cases: one young man got $10,000 six or eight years ago; he married, lived fast, mortgaged his house and lot, and a short time ago, the homestead was taken for the mortgage. He would be better off to-day if he had never got a cent. The other family, a widow and three children, have $1,000 left out of $5,000.

If this last man had lived four years, he would have lost all he paid in. The company failed after gobbling up all the money they wanted. Few of the companies are reliable enough for a man to risk his hard earnings in their hands for a life-time. I would rather risk it in the church.

My teaching to outsiders and to the Brethren is, that God's plan does not fail. It is a sufficient insurance company for any of us. This thing of mistrusting God's plan and trusting in those corrupt insurance companies, gotten up for gain, I think some good brethren have not given sufficient thought.

The country is swarming with agents. Cyclones at this time are for their gain. What next? If the company gets into a law-suit, and you are a member of it, you are one of them, and are yoked with unbelievers and are partaker of their evil. I think it is a poor place for Christians to have a membership.

A Mutual Fire Insurance Company may possibly be organized by the Brethren, and not be yoked with unbelievers; that may be unobjectionable. Let us talk this matter over in your paper and ponder over each other's arguments. In a multitude of council there is safety. Let us all be on the safe side, and work for the glory of God and become more spiritual-minded and work for union in the church, which will strengthen God's Insurance Company, and that is to help a brother, sister or orphan in time of need.

It is a big hoax that these companies are the poor man's friend. The poor men are some of those that enrich these companies, because more than half fail to pay out till they get the coveted prize. The Savior's great theme was in behalf of the poor, and he laid down a rule whereby they should be cared for. I will give you several sections of God's insurance company, that, if complied with, is all-sufficient for all of us.

1. Not to be unequally yoked with unbelievers. 2. Do unto others as we would have them do to us. 3. 1 John 3: 17. "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

But these worldly insurance companies are taking it out of the Savior's rule, and thus are weakening the spirituality of the church. When we are doing it in Christ's name, under his direction, then we know we are safe.

Girard, Ill.

THE DESTRUCTION OF WAR.

THE address some weeks ago in commemorating Decoration Day, thus refers to some of the great wars that have spread devastion in the earth:

Recently the North in great and solemn ceremony of decoration deplored the desolation of war. I know there are those who intimate that blood-letting is healthful for nations, and that nothing but the lancet can keep them from plethora, and that frequent wars are necessary in order to kill off the useless and bad population of the earth. That heathenish idea is utterly loathsome, especially when I remember that war is indiscriminate and takes down the good as well as the bad. Then I think the time has come when Christian nations ought to substitute arbitration and treaty in the place of wholesale massacre.—A glance at isolated facts will show the waste, the desolation, the suffering, the extermination of war. When Napoleon's army marched up towards Moscow, they burned every house for 150 miles. Our revolutionary war cost the English Government $680,000,000. Wars growing out of the French Revolution cost England three thousand millions of dollars. Christendom, or as I might mispronounce it in order to make the fact more appalling, Christendom has paid in twenty-two years fifteen thousand millions of dollars for battle. Those were the twenty-two years, I think, ending in 1880 or thereabouts. The exorbitant and exhausting taxes of Great Britain and the United States are for the most part resultant from conflicts. When we complain about our taxes we charge fault upon this administration or that administration, upon this line of policy or upon that line of policy, but it is a simple fact that to-day we are paying for shot and shell, and the ambulances, and the cavalry horses, and the batteries, and the exploded fortresses, and the broken bones, and the digging of trenches, and for four years of martyrdom. Edmund Burke estimated that the nations of this world had expended thirty-five thousand million dollars in war, but he did his ciphering before our great American and European wars were plunged into. He never dreamed that in this land in the latter part of this century in four years, we would expend in battle three thousand million dollars. But what was all the waste of treasure when compared with the waste of human life? The story is appalling beyond everything. In one battle under Julius Cæsar, 400,000 fell. Under Xerxes, in one campaign, 5,000,000 were slain. Under Geghis Khan, at Herat, 1,600,000 were slain. At Nisbar, 1,747,000 were slain. At the siege of Ostend, 120,000; at Acre, 300,000, and at the siege of Troy, 1,816,000 fell.

The Tartar and African war cost 108,000,000 lives. The wars against the Turks and Saracens cost 180,000,000 lives. Added to all these, the millions who fell or expired in the hospital in our own conflict, the result is enormous.

SELF-EXAMINATION.

BY B. C. MOOMAW.

"But let a man examine himself" 1 Cor. 28.

As the time nearly approaches for the celebration of our Love-feast, it will be proper and profitable to consider the exceedingly important subjects which engage the mind upon those blessed occasions. Indeed we can not do better than to meditate at all times upon the vital truths and fundamental principles, which are illustrated by the solemn rites and sacraments of the divinely appointed service. For this reason I have often thought that, as a church, we suffer serious loss by the long intervals which our custom allows to elapse between those solemn seasons. After they are over, we are likely to dismiss the whole subject from our minds for a long twelve months and may possibly choke the precious seeds of truth in the rank and abundant weeds of neglect. Would it not be better to assemble more frequently around the Lord's table, and feast our souls at the heavenly banquet? Perhaps there would be less leanness among us, and more growth in grace. Perhaps there would be more humility and love, more zeal for God and precious souls. All these are the peaceable and profitable fruits of Communion.

In a series of short essays we hope to reach a clear and profitable understanding of the subjects usually discussed at our Love-feasts, beginning in the proper order with self-examination.

We would remark in the first place, that we are here instructed in a duty which is exceedingly obnoxious to the carnal and unconverted heart. Indeed it is not too popular with professors of religion. We may get a very correct idea of our spiritual condition by simply noticing whether we habitually engage in this profitable and necessary exercise, or are inclined to dislike and avoid it. It reveals to the open sinner his corruptions, convinces him of sin, and awakens the tortures of a guilty conscience.

For this reason, when he retires within the chambers of his own soul for meditation, he will close the door of the closet where the skeleton hangs, seal up the halls of his corrupt imagery, and the chambers of vile affections, and sit alone in the parlor of self-complacency and self-congratulation.

It is almost impossible to force him to a just estimate of himself as he appears in the sight of God. In all ages this has been the point of greatest difficulty in the awakening of sinners, and the conversion of souls. It is only when the sinner can be made conscious of his sins by an impartial and rigid self-examination in the light of God's Word and Spirit that there is any hope of repentance and reformation. What is so essential to the beginning of the work, is frequently, if not constantly, necessary throughout the entire Christian course, and especially so when we approach the table of the Lord.

When we consider the character of God, the natural relations existing between him and his intelligent creatures, and the magnitude of our moral responsibility, the great necessity of constant, thorough and impartial self-examination becomes apparent. Oh that, like Paul, we would always exercise ourselves to have a conscience void of offence toward God and man. God is of too pure an eye to look upon sin with the least degree of allowance, and, he will enter fully into judgment against it. "Our secret sins he hath set in the light of his countenance." Ps. 90.

Again it is said, "there is nothing covered that shall not be revealed, neither hid that shall not be known."

"Whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear, in closets, shall be proclaimed upon house-tops." Luke 12: 2, 3. "But if we judge ourselves we should not be judged." 1 Cor. 11: 31. Glorious revelation of God's mercy, and provision of his grace; we may enter into judgment with ourselves, search out diligently all our short-comings, plead guilty, and receive through the merits and sacrifice of Christ, a pardon full and free.

What wisdom, then, to forestall the divine judgement, if we can, and how different the result. If we judge ourselves there will be the humble confession, the pardon and restored peace. If God judges us, as careless and backsliding children, there will be the sore chastising. If as open and obstinate sinners, there will be eternal banishment from his presence, and from the glory of his power. The world is to be judged by the revealed Word of God, and it therefore becomes the standard of our self-examination. By it alone can we perfectly and profitably do this work. It is the perfect mirror which faithfully reveals to us our spiritual features in all their native ugliness. It is a flood of light penetrating a dark room, and revealing, what could not otherwise be seen, every floating speck and atom of dust. No creed, nor code, nor philosophy may take its place. It stands alone in its solemn majesty, the embodiment of the divine mind, the revelation of the divine will, uttering its awful thunders against sin, and singing its melting song of matchless love. There is no limit to the absolute law of righteousness, and the least deviation from the law is sin. With reference to our responsibility it takes cognizance of every word, thought, motive and deed. We may not perhaps, be able to form a proper conception of absolute righteousness, it may be, and doubtless is, beyond the utmost reach of our minds, yet, if in our daily life, if in our moral and spiritual condition we fall short of it, there must be either atonement or punishment—atonement, if we voluntarily take the sinners place, and plead for mercy through the merits of Christ—punishment, if spiritual pride and self-righteousness remain in the heart, and blind us to our true condition. An impartial searching and thorough self-examination by the light of God's Word and the Holy Spirit will therefore doubtless reveal weakness, imperfections, secret sins, and backslidings in such abundance and of such a character as to utterly astonish and confound the soul. Not willful sins, for none of that sort are committed by the child of God; but such as come through our imperfections, weakness of the flesh, errors of judgment, and contact with the world—not perhaps of necessity, but through carelessness, lack of watchfulness, love of the world and its pleasures, indulgence of the flesh, covetousness, neglect of the study of God's Word, and neglect of prayer. Oh what a host of sins may enter at these open doors. They rise before our spiritual vision like towering mountains, and hang over the soul like the dark clouds of an impending storm.

Where is there the essential worthiness, implied in the 29th verse, without which we may not partake of the holy emblems of the broken body and shed blood? Alas, as the result of self-examination we have found nothing but unworthiness. But this is exactly according to the divine purpose. It is a sad mistake if we look for worthiness in ourselves, for it will be a fruitless or unprofitable search. Self-examination is only meant to discover unto us our utter unworthiness, and bring us, not to discouragement and despair, but to deep humility and repentance. We become convinced of the hopelessness of our own condition, aside from God's grace, and are ready and willing to give the case entirely into His hands, and be altogether subject to the guidance and government of his Holy Spirit.

We become more than willing that He should *work in us* "by that *effectual working* whereby he is able to subdue all things unto himself," even every thought and imagination of the heart. Here alone may we find the open door of Gospel worthiness, the "Holy Place" of the sanctuary of the Lord.

SELECT NOTES.

BY J. B. LAIR.

—WHATSOEVER in business is right, a Christian must do with all his might.

—God rested on the seventh day from his work in creation, but he never rests from his work of upholding, controlling and blessing the world which he has made.

—The man who sets his heart upon the so-called pleasures of idleness and sensuality, must come to poverty.

—It is said, that some man has discovered the remarkable fact, that there are 31,000 distinct promises in the Word of God.

—Satan offers as an inducement to serve him, the world with its pleasures, honors, riches, and the end—eternal misery and woe. Christ offers, as a reward for serving Him, peace, joy, comfort, that the world knows not of—yea, and eternal life in the world to come. Which will we have?

—CREATION.—From reading the first and second chapters of Genesis, some people seem to think there were two creations. In the first chapter, V. 27, we find a statement, that God made man; and in the second chapter, V. 7, the statement is repeated, and that is the argument. The same argument would prove that Noah had six sons. See Gen. 5: 32, and 6: 10.

—People sometimes take advantage of the silence of the Bible. Not long since, I heard

a person argue that there never was but one world created, and the argument was based on the fact that the Bible was silent upon the subject—except the history of our world. And because the Bible is silent about Adam and Eve having any daughters before Cain's departure to the land of Nod, it is taken for granted that Cain found a wife in that country. The Bible says, "he knew his wife," and he knew her in the sense that Adam knew Eve when Cain was born—Gen. 4: 1—and in the sense that Adam knew Eve when Seth was born—V. 25. See also Judg. 19: 25, etc. Cain doubtless took his wife with him to the land of Nod. But why do people talk and wonder about such unimportant things, when there are so many weightier matters that should engage our every thought?

—All true labor for the glory of God is worship, and a holy zeal must mark all our deeds of service.

—"It is an honor for a man to cease from strife, but every fool will be meddling."

—THE TEN VIRGINS—Matt. 25: 1–13.—This is one of the parables that Jesus did not explain, and therefore, there are many inquiries concerning it; viz., Who are the virgins? What the lamps? Who the bridegroom?—Who the foolish? What the oil? What means the slumbering and sleeping at midnight? The trimming the lamps? Who has the oil to sell, etc.? This is all inquired about, and explained by some, and doubtless all means something. But, to my mind, it is a little hard to make the application in detail, to the Christian character.

The figure is a marriage, and shows simply that the attendants must all be ready to enter in to the marriage at the proper time, and if not ready to enter in when the bridegroom comes, will not be able to enter in at all.

And now, when we make the application to the church and Christian character, it shows that not all that "say, Lord, Lord, shall enter in"—not all that are in the church shall be saved—and that no one has anything to spare; "for if the righteous scarcely be saved," they cannot do anything by way of helping others in. The means of salvation must be obtained, not from our fellow-man, but from the Fountain-head. In short, every item stated in the parable is comprehended in this—that the believer possesses ALL THE CHRISTIAN GRACES—has on the whole armor of God—that he watch and be ready, for in such an hour as ye think not, the Son of Man cometh.

—Christ's lament—"O, Jerusalem, Jerusalem, how oft would I have gathered you together, as a hen gathereth her brood under her wings, and ye would not!"

CONVERSION.

BY WM. BOROUGH.

"CONVERSION, as a religious term, means a complete change of character, and a transfer from the kingdom of Satan to the kingdom of Christ. There are three elements in conversion."

First, a change of mind, based on the knowledge of certain facts learned, as in the case of the Ethiopian eunuch. Second, a change of heart, or of the affections, based on faith, as in the case of the Pentecostians. Third, a change of relation, based on immersion (or baptism).

By an omission of either of these elements, conversion is incomplete for the following reasons:

First, that without knowledge, it is impossible to obtain faith; for it is written, that faith cometh through hearing, as in the first case referred to. The eunuch heard Philip, who, no doubt, gave him a full knowledge of Jesus and his mission in the world. Believing what Philip preached to him, he obtained faith in Jesus. His faith quickened him, brought him to a strict sense of his relation to Christ and his kingdom.

This, then, forms the basis for the second step, or element, and like the Pentecostians, begins to make inquiry, although his inquiry was in regard to the third step or element.—However, having made confession, he was granted his request, and went on his way rejoicing.

But as to the Pentecostians, who had shown no fruits of repentance, Peter therefore told them to repent and be baptized, saying nothing about faith, as their inquiry implied that they believed. They had faith, and were willing to act upon their faith as a basis for further operations. This done, they were told to repent, which is to exercise a godly sorrow for sin, to leave off sinning, and lead a holy and righteous life; to hate the things we once loved, and to love the things we once hated. This done, a change of heart is produced, and the second step is accomplished.

Our reasons for the third step are, first, that no change of relation can take place only in the all-prevailing name of Jesus; for he says, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me." (John 14: 6.) He also says, "I am the Door; by me, if any man enter in, he shall be saved." (John 10: 9.)

Again, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10: 1.)

Then it is only in the name of Jesus that we are permitted, or can be permitted, to change relation or be transmitted from the kingdom of Satan into the kingdom of Christ, the church of Christ, or body of Christ, which are one and the same.

It is also evident that there is no ordinance given in Divine Writ, wherein the name of Jesus is invoked upon a penitent in any of its forms, except in Matt. 28: 19, and other texts referring to the same, which therefore forms the only door into the kingdom or body of Christ.

It is also evident that in the body of Christ is where his blood flows, and that no one can come in contact with it unless he comes into the body, hence no remission of sins outside of the body of Christ, the kingdom of Christ or church of Christ. "Repent ye, therefore, and be converted, that your sins may be blotted out." (Acts 3: 19.)

This stands as evidence that man cannot blot out his own sins; that it remains for a higher power, and is only done in compliance with the requests of that power. Therefore, no man can save himself outside of the body of Christ.

Then we say, come; "The Spirit and the Bride say, Come; and let him that heareth, say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely."

North Liberty, Ind.

DISCOURAGE IT.

I HAVE seen, from time to time, in the Brethren's papers, that the tobacco practice is being spoken of as an evil thing. I think we ought to discourage the use of it upon every hand. I like the new paper very much.

MICHAEL CHRISTIAN.

Matrimonial.

STROUP—HIVELY.—At the residence of the undersigned, Aug. 16, Bro. Aaron Stroup and Lavina Hively, all of Columbiana Co., O. J. A. CLEMENT.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

RIDER.—Sept. 3, sister Precious Rider, aged 84 years, 2 months and 23 days.

The sister's maiden name was Fields. She was born in Montgomery Co., Md.; moved to Ohio in her sixteenth year; in her twenty-second year married Joseph Parker, with whom she lived forty-one years; afterward married David Rider, of Indiana. After eleven years, she became a widow; soon after, united with the Church of the Brethren, at Rock River, Ill., living with her daughter and son, some twenty miles from the Brethren. In her old age, did not enjoy the association of the members of the church, but remained faithful; in her last illness, sent for the Elders, as commanded in James 5, and received the anointing, to her great comfort and satisfaction. She fell asleep in Jesus, in Marion township, Lee Co., Ill. Funeral by the Brethren.

JOS. C. LAHMAN.

GRAY.—In the Fairview church, Appanoose Co., Iowa, Sept. 2, sister Priscilla, wife of Elder Tazewell Gray, aged 74 years, 9 months and 18 days.

She leaves a husband and six children, all members of the church, but the oldest son. Funeral by the Brethren, from Rev. 14: 12, 13, to a large audience.

JOSEPH ZOOK.

LEHMAN.—Near Middlebury, Ind., Aug. 22, Benedict Lehman, aged 67 years, 2 months and 20 days.

Deceased was born in Somerset Co., Pa.; was married over 47 years; had nine children and seven grandchildren. Funeral by the writer, from 2 Kings 20: 1-7.

ANANIAS HENSEL.

HENSEL.—Near Middlebury, Clay Co., Ind., in August, John A., son of Ananias and Anne Hensel, aged 18 years, 11 months and 23 days. Funeral by the writer, from Mark 13: 33. DAVID CULLER.

COLVIN.—In the bounds of the Burr Oak, Kan., church, Sept. 4, friend Samuel L. Colvin, aged 47 years, 8 months and 10 days.

This, our esteemed friend, bore his long sickness with patience, and went to his rest calmly and peacefully. Discourse by the writer, to a large audience.

M. M. ESHELMAN.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,

JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00 will receive the paper free one year.

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Mt. Morris, Ill., - - - - Sept. 18, 1883.

THE Annual Meeting for 1884 will be June third.

EASTER will occur on the 13th of April next year.

THE Yellow fever is still causing a number of deaths daily in Pensacola, Florida.

GEO. A. Shamberger and P. E. Whitmer are the evangelists for Northern Missouri.

IT is encouraging to look over the list of Feasts on the last page of the MESSENGER.

BRO. S. J. Harrison, of Lanark, gave us a brief call last week. He was on his way to Lee Co.

THE Northern Pacific R. R. is completed, and trains can now be run from Chicago to Oregon.

AFTER the first of October you need put but a two cent stamp on your letters. Remember that.

THE District Meeting for Western Kansas and Colorado, will be held at Bellville, Kansas, Oct. 15.

IN Albania Christians are being murdered by armed mobs. In one district 92 persons have been killed.

BRO. Joseph Holder, of Ind., is now traveling in Iowa. At present his address is Bromley, Marshall Co.

HEREAFTER Northern Missouri will hold her District Meeting in the Spring, instead of the Fall as heretofore.

WM. N. Michael, of Kansas, desires some one to write an article on the Trinity, giving the full Scriptural line of proof.

NEXT year there will be five eclipses, three of the sun and two of the moon. Most of them will be visible in the United States.

POSTMASTER GENERAL GRESHAM, has issued an order that no postmaster shall be allowed to take any paper addressed to another person out of the office and read it.

SOME people, who cannot refute arguments, will do their utmost to laugh down the religious practices of the brethren.

THE District Meeting for Northern Missouri came off week before last. The meeting seemed to have passed off very smoothly.

WE were mistaken last week about a telegram direct from brother D. L. Miller. The telegram was from the steamship line company.

BRETHREN Tobias Meyers and Z. T. Livengood, of Millegeville, Ill., gave us a short call last week. They were interviewing the school here.

THERE are considerably over one hundred students at the College here at present. — Many of them are either members or members' children.

THE Belgian Government has introduced a reform bill, making a comple te course of primary education one of the qualifications for the right of franchise.

THERE seems a little slackness about reporting church news just now. We hope this slackness will not continue. Let us hear from you whenever you have any good news to report.

POLITICAL papers try to break down the opposite part by slandering their influential men. Some religious papers are adopting a similar policy. It is a worldly policy of the worst kind.

IT is now thought that the number of lives lost on the island of Java caused by the earthquake, is not less than one hundred thousand. Such a calamity is unparalleled in modern history.

FROM a private letter, we learn that the South Waterloo church, Iowa, is moving along very orderly. At their late council meeting, a few days ago, business was transacted very harmoniously.

THE American Tract Society, New York, has just issued its Family Christian Almanac for 1884. It is not only neatly printed and well illustrated, but contains much instructive reading. Price 10 cents.

MR. William Bucknell, a wealthy Baptist manufacturer of Phildelphia, has endowed eleven $1,000 scholarships in Lewisburgh University to aid Christian students who do not use tobacco, wine, or liquors.

WE are in receipt of the New York *Sun* as it was printed fifty years ago. It is an interesting little sheet not one-fourth as large as the MESSENGER, and contains some real curious reading. It is well worth preserving.

IT does not pay to waste time replying to papers that make it a point to try to break down a good system of religion, by ridiculing and misrepresenting it. Writers who do that kind of work, have very little Christianity about them.

THE Brethren in Kansas, Colorado, Nebraska, and Missouri, will find on page 172 an an article intended especially for them.

MR. Leslie Hill, of Lanark, and former pressman in the *B. at W.* office called on us last week. On account of failing health he has retired from the printing business. Leslie is among the best of printers.

VOLUME I and No. 1 of the *American Journalist*, published at St. Louis, Mo., is on our table. It is a new venture in journalism, being intended for journalistic classes, and will likely prove interesting and profitable to the craft.

OUR readers must excuse the MESSENGER from noticing a paper that makes it a point to speak reproachfully of the church and her work. We think such things are beneath honorable journalism, and therefore not entitled to any notice from us.

IN one respect man is like a tree; he may be well rooted and grounded, yet there is a possibility of shaking him till there is not one particle of life left. Especially is this true of young trees and young men.

THE frost of Sunday morning, one week ago, was quite general throughout the Northern parts of Ohio, Indiana, Illinois, and Iowa. Perhaps 30 per cent of the corn in these sections was badly damaged. Further north the damage was still greater.

AN old negro woman, praying for a certain slanderer, said: "O Lord won't you be kind enough to take the door of his mouth off, and when you put it on again just hang it on the Gospel hinges of peace on earth and good-will to men?" Amen.—*Indiana Baptist.*

BRO. John Barnhart, of Mansfield, Ill., writes that their new meeting-house is well under way, and will be ready for services in another month. He feels greatly rejoiced over the idea of having a house of their own in which to worship.

THE *Illustrated Christian Weekly*, price $2.50 per annum, published at 150 Nassau St., New York, is perhaps the best illustrated religious weekly published. Its able editorials, fresh matter and fine illustrations have rendered it quite popular. We esteem it very highly.

We think it wholly unnecessary to publish invitations in connection with Love-feast notices. When the time and place are announced in the paper, it is always understood that a general invitation is extended to all who desire to be present, and especially to ministering brethren to aid in the preaching.

IT will be four hundred years on the 10th of November since Martin Luther was born, and already Protestants in this country and Germany have begun to celebrate the event. He was born nine years before Columbus discovered America, and was well on his way to manhood when the continent was reached by the half-dazzled explorers.

THE *Herald of Truth*, published at Elkhart, Ind., says:

The translation of the Martyrs' Mirror from the Dutch into the English language is progressing very satisfactorily, and several of the illustrations are also already completed. We shall push the work forward as rapidly as possible.

THE following is the amendment that is to come before the people of Ohio, for acception or rejection this fall:

„The manufacture of and the traffic in intoxicating liquors to be used as a beverage are forever prohibited; and the general assembly shall provide by law for the endorsement of this provision."

This will not prohibit the manufacturing of liquors for medical or mechanical purposes.

WE are in receipt of an interesting little pamphlet on "The Ordinance of God's House," by D. M. Pfautz, No. 632 Arch St., Philadelphia, Pa. It is a very creditable defense of baptism, feet-washing, Lord's Supper and Communion, of which ordinance the writer seems to have a clear conception. The pamphlet is well worth reading and should be well circulated.

THE saloon-keepers of Freeport, Ill., pay $13,000 a year license. It is a place of about 10,000 inhabitants. When we consider that this enormous sum, multiplied by five, is just that much bread and clothing taken from the poor of the city and country, is it any wonder that the Christian workers all over the land should cry out against such an appalling piece of injustice and inhumanity.

THOSE who say the Brotherhood is opposed to Sunday Schools, say something that is positively incorrect. There may be some members who stand in opposition to Sunday Schools, but that cannot be said of the church as a body. We have these schools all over the Brotherhood and expect to have them just as long as our Government permits us to teach the Bible openly.

TURKEY will have to be looked after again by the Christian powers. The dispatches state that ninety-two Christians have been murdered in one district of Albania by Mohammedans, and that twenty-three villages have been abandoned by them. The Turkish officials, as reported, wink at the slaughter and join in the persecution. A reign of terror exists throughout the region of the massacre.—*Ex.*

COMMODORE Foote, "like a little man" walked into our sanctum last week. We stooped down, very low, and shook hands with the little gentleman. We then sat down so as to be more on a level with him, and began to ask him questions. He said he was 33 years old, 38 inches high, weighed 65 pounds, and had a sister 24 years old still smaller than himself. He is said to be the smallest man in the world. He was born in Fort Wayne, Ind., enjoys the best of health, and spends most of his time traveling. We pronounce him a genuine little curiosity. We thanked him for calling, as we do not attend shows, but when a show like this comes into the office we lean back in our easy chair and enjoy the treat.

THE Brotherhood does not endorse the doctrine of absolute uniformity. She has long pleaded for uniformity of dress as an aid in non-conformity, but never made it even an absolute necessity. As an aid its benefits certainly cannot be questioned, and in this sense the MESSENGER fully endorses the doctrine, and wishes to lend its aid in supporting it.

THOSE who try to make it appear that the Brethren are opposed to education, are making a false impression. At one time, many years ago, the Annual Meeting did decide against high schools, but not so of late years. All her decisions, for a number of years, have been decidedly in favor of education, and we are much pleased to see a decidedly growing interest in that direction.

JUST before going to press, we received a very interesting letter from Bro. D. L. Miller, mailed at Southampton, England, but written in mid-ocean. He says, while writing, he had to hold fast to the table to keep from sliding away. While crossing, the vessel passed through a very severe storm, which Bro. Miller describes very graphically in his letter, which we will publish next week.

THE liquor-sellers' candidate for Governor in Iowa, recently declared in a public speech that he wanted to "see a saloon on every hill-top, on every road-side, and on every street." All those who want to see it that way will vote for him of course. If elected, all decent people would want to leave the State at once. Who would want to live in a State where there is a saloon on every hill-top, on every road-side, and on every street? It seems to us that the "would-be" governor has not real good sound sense, if that is the way he talks.

THE *Christian Weekly* has this pointed remark:

We have recently met with the remark that whereas our Lord assures us that there is joy in heaven among the angels over one sinner that repenteth more than over ninety and nine just persons who need no repentance, the case is entirely reversed in some circles here on earth. In these circles there is more joy over one just person who goes astray than over nine hundred and ninety-nine who maintain their integrity. The remark is witty, and unfortunately has the sting of truth in it. For it very often seems that previous good conduct avails nothing against the tongue of calumny.

LOVE-FEASTS.

AS we are now in the midst of the Love-feast season, we wish to again call attention to the necessity of exercising a little more prudence in the manner of conducting these feasts.

The usual custom, in some localities at least, is to commence these feasts at candle light and keep them up till ten and even eleven o'clock, thus rendering it very tiresome for the aged, infirm and those who have children to care for. Most of our people belong to the hard-working class, and are by no means accustomed to such late hours. Most of them, however, might well endure the inconvenience, but what must be said of the aged and feeble, and especially the mothers who have little children to care for during services? If it were a matter that could not be avoided, no one should complain, but it can be remedied just as well as not, and the officials of the church, especially the elders, are the ones to apply the remedy.

At this season of the year the feet-washing services might well commence at six o'clock. By seven o'clock the Supper would be eaten, and at eight o'clock the congregation could sing a hymn, go out, and it would be night.

The term *supper* does not necessarily mean a *night* meal, it is an evening meal that ought to be eaten near the usual time for eating supper, which is from six to seven o'clock. It was in the evening that Christ and the apostles assembled, and we presume that it was not far from six o'clock when they commenced the services, and by the time they were through it was dark. Why can not our churches, all over the Brotherhood, do likewise?

Two hours is long enough for the evening Love-feast services in any congregation, and if things are prepared so the exercises may commence in good time, and proper care is used, the congregation may easily be dismissed by eight o'clock. It does seem to us that this matter ought to receive some attention. Those who officiate in the evening exercises ought to take into consideration the needs of the aged, feeble and mothers with children. We have seen persons officiate who seemed to have entirely dismissed the idea of time from their minds, and as a consequence, were not aware of the lateness of the hour to which the services were being protracted. Solomon says there is a time for all things, and we think this ought to be remembered at Love-feasts as well as at other places.

Furthermore, by closing the services at an earlier hour much confusion is avoided, as the roughs of the community are not inclined to come to the place of meeting so early. — This will be found a very important item in some neighborhoods where the meetings are annoyed by a rough class of outsiders.

We hope the officials of the different congregations will take this matter into consideration and see if there are not chances of making some improvements in their manner of conducting feasts. J. H. M.

WE wish it borne in mind that the columns of the MESSENGER are free to all correspondents in the Brotherhood who are able to present that which is readable and instructive to the reader. It is not a partisan paper run by a clique who are working for selfish interest. The paper is working for the good of the Brotherhood, and is published in the interest of her principles. We hope our readers will feel that it is their paper, and that they are entitled to its pages as long as the matter they send is adapted to the character of the paper.

A BIBLE CLASS DEPARTMENT.

It does seem to us that there ought to be a Bible Department connected with all of our Colleges and High Schools. The best of all books certainly ought to be taught in our best schools. There is no real good reason why it should not.

We take exercise to develop the muscles, have education to expand the mind, and we also need the Bible to enlarge and improve the soul. One reason why so many of our schools make infidels is because the Bible is not sufficiently taught in connection with other studies.

Among the Waldenses the Bible-schools were very important and encouraging features. In connection with other studies they were sure to have the Bible carefully studied. In all the schools established by the apostles and their immediate successors, we find religion a leading feature of education. Perhaps these ancient advocates of primitive Christianity never thought of conducting a school without a Bible Class Department. — They believed in educating men's souls as well as their minds, and such ought to be our belief and practice to-day.

There are hundreds of young students who ought to take a Bible course, and would do so if we had such a department in our schools. There are many young ministers who would also like to spend a few months in such a school, not so much to learn how to preach as to understand the Bible, so as to be able to "preach the Word." The object of such a department should not be to make preachers, but to make Christians.

We hope something of this kind will be encouraged on every hand, that the Bible may again be brought to the front in all of our educational institutions. We would have the Bible taught as carefully and thoroughly as any other line of study, and require the same proficiency upon the part of teachers and students. A thorough Bible course would have the following to commend it:

1. It would tend to develop and expand the soul in connection with a cultured mind.

2. It would enable men and women to defend the Bible doctrine more understandingly and far more forcibly.

3. It would qualify men and women to take a more active part as teachers and superintendents in the Sunday-school work.

4. Should one of these students afterwards chance to be called to the ministry, his Bible course would prove of immense value to him in his preparation for the ministry in after-years.

5. It would also prove valuable to writers who would wish to employ some of their time and energies writing for the press.

6. Most of those who graduate from our educational institutions, usually spend some years teaching in the school-room. A Bible course would incline them to give more attention to the teaching of the Scriptures in their schools, and thus render their work more valuable and lasting in the school-room. A body of young men and women, going out from our educational institutions with a Bible education, in connection with a thorough training in other studies, would be a power in our land for good. May the day come, when such will be the case! J. H. M.

PROHIBITION IN OHIO.

We are not sufficiently posted in regard to the temperance issues in Ohio at the coming election to give advice in detail. Our people have usually advised against taking part in political elections, but no such advice has been given in regard to temperance issues; hence each member is left to exercise his liberty as not abusing it. From the beginning our people have been decidedly opposed to the liquor traffic, and our Conference has forbid its manufacture or sale by members. And while we are not prepared to explain in full the differences that are to come before the people of Ohio for decision, we are prepared to say that those of our Brethren who take part in the work, should not fail to be on the side of Prohibition. Prohibition may not win now, but it will in the future. It is one of the things that is bound to conquer. Men who oppose Prohibition are on the same side of the issue where the worst grade of people is found. The best people of the land are taking sides with the temperance principles, while the best men on the other side will soon get ashamed of their company and will then come over too.

Our people have a good record on the temperance question, and we hope none of them will go back on their record. If they vote at all they want to be on the side of right. Never while the world stands let it be said that a Christian favors the licensing of an evil.— The licensing of saloons is on a par with the selling of Indulgences as tolerated by Rome in the days of Luther. We would to God that there were some more Luthers to break down the liquor traffic of to-day.

This article is not intended for those who are conscientiously opposed to voting, but for those who will take some part in the work.— We again say, take your stand on the side of temperance and forever bury this dreadful evil. J. H. M.

We never decline obituary notices, but reject as many as three memoriams in one day. Some weeks we receive enough of this kind of matter to fill one-fourth of the paper. Of course we decline all of it, unless it should be written in a way to be of general interest. We could just as well fill the paper with these articles as any others, but our readers object almost to the man. We then suggest that bereaved friends be content with an obituary notice; which, we think, will be found quite sufficient in most cases.

The best memory is that which forgets nothing but injuries. Write injuries in the dust, and kindness in the marble.

John Morley, an English infidel, insisted upon printing "God" as "god" throughout one of his books. A London reviewer took Morley down effectually by making his name to appear as "mr. John morley."

Rev. A. B. Cabiniss, of Kentucky, is credited with saying: "We believe the men would be just as good as the women, if they would stop swearing, drinking, cheating, gambling and fighting, and leave off some other bad habits."—*Journal and Messenger.*

Dr. Lange, the foremost Pedo-baptist scholar of Germany, says: "All attempts to make out infant baptism from the New Testament fail. It is utterly opposed to the spirit of the apostolic age, and the fundamental principles of the New Testament.

Mr. Hogan, of Scranton, Pa., is prosecuting several young men in that city for necromancy and conspiracy. He says he met the defendants at the Mansion House the other night, and, after having some wine, they introduced him to a magician or "Hoodoo" who was supposeed to work supernatural wonders. The "Hoodoo" passed his hand over Hogan's head, and made him think he was President Judge of Lackawanna County. Acting in his official capacity as Judge, Hogan signed certain documents, which have since turned out to be an assignment of his property to his divorced wife. He said he was powerless to resist while under the baleful eye of the necromancer, and that the whole thing was a conspiracy to rob him of his property.

The Gospel Messenger,

A religious weekly, published in the interest of the Brethren, or German Baptist Church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, $1.50 per annum. Sample copy and agent's outfit free. Address Brethren's Publishing Co., Mount Morris, Ogle Co., Ill., or Box 50, Huntingdon, Pa.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

WATCH YOUR WORDS.

KEEP a watch on your words, my darlings,
For words are wonderful things;
They are sweet, like the bees' fresh honey—
Like the bees, they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten a lonely life;
They can cut, in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged,
If their errand is true and kind –
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lives; and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

Calling Maggie.

I HAD been absent from home for some days, and was wondering as I again drew near the homestead if my little Maggie, just able to sit alone, would remember me. To test her memory, I stationed myself where I could see her, but could not be seen by her, and called her in the old familiar tone, "Maggie!" She dropped her playthings, glanced around the room, and then looked down upon her toys. Again I repeated her name, "Maggie!" when she once more surveyed the room, but not seeing her father's face, she looked very sad, and slowly resumed her employment. Once more I called, "Maggie!" when, dropping her toys and bursting into tears, she stretched out her arms in the direction whence the sound proceeded, knowing that though she could not see him, her father must be there, for she knew his voice.—*Biblical Treasury.*

The Wheel-Horse.

THERE is a wheel-horse in every family; some one who takes the lead on all occasions. It may be the oldest daughter, possibly the father, but generally it is the mother. Extra company, sickness, etc., give her a heavy increase of burden she is already carrying. Even summer vacations bring less rest and recreation to her than to others of the family. The city house must be put in order to leave, and the clothing for herself and children which a country sojourn demands seems never to be finished; and the excursions and picnics which delight the hearts of the young people, are not wholly a delight to the "provider." Woman's work is never done. She could never have it done. Ministering to father and mother, cherishing her husband—no true woman wants to see her work done. But, because it is never done, she needs resting times. Every night the heavy truck is turned up; the wheel horse is put in the stable, and the labor and care are dismissed until the morrow. The thills of the household van cannot be turned up at night, and the tired house-mother cannot go into a quiet stall for repose. She goes to sleep to night, feeling the pressure of to-morrow. She must have an eye over all until every one is in bed, and must keep an eye ready to open at a moment's notice, to answer the needs of children, and both eyes open bright and early to see the machine well started for the new day.

The Nightingale's Last Song.

DURING the last eight years, Mrs. Bennet, of Canaan, in this State, has owned a beautiful Virginia nightingale. She named it Bob; and when in an adjoining room she said "Bob, do you want a fly?" the bird would ruffle his feathers and respond with a whistle or some little note, manifesting his delight, which his mistress understood. Last August Bob had a fit. He rolled over on his back and stuck up his legs. His mistress was alarmed. She soaked his feet in warm water. gave him pepper-corns and little aconite pills. He revived a little, sitting upon his perch solemnly and stupidly. His plumage was not so smooth as formerly. His sweet notes no longer charmed the household. Not a note escaped his throat for three months. Old age had mastered Bob, and pepper-corns could not rouse him to a singing pitch. But one day in November, after three months of sickness and silence, Bob suddenly broke out in full tune, and sang his old notes over again. Mrs. Bennet says in his best estate the bird never sang more sweetly nor cheerily. Full, musical and lively was every note; and she was delighted at what appeared to be a complete recovery of her pet bird. But the moment he had finished the last of his round of notes beautifully and sweetly, Bob turned over upon his back and died.—*Harlford Times.*

Woman's Sphere.

BY S. T. CARPENTER.

HER sphere is boundless as space, her power commensurate with her energy; her rewards comprise the worth of Time and Eternity. Her rights have no bounds but reason and prudence, for every right is hers, save only, the right to do wrong. By her influence she sways the world, for it is the sentiments of maternal intuition, cultivated and matured by female influence in subsequent life, that mould and regulate the character of the man. Hence the author, the statesman, and the teacher are but her representatives, through whom she governs, the means by which she holds and controls the destiny of nations. The first lessons of love, purity, and devotion are taught by her, and through all the walks of life, she is a God-given angel of mercy to man, ministering to his wants, soothing his afflictions and constantly instilling by her influence, and example the sacred lessons of the divine teacher. Thus she is the messenger of Heaven which is the highest calling earth can boast. Nor is this all. She is the ornament, the life and the soul of the social circle. Here she can punish with a tear, reward with a smile, or encourage with a look. Her very voice is music to the ear and luxury to the heart. How does a kind word from her lips reward the faithful, encourage the fainting, reprove the erring, or rebuke the wicked! Her presence throws enchantment o'er all the scenes of the home circle, rendering it an Eden of love, and nursery of virtue to man. Her mission then is truly a noble one, and her responsibilities great, requiring unceasing toil, undying energy, patience, love, and purity, and she should be rewarded and encouraged with that affection, kindness and tenderness so essential to her happiness. Then can she feel that she is the light of the household, the embellishment of the social compact, the hand-maiden of Heaven, the heart and soul of national honor and the safe-guard of human integrity; nor will she feel that hers is an unrewarded toil when she recollects that hers, if faithful, are the rewards of eternal recompense amid the undying splendors of heavenly beatitude in the kingdom and habitations of the blest.

Virgil City, Mo.

Too Strict.

AN engagement of marriage is a serious thing in the Catholic Church, as a late case proves. A young man and a young woman were engaged, but by mutual consent the engagement was broken off. The lady then received the attentions of another, to which her former lover objected, asserting that her espousal to him constituted an impediment to to any subsequent marriage so long as he might live. The Bishop concurred in the demur of the young man, whereupon the young lady carried her appeal to Rome. There it has received the attention of the Sacred Congregation of the Council, and the Bishop has been sustained, and it has been finally decided that neither of the parties to such an espousal can be lawfully married during the life-time of the other without a dispensation. In this case, however, it appearing that the suit of the young man had been vexatious, a dispensation on certain conditions was granted. We have no doubt the decision is in accordance with ecclesiastical law, but anything more vexatious and absurd can hardly be imagined. Perhaps infallibility would stand in the way of repealing outright the rule under which this case was decided.—*Independent.*

EVERY solitary kind action that is done the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning; and these three never converted anyone unless they were kind also. The continual sense which a kind heart has of its own need of kindness keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breadth of centuries.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

The Habit of Reading.

"I HAVE no time to read," is the common complaint, and especially of women, whose occupations are such as to prevent continuous book perusal. They seem to think because they cannot devote as much attention to books as they are compelled to devote to their avocations, that they cannot read anything. But this is a great mistake. Not the books we can finish at a sitting, are the ones that do us the most good. Those we devour in the odd moments, a few lines at a time, often give us more satisfaction, and are more thoroughly digested than those we make a particular effort to read. The men who have made their mark in the world, have generally been the men who in boyhood have formed the habit of reading at every available moment, whether for five minutes or five hours. It is the habit of reading rather than the time at our command that helps us on the road to learning.

Many of the most cultivated persons, whose names have been famous as students, have given only two or three hours a day to their book. If we make use of spare minutes in the midst of our work, and read a little,—but a page or a paragraph, we shall find our brains quickened and our toil lightened by just so much increased satisfaction as the book gives us. Nothing helps along the monotonous daily round so much as fresh and striking thoughts, to be considered while our hands are busy. A new idea from a new volume is like oil which reduces the friction of the machinery of life.

What we remember from brief glimpses into books often serves as a stimulus to action, and becomes one of the most precious deposits in the treasury of our recollection. All knowledge is made up of small parts, which would seem insignificant in themselves, but which, taken together, are valuable weapons for the mind and substantial armor for the soul. "Read anything continuously," say Dr. Johnson, "and you will be learned."

The odd minutes which we are inclined to waste, if carefully availed of for instruction, will, in the long run, make golden hours and golden days that we shall be ever thankful for.—*Selected by J. W. Saunders.*

To the Brethren in Kansas, Colorado, Nebraska, and Missouri.

IT is probably known to all of you the amount of the deficiency in receipts of the last A. M., and the request of the Committee of Arrangements concerning measures to meet the deficiency. We learn that Northern Missouri is almost ready to turn its share over to the Treasurer. The churches in Southern Missouri will be ready by October 1st. Nebraska Brethren are at work, and in harmony with its usual forwardness in good deeds, no donbt, will send in a good report. North-western Kansas is getting ready. As to Colorado we cannot speak, but considering the zeal and love usually displayed, we think it will not come behind in any act of charity. Up to this writing we have not heard from Southern Kansas, but certainly their silence is not proof of inaction, for not always the noisiest are the best workers. We hope the Brethren down there in the midst of plenty and in a country rich and beautiful, will see the blessing of giving.

North-eastern Kansas of course is hard at work, and undoubtedly will show a good record.

Of course, Missouri, Southern Kansas, North-western Kansas and Colorado, and if we are not mistaken, Nebraska also, did not promise to help defray expenses; but the Committee believed that, since there was a general feeling that the A. M. had been harmonious, pleasant and spiritually profitable, the four States named would feel to help meet the deficiency.

The Brethren in Southern Missouri regarded the part assigned them, not as a matter of debt, but of charity, and as such, with fervency contributed; and as such, the other Districts, outside of the one in which the meeting was held, may consider the matter. Because we love the Brethren, we should cheerfully do our part in this work.

I suggest that the contributions be forwarded by P. O. order on Lawrence, Kansas, to John C. Metsker, Bond, Douglas Co., Kan., by Oct. 1, as I must be in Warrensburg, Mo., between Oct. 20 and 30, and before my return, perhaps a majority of the Committee can meet and make out a final report.

I would also state that Bro. Metsker has now been out of the use of his money for five or six months, and we ought not to ask him to wait any longer. He has at no time charged any interest. Let us remember Rom. 12: 11. M. M. ESHELMAN,

Secretary.

To Elder Isaac Price.

To my Aged and Esteemed brother, Greeting:—

YOUR card of approval and reception of my article in the GOSPEL MESSENGER, entitled "The Result of Faith," and your inquiries as to where I stand in the divisions, is at hand, and as others are doubtless possessing the same mind of inquiry, I take this method of answering you. But first let me say to you that I esteem you, not because of our personal acquaintance, for we have never seen each other in the flesh, but I esteem you from two grand principles, first, because of your age. I was raised by noble parents that taught me from early childhood to respect age, and thereby I have acquired a principle to revere old persons. Second, because of your faithfulness as a standard bearer for for these many years in the services of the Lord, and your devoted love to his children. Well do I remember your complaint to me some years ago, published in the *Progressive Christian*, to an article of mine entitled "Consistency," No. 2, as an answer to Elder P. J. Brown, in article entitled "Consistency," in which he claimed conservative or middle grounds. In this I took issue with him to some extent as I saw that his principles lead to the Progressive wing. And now I tell you that I stand with the general Brotherhood, known as the A. M. party, or Conservatives. I took the organs of all three elements, read, weighed, and considered carefully, and can say that there are some things in each body that I do not fully indorse. But knowing that I am not all-wise by any means, do feel to submit to the judgment and understanding of my brethren and we can reason together as brethren in the exercise of patience, until we may inform and enlighten each other to a oneness in the faith. I do not see enough difference to cause a separation if all parties had possessed enough patience and forbearance, and would content themselves to reason together, to the end that all might come to the unity of the faith and practice as a knowledge of the truth. To-day we might enjoy the society of each as brethren, and be blessed with the fellowship that belongs to the children of God, and thus learn that peace of mind that is enjoyed in heaven by the children there.

I had in my investigations of the differences that existed with us, drawn our Brotherhood in a line, placing the extremest of the extreme, at one end, and guarding them in line by the different sentiments, until I reached the other extreme, and I could see no break in the line until the two extreme ends became impatient with each other, and sloughed off, leaving the main body to go on in its rather even tenor. But my sympathies go out strongly after those that have severed themselves from the body; they are generally intelligent and loving parties, and only have allowed their ambition to control them a little too much, which is none other than a manifestation of frail humanity, which infirmity we all have to contend with. May we learn to be more forbearing, more tenderhearted, and more forgiving, as to enjoy more fully the comforts that are in our Holy Christianity. DAVID L. WILLIAMS.

Brownsville, Mo.

From Waverly, Tokan Co., Wash. Ter. —Aug. 10.

Dear Brethren:—

ELD. Brower, from near Salem, Oregon, was with us June 30th, and preached at our school-house, Saturday evening at 7 o'clock. On Sunday at 11 A. M. and 4 P. M. he preached to a full house; good attention to the Word preached. He preached the Word in power, and in a Christian spirit. Judging from the appearance of the people, it seemed to have a good effect, and will long be remembered by many. No additions to the church; think if he could have stayed a few days longer, there would have been some added. The brethren also held a Communion-meeting on Monday evening, at the house of the writer. Ten members communed. The congregation was

small but very attentive. Eld. Hershey from near Moscow, Idaho Territory, was here on the second Sunday of July. He preached the Word in its primitive purity. He lives some fifty miles from here. We would be glad to have some ministering brethren, that are in search of a home and a field to work in for the good cause, to come and see our part of the country. Any person wanting information can write to me.

We have had a very dry Summer; had but little rain since the grain was saved; we are harvesting at present, and crops are pretty fair. Health good. Hope you will remember us in our isolated condition.

ISAAC N. HUFFMAN.

Our Review on Rebaptism.

PAUL never rebaptized any one. Rebaptism would certainly be wrong. All the so-called baptisms, of which there are many, without a thus saith the Lord, are not baptism at all, consequently when repeated cannot be called *re*baptism. What is baptism? We answer, not only to dip once, twice or three times like the Brethren baptize. No, no! this would be rejected by Paul if he were here. Dr. Martin Luther says, "It is not the water, but the Word of God, with and in the water." Any so-called baptism, not sanctioned by the Word of God, we repeat, is no baptism.

Unto John's baptism is a Scriptural term, but I object to calling it by that name. What does heaven call it? We answer, "The baptism of John." Was it from heaven or of men? The Jews said they could not tell.—We answer, from heaven. "There was a man sent from God whose name was John," and he was filled with the Holy Ghost from his mother's womb. His mission was to prepare a people for the Lord, and he did baptize in the Wilderness, and preached the baptism for the remission of sins. But says one, this was under the law. We object. Does not Christ positively say, "from the day of John the Baptist the kingdom of heaven suffereth violence? Does not Luke in his record (Acts) say, "From the beginning of the baptism of John must one be ordained as a witness with us of his resurrection"? We may be asked, "Did John baptize by trine immersion?"—Suppose we ask a question: How was Andrew baptized? He was one of John's disciples and a brother to Peter. I believe John baptized them; he was authorized by heaven, and therefore a lawful administrator. Had any one else, not authorized, baptized just like John, Paul would have rejected it as no baptism at all, according to Acts 19. Then Paul asks the question, "Unto what then were ye baptized?" "Unto John's baptism," was the answer. Let us now examine this. Baptism administered unto, or like John's baptism would be accepted as valid by some. But Paul did not so accept it, because it was contrary to the order of heaven. John had taught those he baptized, that one would come after him who would baptize them with the Holy Ghost and with fire, while these persons said to Paul that they had not heard whether there be any Holy Ghost. This proves that they were baptized by an illegal teacher, and an unlawful administrator, and if the root is unholy, the branches will be likewise. We take the ministry from a brother. He continues to preach and baptize just like we do: we accept his converts. Or a minister of another denomination baptizes likewise, and we accept his converts also. I cannot reconcile such work with the Scripture.

ELI RULE.

Abridged Report of Proceedings of Northern Missouri District Meeting.

AFTER the meeting had been opened with appropriate devotional exercises, and a short but very appropriate address by Bro. C. C. Root, the following officers were elected:—Moderator, C. C. Root; Reading Clerk, Geo. A. Shamberger; Writing Clerk, P. E. Whitmore.

1. It was ordered that the rules adopted for the government of our meeting last year, be re-adopted.

2. Inasmuch as there are brethren present from abroad, that all such be invited and requested to participate in the deliberations of this meeting.

3. In answer to a letter from Log Creek church, asking D. M. to appoint a Committee to look after the spiritual condition of certain members and unorganized churches who are without the oversight of elders:

ANS.—It is the duty of our evangelists, with the aid of adjoining elders, to visit such, and inquire into their conditions and set the same in order.

QUERIES GRANTED.

1. Will Northern Missouri District Meeting request A. M. that no papers similar to others, which have been answered, shall be entered on the Minutes, but returned to the district from which they came.

RESOLUTIONS ADOPTED.

I. Inasmuch as a misunderstanding has obtained among our congregations, and hence among their delegates present, as to how the time of holding our District Meeting should be changed. Therefore resolved.

1. That the time of holding our District Meeting be changed from Fall to Spring, by a vote of the delegates now present.

2. That in the future no such questions be relegated to the individual members of congregations for their decision, save by a unanimous vote of all the delegates present.

3. That in the election of our evangelists, the two receiving the highest number of votes, serve as our regular evangelists, and the two next highest as alternates.

4. That our Moderator in the appointing of our Mission Board, will so limit their official time as will always in future retain two of its experienced members.

5. Inasmuch as the change of District Meeting, from Spring to Fall will necessarily extend the official term of all evangelists to the time of holding District Meeting, in the Spring of 1885; therefore resolved that the various congregetions be instructed to raise double the amount of Mission Funds to carry on the Mission Work.

Reports of Evangelists, Mission Board and Treasurer were approved and placed on file.

The following servants were elected for the ensuing year: Evangelists, Geo. A. Shamberger and P. E. Whitmer; Alternatives, C. C. Root, Wm. Sell; Board of Missions, W. T. Dawes, Gaynor City, Nodaway Co., Mo., W. G. Andes, Mound City, Mo., J. Shamberger, Graham, Mo.; Treasurer, John Bosserman, Polo, Mo.

The best of feeling pervaded the entire meeting, and in connection with the happy associations formed and the Feast of Love which followed it, was indeed a time of pure heart-blending to which memory in coming time can revert with pleasure.

P. E. WHITMER.

Mound City, Mo.

From David Bechtelheimer.

AUG. 22nd we left our home in Neb., and came to Polk Co., Iowa, where we remained seven days; visited my sister and attended three meetings. We had a very pleasant visit. Our brother in the flesh, and his wife were there at the same time. It was thirty years since we had met. My wife and sister had not seen each other during all that time.

We reached our old home in Indiana, Sept. 1st, found all of our children in common health. But when our mind wandered back over the brief space of twenty-seven months that we had been absent, we could count several vacant seats that were once filled by friends and relatives who have since departed to fill seats in another clime. Especially are we impressed with the thought that we can no more meet our oldest brother in this world. He was always ready to fill his place in the house of God, and in any duty that rested upon him. He passed away very suddenly; was thrown from a buggy last April and broke his neck. He spoke but two words, then died, leaving a wife and several children. While writing this, we are at our oldest daughters' house, adjoining our old home.—We think of years gone by, when the church was in peace and union in this congregation. Could we then have looked forward and seen what this congregation would have to go through, we, perhaps, would almost have despaired of success. But it is well that we cannot foresee troubles, for the Lord has said, his grace is sufficient for the day of trial.

Beaverdam Church, Ind.

From Washington Creek Church, Douglas Co., Kan.—Sept. 8.

Dear Brethren:—

TO-DAY we met in church council, but many of our dear brethren did not put in an appearance. Those who were present, possessed the same mind and same spirit, and worked together for the good of the church. We will unite with Pleasant Grove church in Communion, Oct. 13th, as our house is not yet built. We still hold meetings in school-houses. Remember us in your prayers.

WM. N. MICHAEL.

From Union Deposit, Dauphin Co., Pa. —Aug. 31.

Beloved:—

YOURS is here. Thanks for your expressions of sympathy, verbal and substantial. Pen and tongue may utter pleasant and flattering words, but stamps show that the words are meant.

I am gratified to learn that my pen-ministry is helpful to you. "Pure religion and undefiled before God and the Father," is at a discount with many who make great pretensions. The Divine Incarnation is too uncompromising for modern Christendom. Emmanuel is still "a stone of stumbling and a rock of offence" to all who are desirous "to make a fair show in the flesh." Religion is the rebinding of humanity to God, and such a binding as to live one life in eternal wedlock. This is the central idea and the whole idea of Christianity. To miss this is to miss salvation. It requires an awful wrench, an agonizing crucifixion, but it is the only alternative. Die, and live by death, or die forever: this is the proposition of the cross. Too straight is the gate, too narrow the way for self-petting human nature. But a minor flesh-sparing salvation would be no salvation at all. It is a radical work. The core must be reached. The essence of being must be changed, and its current reversed. This is to be born again, born of God. It is wholly spiritual in its essential nature, but must have visible expression, and will have it.—Religion is not self-smothering. It takes form. Without flesh and blood and symbol, it is no incarnation. "A city set on a hill cannot be hid." Light shines because it is light. Candle and candlestick make not light. There must be flame. But it must have wick and oil. A religion all spirit is delusion. The Holy Ghost is not water and bread and wine, but needs these as emblems of his gracious inner work. In the Incarnation common things and duties and relations are spiritualized. When God claims and subdues and controls the flesh, the whole life becomes sacramental. Not the wink of an eye nor the crook of a finger may be reserved for self and sin. "I live, yet not I, but Christ liveth in me." These words are golden.—Blessed are they who know them by *heart*, and not only by memory. We cannot be redeemed without our co-operation. "My Father worketh hitherto, and I work. "Work out your own salvation, for it is God that worketh in you both to will and to do." We are not dragged to Heaven, neither go we there dozing and inert. A passive faith is a dead faith. The clay must have resistance and consistency enough to shape the potter's impression. "Unstable as *water*, thou shalt *not excel*." Gen. 49: 4. God, love, life, man: these put together constitute salvation. 1 John 4: 16. To divorce these is to be eternally widowed. C. H. BALSBAUGH.

Missionary.

Dear Brethren:—

THE plan proposed by Bro. J. S. Flory on p. 115, GOSPEL MESSENGER, is just what we want. It is simplicity itself; systematic and practical. It is safe. The home churches control the whole matter through their delegates. It is a free-will offering; each gives as he feels. It opens a way by which our surplus means may be used as a lasting benefit to ourselves, and our fellow-men. With a system of finance, working in harmony with our excellent system of church representation, under the blessing of God, we may expect good results to follow. DANIEL HAYS.

Moore's Store, Va.

St. Louis Meeting-House Report.

Dear Brethren:—

THE following amounts have been received since our last report.

James Quinter, Huntingdon, Pa.	$114 00
Nancy Tracy, Morrisonville, Ill.	1 00
Sarah Slifer, Chilhowee, Mo.	1 00
Two friends, Lanark, Ill.	2 00
J. O. Culler, Milford, Ind.	1 00
A Brother and Sister, Dimondale, Mich.	1 00
Elmin Lyerly, Columbus, Ill.	1 00
John Richey, Rockfield, Ind.	20 00
S. M. Shuck, Preston, Minn.	2 00
Lydia Bigler, Goshen, Ind.	1 00
Sidney A. Pfoutz, Ohio.	2 00
A. B. Summers, Louisville, O.	21

JOHN METZGER, Treasurer.

Cerro Gordo, Ill.

The Revised Minutes.

M. Sisler:—

Dear Brother:—

YOUR postal of August 24th, is before me and I will answer you and others as requested, through the MESSENGER.

You enquire whether the Revised Minutes are to supersede the old Minutes, and to be used instead. That is my understanding, and I think it is generally so understood.—But you appear to think that if so, we have probably revised too much, such is the difference of opinion among so many minds.—It was so with the members of the Revision Committee as exhibited in the different copies, the work of each respectively, and very prominent throughout the nine days' labor while we were in session.

My copy which the Committee chose as the basis of the work, was, except one, the most voluminous. Other copies present were probably not one-tenth as much as mine. Others came in between these extremes, and taking the best of all, according to our united judgment what you have was procured.

While engaged in the work, I frequently remarked to the brethren that I thought we were abridging too much, but the majority thought otherwise, and I acquiesced, and now, since the work has been printed, and I, having examined it, I am pretty well satisfied, and I think that if you will compare it with the old Minutes, which you can do conveniently, by taking one subject at a time, take the references as you find them on the margin, you will find that the vital principles of all decisions are embraced in the declarations, and given in the revision, so that instead of searching through the whole volume of five or six hundred pages, you have all that you want on any question, in a short article.

It may be however, that some matter has been left out, or overlooked, that some brethren would think ought to have been carried forward into the new work, and in some cases we may not have given the sense of decisions as full as it ought to have been given. In my church work, since A. M, I have found that to be the case, and I propose to offer some amendments in those cases. It is the privilege of any member to offer such amendments as they may think proper, between this and the next A. M., when the work will be passed upon, and probably accepted, and published for the use of the churches of the general Brotherhood. I would be pleased if the brethren have anything to offer by way of amendment, to have it through the MESSENGER, or if a number of brethren would confer, by letter or otherwise, and agree upon such amendments as they would desire, perhaps it would do as well. I especially invite a correspondence with the members of the Revision Committee, on any question that may be upon their mind, either on the body of the work, or the arrangement of the index, all doubtless can be improved.

B. F. MOOMAW.

Insurance.

WHILE insurance is before us, we might give it a passing notice. In looking at it from a strictly Scriptural standpoint, I am not sure that any insurance is right in any sense, for the sole object is money, "and the love of money is the root of all evil." The man that takes a fire policy, does it to insure himself against loss, and did he not firmly believe that he would get some consideration were he to have a fire, he would not insure at all. If a man insures his buildings, and pays the required amount and in a few weeks his buildings burn down, he will in all probability receive one hundred dollars for every dollar he paid. How does that look from a Christian standpoint? Can any one conceive how it would be right for a man to invest money in a way that he would perchance receive one dollar for every cent he paid? Oh, well, you say it is by agreement, and by mutual consent of the parties. Here is another mutual agreement, and we will take a look at that.

The man who has buildings to insure has some property, at least a home for his family. But here is another man; he has a family also, but he has no buildings to insure against loss, and his family is wholly dependent upon the labor of his hands; when he is sick, there is no income. Should he die, the fam-

ily has no means of support whatever.—(The man with the fire policy says they ought to trust the Lord.) But before this, however, in looking to the welfare of his family, he concluded to take a policy on his life, and he finds a company of 3,000 men who agree, whenever one of their number dies, they will each and all pay the sum of one dollar for the relief of the bereaved family. He joins his fortunes with them, for the especial benefit of his family, not for himself, as the fire insurance man does more particularly. When he dies, his family receive the nice little sum of $3,000, and are independent instead of being dependent on the charities of others.

I have written this that we might take a square look at both sides of the question. I am not right sure that either is right, for money is the sole object, and if it is right to thus engage for money, I surely would have to decide in my mind in favor of the poor man taking a life policy, that at his death, his family might have the means to supply their wants, instead of breaking up the family, as is sometimes the case. J. B. LAIR.

Andrews, Ind.

Caution.

THIS is to announce to the Brotherhood at large, where they may be troubled with any of the factionists, to look well to your titles on church property, and see that your trustees are loyal brethren, and if not, deal with them promptly, as the Old Order Brethren, so-called, on the 8th of September, 1881, adopted the Miami Resolutions. This was the first day of their Love-feast, and on the second day of the same feast, being the 9th of September, they put a mortgage on the church-house of the Brethren here, in the name of the German Baptist Church, making it payable to an outsider, on the 10th of this month, so it could be foreclosed at any time. You may say these were FAST Brethren, and so they were; they were FAST OLD ORDER BRETHREN. Brethren, beware of such, and see that you have faithful trustees, and delay not an action of the church when they are not such. The book of Resolutions, etc., aims to cover up their own shameful deeds, by exposing others. May the Lord help us to profit by past experience. JOHN ZUCK.

Clarence, Iowa.

Watch and Pray.

WATCH and pray, that ye enter not into temptation.

THIS is the language of our Savior, on the night of his betrayal, when he led his disciples out in the garden of Gethsemane. He went a few paces from them, and in great agony and with a sorrowful heart he prayed to his Father in heaven. His disciples were tired and sleepy. They did not seem to realize the sorrow and trouble that the Master had to endure. They soon forgot to watch and pray as the Lord had told them to do.—This is a lesson that we should keep fresh in our memory. How often does God look down from heaven, and find us cold and sleepy in the cause of our Master, and not watching as we should! How often do we do things without asking God to guide and direct us! If we were more obedient to God, and would ask him in earnest prayer to guide us, there would not be so many divisions among us.

How many brethren and sisters kneel in secret prayer, and ask God to direct them when they become dissatisfied with the church? Or do they rush heedlessly along, and give way to their conscience?

Let us all be on our guard, and pray to God earnestly for the building up of his church here on earth, "for the prayer of the righteous availeth much." We have no promise of gaining a home in heaven, unless we ask God in prayer to forgive our sins, and we obey the commands of our Savior. Then we should be very careful and earnest in our work.

"Pray without ceasing," (1 Thess. 1: 17) is the language of Paul. We do not presume that he means for us to be constantly in a praying posture, but teaches that while at our daily work our minds should be inclined in the way of prayer. How often do we find our thoughts on the things of this world, and not on the one thing needful.

Our Savior has given us a model of two kinds of prayers. That of the Pharisee in his pride, and that of the meek and humble sinner. Jesus gives us to understand that the Pharisee's prayer was not acceptable in the Kingdom of Heaven. He requires us to come as the poor and needy, and humble ourselves before God, and he will help us to overcome the temptations which surround us Let us all try and be faithful unto the end, so when the Lord comes he will not find us wanting, but will save us all.

W. L. DESENBERG.

Ashland, Ohio.

From Deep River Church, Iowa.

OUR Love-feast is among the things of the past. We had pleasant weather, good order, and an enjoyable occasion, one long to be remembered. Ministers from a distance were, brethren Murray and Saylor from Marshall Co.; Forney from Benton Co; Hillery from Jasper Co.; Neher from Mahaska Co.; Miller from Monroe Co.; and J. S. Snyder from Brooklyn.

The Word was held forth with power and made lasting impressions on many minds; especially the pleading words of our esteemed brother, John Murray, will long be remembered. He has recovered from his severe illness, and traveled from his home to our meeting by private conveyance. He labored much in the Master's cause while with us; he administered the sacred emblems of the broken body and shed blood of Christ, and made the scene very impressive.

Bro. Hillery and family remained with us, visiting friends, until the 27th. Bro. Hillery preached five discourses for us, the last being the funeral sermon of Bro. Jacob Brower's youngest child. Bro. H.'s labors among us were highly appreciated.

Received two by baptism and one by letter, since our last report. May we all prove faithful. JESTINA MILLER.

OUR BOOK LIST.

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ANNOUNCEMENTS.

Love-Feasts.

Sept. 19 and 20, at 1 P. M., at Arnold's Grove, Carroll Co., Ill.

Sept. 20, at 10 A. M., West Otter Creek congregation, Macoupin Co., Ill.

Sept. 20, at 3 P. M., 2¼ miles south of Unionville, Appanoose Co., Iowa.

Sept. 20, at 2 P. M., Bachelor Run church, Carroll Co., Ind., three-fourths of a mile south-east of Flora.

Sept. 20, at 10 A. M., Lower Twin Creek church, Preble Co., Ohio.

Sept. 20 at 2 P. M., Salem church, Montgomery Co., O., 1½ miles east of Phillippsburg.

Sept. 21, at 4 P. M., Cherokee church, Cherokee Co., Kan.

Sept. 21 at 10 A. M., Beaver Dam church, Kosciusko Co., Ind.

Sept. 22, Bear Creek church, Montgomery Co., O.

Sept. 22, at 2 P. M., Meyersdale congregation, Somerset Co., Pa.

Sept. 22 and 23, at 2 P. M., Elk Creek church, Johnston Co., Neb., in the meeting-house one mile north of Elk Creek Station.

Sept. 22 and 23, at 2 P. M. in the Bethel church at the house of Bro. Samuel Teeter, about 9 miles N. W. of Carleton, Thayer Co., Neb., on the line of the St. Joe and Western—a branch of the U. P.

Sept. 22, at 10 A. M., Maple River Junction, Carroll Co., Iowa.

Sept 22, at 2 P. M., Berrien congregation, Berrien Co., Mich., at sister Orpha Weaver's, five miles north-west of Buchanan.

Sept. 22, at 10 A. M., Maple River Junction, Iowa.

Sept. 26, at 10 A. M., Eel River church, Kosciusko Co., Ind.

Sept. 28 at 2 P. M., Redwood church, Warren Co., Ind. Stop off at West Lebanon, on the W. St. L. & P. R. R.

Sept. 28th, at 4 P. M., Bear Creek church, Christian Co., Ill.

Sept. 29 and 30 at 10 A. M., Appanoose church, Franklin Co., Kansas.

Oct. 4th, at 10 o'clock, in the Clear Creek church, Huntington Co., Ind.

Oct. 5, at 2 P. M., Walnut Level church, Wells Co., Ind.

Oct. 5, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.

Oct. 5, at 10 A. M., Four Mile church, White Water meeting house, three miles northeast of Connersville, Fayette Co., Ind.

Oct. 6, Silver Creek church, Cowley Co., Kan., about 6 miles east and 4 miles south of Winfield.

Oct. 6, at 10 A. M., English Prairie church, La Grange Co., Ind.

Oct. 6 and 7, at 2 P. M., North Beatrice church, seven miles north of Beatrice, Neb.

Oct. 6 and 7, at 10 A. M., Middle Creek church, Manaska Co., Iowa. Conveyance from New Sharon on the 6th.

Oct. 6, at 10 A. M., Hudson church, Ill.

Oct. 6, in the Warriorsmark church, Huntingdon Co., Pa.

Oct. 6, at 3 P. M., Exeter church, Neb., 8 miles south of York, York Co., on Bro. David C. Knuse's farm.

Oct. 6 and 7, at 2 P. M., at house of Bro. Henricks'. 2 miles east of Kidder, on Hannibal & St. Joe R. R.

Oct. 6, near Longmont, Colo.

Oct. 8 at 2 P. M., Peabody church, Kan.

Oct. 9 at 1:30 P. M., Meadow Branch, Md.

Oct. 9, at 1 P. M., Waddam's Grove, Stephenson Co., Ill.

Oct. 6, at 2 P. M., Ogan's Creek church, Wabash Co., Ind.

Oct 10, at 10 A. M., Northfork church, Carroll Co., Ind.

Oct. 10 and 11, at 11 A. M., South Keokuk church, Keokuk Co., Iowa. Those coming on the Central Iowa R. R., from the East, will stop off at Richland; from the West at Ollie.

Oct. 11, at 10 A. M., Donald's Creek church, Ohio.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz.

Oct. 11, at 4 P. M., at Claar meeting-house, Woodbury congregation, Blair Co., Pa.

Oct. 11, at 10 A. M., near Olathe, Kan.

Oct. 11 and 12 at 10 A. M., 2 miles east of Middletown, at the old meeting-house in the Upper Fall Creek church, Henry Co., Ind.

Oct. 11 at the Brick church, one mile north of Union City, Randolph Co., Ind.

Oct. 11, in the Mineral Creek church, Johnson Co., Mo.

Oct. 11 at 1:30 P. M., Sam's Creek, Md.

Oct. 11, at 2 P. Antioch church, Andrews, Ind.

Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 11 and 12, Summit, Augusts Co., Va.

Oct. 12, at 10 A. M., Upper Twin Creek church, Gratis, Ohio.

Oct. 12, at 1 P. M., Des Moines Valley church, Iowa.

Oct. 12, at 10 A. M., Stony Creek, Hamilton Co., Ind., 4 miles east of Noblesville, on Clarksville pike.

Oct. 12, at 4 P. M., Clover Creek church, Pa.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen, Ind.

Oct. 12 and 13, at 1 P. M., Free Spring church, Juniata Co., Pa.

Oct 13, at 1 P M., Clarion Co. Pa.

Oct. 13, Osage church, Crawford Co., Kan. 2½ miles north-west of Monmouth, on the farm of J. B Wolf.

Oct. 13, at 10 A. M., nine miles north and one mile east of Ovid, Clinton Co., Mich., in Bro. Albaugh's barn.

Oct. 13 at 10 A. M., Bush Creek, Md.

Oct. 13 at 1 P. M., Blue River congregation, Butler Co., Neb.

Oct. 13 at 2 P. M., at Benton Miller's, 5 miles east of Fredonia, Kan.

Oct. 13, at 4 P. M., James Creek, Huntingdon Co., Pa.

Oct. 13, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 13 and 14, Bridgewater, Rockingham Co., Va.

Oct. 13 and 14 at 10 A. M., in the Spring Run church, at their meeting-house six miles east of Prairie City, Fulton Co., Ill.

Oct. 13 and 14, Shoal Creek church: stop off at Pierce City Mo., and notify L. E. Prickett, Pioneer.

Oct. 13 and 14, State Center church, 6½ miles south-east of State Center, Marshall Co., Iowa.

Oct. 13 and 14, at 2 P. M., Big Creek church, near Parkersburg, Ill.

Oct. 13 and 14 at 10 A. M., Cedar Co. church, Iowa, 4 miles west of Tipton, Iowa. Inform A. M. Zook, Tipton, Iowa.

Oct. 13 and 14, at 2 P. M., Mound church, Crescent Hill, Bates Co., Mo.

Oct. 13 and 14, in the Blanchard and Anglaise church, at Eld. John Provont's, 1¼ miles west of Dupont on the N. G. R. R., and three miles from Hartsburg on Nickel Plate R. R.

Oct. 13 and 14 at 2 P. M., in the Roann congregation, Wabash Co., Ind.

Oct. 13 and 14, Bellville church, 6¾ miles east of Scandia, Kan.

Oct. 13 and 14, at 11 A. M., in the English River congregation, Keokuk Co., Iowa. 3 miles east of South English, and 2 miles west of Kinross.

Oct. 13 and 14, Lake Branch church, Sibley Co., Minn., 2¼ miles south of Gaylord station.

Oct. 13 and 14, South Beatrice church, Gage Co., Neb.

Oct. 13 and 14 at 2 P. M., Rock River church, Ill., at Franklin Grove meeting house.

Oct. 13 and 14, Lick Creek church, Bryan, Williams Co., Ohio.

Oct 14 at 10 A. M., Hopewell church, Bedford Co., Pa.

Oct. 16 at 10 A. M., Nettle Creek church, Hagerstown, Wayne Co., Ind.

Oct. 16, at 2 P. M., Fairview church, Tippecanoe Co., Ind.

Oct. 16, Middle River, Augusta Co., Va.

Oct. 16 at 4 P. M., Woodbury, Bedford Co., Pa.

Oct. 16 and 17 at 10 A. M., West Branch, Ogle Co., Ill.

Oct. 17, at 10 A. M., Lower Fall Creek church, five miles south of Andeason, Madison Co., Ind.

Oct. 17, at 2 P. M., Marion church, Ind., stop off at Landisville.

Oct. 17, at 2 P. M., Upper Stillwater church, Miama Co., Ohio.

Oct. 17 and 18, at 4 P. M., Dry Valley meeting-house, Mifflin Co. Pa.

Oct. 17 and 18 at 2 P. M., Paint Creek church, Bourbon Co., Kan., at A. C. Numer's, 12 miles south-west of Ft. Scott.

Oct. 17 and 18, Beaver Creek, Rockingham Co., Va.

Oct. 18, at 10 A. M., Price's Creek church, Preble Co., Ohio.

Oct. 18 at 2 P. M., Montgomery church, Indiana Co., Pa.

Oct. 18, Mt. Vernon church, Jefferson Co., Ill.

Oct. 18 and 19, at 3 P. M., Silver Creek, Ogle Co., Ill.

Oct. 18, at 1 P. M., Monocacy church, Rocky Ridge, Frederick Co., Md.

Oct. 18 and 19, at 10 A. M., Broad Fording, Washington Co., Md.

Oct. 19, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 19, at 10 A. M., Painter Creek, Darke Co., Ohio.

Oct. 19 at 10 A. M., Pleasant Hill church, near Virden, Macoupin Co., Ill.

Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 20, at 2 P. M., Prairieview church, Mo.

Oct. 20 and 21, Beaver Run, Mineral Co., W. Va.

Oct. 20 and 21, Linn Co., Iowa, at the new house, if finished in time; otherwise at the old house.

Oct. 20 and 21, at the Welty meeting-house, in the Autietam church, Franklin Co., Pa. two miles north-west of Smithburg, Md.

Oct. 20, at 10 A. M., Dry Fork church, Jasper Co., Mo., at house of Bro. W. M. Harvey, 4 miles south-east of Jasper.

Oct. 20, at 2 P. M., to be held at Bro. Samuel Cornelius', three miles north of Parsons, Labette Co., Kan.

Oct. 25, at 2 P. M., Loraine church, at Loraine, Adams Co., Ill.

Oct. 27, Salem church, Marion Co., Ill.

Nov. 7, at 2 P. M., Bethel church, Ladoga, Montgomery Co., Ind.

Nov. 9, at 1 P. M., Wakendah church, Ray Co., Mo.

Nov 10, at 10 A. M., Sunfield church, Eaton Co., Mich.

Nov. 17, in the Mulberry Grove church, Ill.

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HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH.			LEAVE NORTH.	
Mail	Exp'ss	STATIONS.	Exp'ss	Mail
P. M.	A. M.		P. M.	P. M.
6 05	8 35	Huntingdon...	5 55	12 4
6 15	8 48	McConnellstown	5 40	12 3
6 22	8 55	Grafton.....	5 35	12 2
6 35	9 05	...Marklesburg ..	5 25	12 1
6 43	9 13	... Coffee Run ...	5 15	12 0
6 50	9 20	Rough and Ready	5 09	11 5
6 57	9 25	..... Cove	5 01	11 4
7 00	9 38	Fisher's Summit	4 58	11 4
7 10	9 41	..... Saxton	4 48	11 3
7 25	9 52	...Riddlesburg...	4 35	11 2
7 30	9 57	.....Hopewell. ..	4 29	11 1
7 40	10 07	...Piper's Run...	4 17	11 0
7 51	10 15	.... Tatesville....	4 07	10 5
8 02	10 27	.....Everett.....	3 58	10 4
8 05	10 30	....Mt. Dallas....	3 55	10 4
8 15	11 00	..... Bedford.....	3 30	10 2
6 55	12 35	...Cumberland...	1 55	8 4
P. M.	P. M.		P. M.	A. M.

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A neatly printed illustrated weekly intended for children and Sunday-school purposes. Price only fifty cents per annum. It is so cheap that it should commend itself to every family. Send for sample copies and Agents' outfit. Address Brethren's Publishing Co.

PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ...	2 13 P. M. 8 50 A. M.
Fast Line	6 00 P. M. 11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 35 P. M.
Mail ... 3 50 P. M.	H'bg., 7. 30 P. M.
Mail Express .... 8 05 P. M.	2 55 A. M.

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	6 12 A. M.
Mail Express...*1 12 A. M.	6 40 A. M.
Limited Exp'ss.*8 57 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....†8 40 A. M.	6 12 A. M.
Limited Exp'ss.*5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

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Gen. Pass. Agt.,
Chicago.

J. D. LAYNG,
Gen. Sup't, Chicago.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Sept. 25, 1883. No. 38.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All monies due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books, Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

THE *Vindicator* is now published at Covington, O., and under the editorship of I. J. Hoover.

BRO. James A. Sell commences a meeting with the Plum Creek Brethren, Armstrong Co., Pa., on the evening of Sept. 29.

BRO. J. B. Miller, of the Dunning's Creek church, Pa., reports four additions to their church lately. They have appointed their love-feast Oct. 18, at 4 P. M.

BRO. T. B. Digman requests, if there are any Brethren living in Texas, to send him their address, as he wishes to correspond with them. His address is Oakland, Garrett Co., Maryland.

BRO. Jas. Cassady, of Markleysburg, Pa., is much pleased that he can now get all the church news by reading one paper, and hopes that through the MESSENGER, the hungry may be fed with the rich blessings of the Gospel.

BRO. Jacob Shaneour, of Primrose, O., reports a good council-meeting on the 8th, and says the weather was cold enough to bear overcoats and mittens; so that the cold snap seems to have been pretty general over the country.

BRO. Silas Hoover, of Somerset, Pa., commenced a series of meetings at the Trent meeting-house, on the evening of Sept. 6, and continued to the evening of the 10th, during which time eight were added to the church by baptism. He reports a good meeting, and returns thanks to the brethren and sisters for their kindness.

WHY IS IT?

(Continued.)

IN our estimation, the time has come that great discretion should be exercised in making decisions, and that none should be made, as a church rule, but such as are unmistakably in harmony with the spirit of the Gospel, and of such a character as will allow them to be made a rule for all the churches; and of such decisions, we need very few indeed.—Let the others be given as advice, and have it so understood.

The difference between a rule and an advice is readily understood, even by children. Parents find it necessary, in the government of children, to decree and to advise, and they always have regard to the intelligence and disposition of their children. Some of the rules are applicable to the whole family, while others may apply only to one member of the family. The former are considered general; the latter, special.

Just so in advice given. It may be general or special, as the case may demand. But a proper distinction must be kept up, so that proper responsibilities are known and felt.—When parents give command, they assume a responsibility. If the command given is obeyed, the ones that give it become responsible for the result. If disobeyed, they are equally responsible, and it becomes their duty to see that it is obeyed.

If an advice is given, the responsibility is either divided or shifted, as the case may be. Advice is proper under two distinct conditions:

1. Knowledge without power. No matter how clear our knowledge is of duties that others should attend to or perform, unless we have authority, backed with power, to enforce their performance, we should not go beyond advice.

The same may be said of A. M. and its duties. There may be things that the church may think would add greatly to its general good, were they put into practice and carried out. The good may be so apparent that we see no room for doubting; yet for their enforcement we have neither Divine authority nor power. In all such cases, our responsibilities do not go beyond advice. To do more than this, is both assuming and dangerous. To give advice to others, when we are conscious that it will be for their good, is not only a privilege, but a duty that we owe to those with whom we associate and for whom we have a concern. But, to change our advice into a command, we go beyond our privileges and assume responsibilities that are based only upon our own knowledge and convictions of right.

2. Again, advice is proper in cases of doubt, or when a sufficiency of evidence is wanting. We have such cases in church government—things to be performed and courses to be pursued, that seem sufficiently clear to our minds, to make us believe them to be safe and necessary, yet others cannot see them as we do, which gives evidence that our conclusions are not based on general facts, which are plain and evident to all; and room is given for doubting the entire correctness of our own positions. In such cases, advice only should be given.

The reason why advice only should be given in the first cases is, because the knowledge used in coming to our conclusions is the production of our own mind and discrimination, and as such cannot carry with them more power than is contained in the source from which they come. There is a sense in which all men are equal, and therefore have equal rights and privileges; hence we can exercise no authority or power over our fellowmen, except that which is committed to us by our Father in heaven.

Advice only should be given in the second cases, because our duties in connection with them are not clearly enough set forth to give us entire assurance that we are right, and to enforce delegated authority without this, is assuming unwarrantable obligations.

It is a nice point to discriminate between assumed and delegated authority; and right here is where the church should be extremely careful, as the eternal welfare of souls may depend upon it. To lord it over God's heritage is the natural inclination of man, and it becomes us, as the professed followers of Christ, to carefully guard against such inclinations. The faithful steward should take and exercise no authority beyond that which is given him.

A HUGE spot of the sun came into view on Sunday, which is said to be the largest seen this season. It is described as of the shape of a huge drumstick. The shank of the umbra is about 15,000 miles long, and the diameter of the ball at the end about 10,000 miles. It is visible through smoked or stained glass on the south-east quadrant of the sun.

A BROTHER writes, that when approaching the Lord's table he prayed the Lord to remove from his heart all prejudice and ill-will, and prepare him for the work before him.—That brother had the right conception of self-examination. It was his own heart that he was looking into, and not the heart of some one else. When each man will learn to spend more time getting self right, and not devote so much attention to his neighbor's faults, there will be a noticeable improvement in Christian character.

The James Creek, Pa., brethren have concluded to hold a series of meetings, commencing on the 13th of October. Bro. J. M. Mohler is expected to assist them.

Our contributors will accommodate us as well as themselves, by writing their articles on thin paper, and make it as compact as possible, without making it illegible. Write only on one side and put all business items on separate slips.

The "Revised Minutes" are now ready for distribution. They are nicely printed, with marginal notes, and indexed, and will be sent to all who may order them at 20 cents per copy or $2.00 per dozen. Reports of last A. M., 25cts each, or five for $1.00.

If you wish to enjoy a literary treat, send for a copy of the *Advance*, an eight-page monthly, published by the Trustees of the "Normal College" at this place, and devoted to the interests of the College. Sample copies sent free. Address, Advance, Box 290, Huntingdon, Pa.

The following bit of information we get kind of incidentally, and we accept it very kindly, as we always try to accept advice when given. It reads as follows: "Add to your faith virtue; and to virtue, knowledge; get it from the Bible, and not in College."—Our brother, in giving this information, overlooked the fact that the Christian graces are not things that we can gather from our Bibles, as men gather apples from the tree or grapes from the vine, but they are to be added by our practice in our every-day life.—They must be learned and practiced, and this can be done quite as well in College as anywhere else. It has been fully demonstrated that ignorance is not the mother of virtue.—Education, sanctified by divine grace, has done much towards elevating the world to a higher plane of life, and we should always make it a rule to place honor where honor is due.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE DESERTED TENEMENT.

When Death, dreaded usher, shall speak to my soul,
And calmly shall bid it "Prepare;"
When Life's dying embers shall struggle to burn,
And hope be o'ercome by despair;
Shall spirit from body be sundered for aye,
And fleshly mortality die?
Shall Soul's empty casket be crumbled to dust,
And e'er in black solitude lie?

O, Mighty One, Jesus, we thank Thee for light
That shows us how grand we shall rise,
When Gabriel's trumpet the re-quickened dead
Shall summon, and mount to the skies.
O, ecstasy, rapture! to hear the glad song
Resounding beneath Heaven's dome;
O, glad resurrection! to rise on light wings,
While angels re-echo, "Come home!"

Now ponder, bereaved one, if anguish or tears
Inanimate clay can restore;
Or could they revive it, would Wisdom be pleased
Because thou art sighing, "No more!"

Nay, fret not at doings too wise for our eyes,
When God sets the chained spirit free;
For soon the new life will inspire Heaven's joy,
Eternity's grand jubilee.

—*Adie Hohf.*

THE RESURRECTION OF CHRIST.

BY S. T. CARPENTER.

"But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15: 20.

The resurrection of Christ is perhaps one of the most important facts that ever engrossed the attention, or solicited the inquiries of men or angels. If Jesus of Nazareth was raised from the dead, then he is "the Christ, the Son of the living God."

The Bible is true, all it teaches we can believe; all it commands, we must obey; all it promises, we should expect; all it threatens, we must fear. If he was not raised from the dead, then he is not the Christ, the Bible is false, and the very foundation of the church of Christ is rotten, the prophets were false prophets, for they all testified of him, the apostles were false witnesses, and the chief corner-stone in that foundation an impostor. "But thanks be to God," he has not left himself without witnesses; and we believe, there is no proposition of equal antiquity that can be so well sustained by so many infallible proofs as can the resurrection of Jesus Christ.

Let us now examine the character and testimony of those who have deposed in reference to this fact. First, we notice the testimony of those who have denied the fact.

Who are they? The Roman guard stationed around the tomb, to prevent the body being stolen, had every chance to know the truth. But they said, "His disciples stole him away while we slept." In weighing testimony, we should look at the motives that may, and probably do, influence the witnesses. We affirm that these witnesses had strong inducements to make a false statement. Their honor as soldiers was at stake, and they would much sooner admit that, overcome by weariness and long watching, they had fallen asleep, and that his disciples stole him, than that they had been frightened into a helpless condition, and the body was forcibly taken away or resurrected.

We notice also, they were heavily bribed. Now, what confidence can be placed in the testimony of bribed witnesses? None at all. Again, they assert that this theft occurred while they slept. We ask, what weight can be given to the testimony of a witness who was asleep when the facts occurred of which he testifies? Surely, none whatever.

But, says one, this testimony was never given; it is but a false statement, made by Christians. Why then did they not deny it at the time? What report did they make, if they did not make this? Having been placed there to prevent the removal of the body, they surely must have made some report; and as this is the only report the world has ever heard of, it must be the one they made.

Remember, this is part of the testimony of the witnesses of Christ, and was published in Jerusalem only five years after the facts occurred; and why did not the parties who bribed the guard deny it? Would they have suffered a report which involved their honor and veracity, to be published broadcast without denying it? Surely not. But if the soldiers never made this report, then we have the testimony of the eye-witnesses of our Lord uncontradicted by any person acquainted with the facts.

Could a plain fact, such as the resurrection of a dead body, a fact that was to revolutionize the world, and form the basis of a new religion, which should destroy all other religions, have been published in the face of the most inveterate enemies of that new religion, and in the presence of civil and ecclesiastical courts, and none be found to contradict it, had such fact not existed? Surely not. But now let us examine the evidence given in favor of the resurrection.

It is well known to every jurist, that two queries should never be lost sight of, in weighing testimony. First, is the witness honest? Does he believe what he states?—Second, are the facts about which he testifies, plain, tangible facts, in relation to which he could not be imposed upon, or are they of an intangible or metaphysical nature, so that the witness might be deceived, and, though honest, give false testimony? Now, if the witness is honest, and the facts are tangible, his testimony establishes the facts, beyond a doubt; no verdict can be based on better testimony.

We inquire then, were the witnesses of Christ honest? Did they believe what they stated? Did they obtain worldly goods or honor by giving the testimony they gave?—If so, they would have had some inducement for making the statements they made, even if they were false. But instead of getting worldly gain or honor, they lost what they had, were deserted by their friends, and persecuted even unto death, because of the testimony they gave.

One of these witnesses says: "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, in journeyings often, in perils of water, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; yet none of these things move me."

In fact, most of the eye-witnesses of our Lord sealed their testimony with their own blood. Now I ask, what but an honest conviction of the truth of the facts, of their testimony, could have induced them to suffer thus, because of such testimony? Notice, please, we do not assume that their testimony was necessarily true, because they suffered and died in defense of their statements. But we do say, they must have been honest, must have believed what they stated.

It is not in human nature to suffer all they

did, in defense of a system they knew to be false, a system, too, that promised no earthly reward. That they suffered as the New Testament states, is a fact too well established to admit of debate. The first question, then, in regard to these witnesses, is answered:—they were honest. This the facts prove beyond doubt.

We now ask, Was the fact of the resurrection of Christ of such a nature that they could have been deceived? We can think of but three ways in which imposition could have been practiced upon them; first, had they been but slightly acquainted with him before his death, they might have mistaken another person for him; second, they might have forgotten him, had he been long absent, and thus have been deceived, or, third, if they had not a fair chance of identifying him after his resurrection, they might have been mistaken.

Now, as regards their acquaintance with him before his death, we notice, that they were his constant companions and disciples for three and a half years before his burial; his countenance, his person, his walk, every modulation of his voice, the color of his hair and his eye, every expression, every gesticulation of his was well known to, and easily identified by these witnesses, and was firmly fixed upon the tablets of their memory. No room for deception here.

As to the time of his absence from them, we learn that he was crucified on Friday, and arose, and appeared unto them on the next Sunday. They must have remembered their beloved Lord most distinctly, for that short length of time. We then inquire, in regard to their having a fair chance to identify him after he rose,—Could the Marys, who visited the tomb, as the first day of the week began to dawn, and witnessed the earthquake, and saw the empty sepulchre, and the stone rolled away, and conversed with the angel who sat upon it, and received from him the glad tidings that Christ had risen from the dead, have doubted the fact? If so, their doubts must have vanished, when, as they ran to tell his disciples, Jesus met them, saying, "All hail!" and they held him by the feet and worshipped him. Matt. 28.

Intimately acquainted with their Lord and with his sepulchre, and knowing all about the great stone and the seal, could these witnesses have been mistaken? Could Simon Peter and that other disciple who visited the sepulchre soon Sunday morning, and looked into it, and who went in, and saw the linen cloths, but found not Jesus there, have been deceived, or doubted his being risen? John 20: 3–7. They must have been deceived, or they were deceivers, or Jesus rose from the dead.

But, as we have seen, they were honest, and must have told the truth. Well might Peter say, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." "The same day, the first day of the week, at evening, the disciples were assembled, and Jesus came, and stood in the midst, and said unto them, Peace be unto you, and showed them his hands and his side." Jno. 20: 19, 20.

This case is too plain for any possible imposition. They hear his familiar voice, they see his well-known face, see the wounds in his hands and side, the topic of his remarks is, in part, the same as in his last interviews with them, before his passion. But Thomas, who is absent, is incredulous; and on the next first day of the week, when Thomas is assembled with them, Jesus appeared in their mid t; "then said he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing.—And Thomas answered and said unto him, My Lord and my God."

From that hour, Thomas would have died rather than have denied having seen the risen Savior. Here imposition is impossible. Remember, too, that he was seen after his resurrection by above five hundred brethren at once, and that for forty days, he met them ofttimes and conversed with them about the kingdom of God, which had been the principal theme of his instructions to them for over three years prior to his crucifixion, and now when he speaks to them on that subject, how familiar it must have been to them, and well calculated to convince them beyond a doubt, that he was indeed the risen Savior.

But hear these honest-hearted witnesses further. They testify that during his last interview with them, "he led them out as far as Bethany, and he lifted up his hands and blessed them; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven and a cloud received him out of their sight." Luke 24: 50. Acts 1: 9.

Could this have been deception? Could the glory-smitten disciples, as they beheld him mount heaven's infinite steepness, with angels for his attendants, and clouds for his chariot, throwing the sublimity of the universe into shade, by this triumphant transition from earth to glory, doubt the reality of what was passing before them? If so, how soon would that doubt have been forever dispelled by the sweet, seraphic voices of the bright, heavenly messengers "which said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

What, then, is the conclusion? Why, that Jesus did rise from the dead the third day, according to the Scriptures. Yes! He burst the bars of death, seized the keys of death and hell, dispelled the darkness of the tomb, and planted the bright banner of life and immortality upon the confines of the insolvent grave.

Here, then, we raise our Ebenezer; here we cast our anchor, around the cross and the tomb of our risen Savior. Here we "stand and rejoice in hope of the glory of God," Jesus having risen, "them that sleep in Jesus, will God bring with him. . . He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Virgil City, Mo.

OUR TRIP TO EUROPE.

Across the Atlantic—Mid-Ocean—On Board the Werra—2281 Miles from New York.

NUMBER III.

Wednesday morning, Aug. 22, at 8 o'clock, was the time set for the sailing of the good ship "Werra." We came aboard the evening before, and inspected our quarters. We found everything in good order. Our stateroom is large, containing two good berths and a large sofa, and is well ventilated; altogether, it is much better than we expected to find it. We concluded to spend the night aboard, and enjoyed a refreshing sleep.

Promptly at 8 o'clock in the morning, the cry was given, "All ashore!" and at the same moment, a heavy wagon, drawn by two fine horses, came dashing up to the dock, heavily laden with the U. S. mail. In an incredibly short time, the heavy mail-bags were transferred to the deck of the steamer, the gangways were withdrawn, and almost imperceptibly the great ship, with her living burden, began moving away.

The dock was lined with people; some came to say good-bye to friends, and others, out of idle curiosity, to see the ship sail. We moved slowly out of the dock, amid the waving of handkerchiefs, the playing of a band of music, the cheering of the throng, and the weeping of friends. We realize that we are going away from home and friends, and tears come unbidden to our eyes; but we are cheered with the hope that we shall meet again. Ah! what should we do in this world without hope? It is as an anchor unto the soul, both sure and steadfast.

We were propelled out into the North River by a small tug. Here the immense engines of the steamer were set in motion, and we went steaming down the river at ten miles an hour. A half hour before we started, a French steamer had put out from her dock, and she was now a mile or two ahead of the "Werra." As a matter of course, the Germans expected a race. Many expressions of contempt of the Frenchman's power were to be heard. She steamed away bravely, with the French flag flying at her mast-head, but she could not withstand the mighty strides of the "Werra's" engines. We soon left her far in the rear, and, in a few hours, we lost sight of her entirely.

What a grand sight it is, steaming out of New York harbor! For many miles, the city is in sight. We catch a glimpse of the great bridge across East River to Brooklyn, the longest in the world, and with our glass examine it closely. It is certainly a marvel of engineering skill, passing out through the narrows, where, on both sides, are strong fortifications, bristling with cannon, guarding the entrance to the harbor.

We are now fairly out at sea. And we stop for a moment to allow our pilot to dis-

embark, and then go steaming away at fifteen and a half miles an hour. Land is lost sight of, and we are fairly surrounded by water. A world of water, thirty-five millions of square miles. How vast in extent! We are lost in an effort to comprehend fully its magnitude.

The speed of the vessel is increased and the swelling of the ocean gives the ship a rolling motion, which increases until many of the passengers are sea-sick. Wife and I bravely determined to put on a bold front and not succumb without a struggle. We walked the promenade deck in rather an uncertain and unsteady manner. The rolling of the ship increased and on every side the sick ones were suffering. Our time came too. We all had to yield to the disease.—One gets no sympathy in sea-sickness. In fact, it is rather a matter of sport to all except the sufferer. No one has ever been known to die from its effects.

Dinner is announced, but very few appear at the table;—supper the same. We stay on deck until nine o'clock, and then go to bed or "turn in," as the sailors say. A good night's sleep, and we feel much better. The morning of the 23rd opens bright and clear. Our party all appear at the breakfast table, but our appetites are rather hard to please. We manage to eat a little by persuasion and compulsion and then go on deck for a walk.

During the night, the swellings of the ocean had subsided and every trace of sea-sickness had disappeared. The bright, beautiful morning, the fresh ocean breeze, breaking the water into countless ripples, upon which the morning sun flashed and sparkled like millions of diamonds, gives one a keen sense of enjoyment that one can only find on board ship. The sun shone brightly all day and everybody seemed to enjoy the beauty and healthfulness of the scene.

During the day, we passed a fleet of fishermen. Ten miles to the south of us, a large steamer kept in view all day; it was the *Servia*, bound for Liverpool. We enjoyed the fresh air on the deck until late at night.

The morning of the 24th, we were awakened by the blowing of the fog-horn; and going on deck, we found that a thick, impenetrable fog had settled down on sea and ship, so dense that, at times, one could scarce see the length of the vessel. A drenching rain-storm set in, and altogether the day was anything but pleasant.

Saturday and Sunday, the 25th and 26th, were much the same. Occasionally, the fog would lift for an hour or two and give us a view of the sea; and we were each time filled with hopes that it would clear away, but each time we were disappointed. During Sunday afternoon, the rain fell in torrents, driving all below deck.

Monday morning, the 27th, long before daylight, we felt, from the rocking and pitching of the steamer, that a change of weather had taken place. At daylight, we went on deck, and a grand sight met our eyes.—We were having

A STORM AT SEA.

The sky was covered with clouds of a dull leaden hue, growing darker and darker as they neared the horizon. The wind was blowing hard from the south-west and increased in force during the forenoon. The fog had entirely disappeared and we could see old Ocean in all his grandeur, lashing and foaming in rage.

Huge billows with white-crested tops, tinged with green, rose and towered aloft, then sank away, leaving a deep chasm where, a moment before, stood almost a mountain of water, and in a moment, the chasm was again filled and another white-crested hill bore down upon us, throwing its spray high over the deck, as high as the smoke-stacks, which were soon covered with a crust of salt. The pipes being hot, the water evaporates rapidly, leaving the deposit of salt.

Occasionally, a billow higher than the rest would dash against the ship and deluge the deck. Riding on the crest of these waves, the ship's wheel would often be thrown out of the water. This, with the pressure and the force of the waves, would cause her to groan in every joint, and tremble like an aspen in the hands of a giant.

But the good ship shook off the waters and sprang forward, cutting her way through the billows, never changing her course. Indeed, she used the storm to strengthen her speed, by unfurling her sails; and as the wind was in her favor, she dashed through the mad waves at an increased rate of speed.

The wind blew and the sea roared and the great billows seethed and hissed around us, but we felt secure in the strong ship and under the guiding hand of our Father above.

As we sat upon the hurricane-deck—protected by our waterproof wrappings from the spray—and watched the contending elements, we thought, how insignificant is man! how small a space does he fill in God's universe! how weak and powerless he is, when compared with Him who holds in His hands the storm and the sea!

And yet, how important he sometimes becomes, assuming to himself great power and authority. A moment's experience of this kind ought to teach a lesson of true humility, never to be forgotten.

The storm subsided in the evening, but the waves continued to run high nearly all night. The morning of the 27th, our fifth day at sea, was bright and clear. The sea was still running high, the effect of yesterday's storm, but we all enjoyed the change from the four days of fog and storm.

During the storm, we were all sea-sick, but to-day we are able to do justice to the ample meals set before us. The 29th brought us another foggy day, wet and disagreeable.—We shall now close this letter, as we will reach Southampton, England, to-night, where we shall exchange mails.

In my next, I will give some description of the ship, which should have been given in this letter; but owing to bad weather, we have not, as yet, had an opportunity to examine her. So far, notwithstanding the storm and bad weather generally, our voyage has been a pleasant one, and we thank our Father above for his kind care over us.

D. L. MILLER.

PAUL, THE FOOL.

BY C. H. BALSBAUGH.

To Abram Fackler, Deacon in Big Swatara Church, Dauphin Co., Pa., Well-beloved in the Christ of God:—

"I AM become a fool in glorying; ye have compelled me." 2 Cor. 12: 11. "We are fools for Christ's sake." 1 Cor. 4: 10. "Would to God ye could bear with me a little in my folly: and indeed bear with me." 1 Cor. 11: 1. "I speak as a fool." V. 23.

That Paul wrote and spoke and acted on certain occasions and on certain themes without direct inspiration is too evident to admit of question. He did not, in this sense, "speak after the Lord, but as it were foolishly, in this confidence of boasting." 2 Cor. 11: 17. And yet he was so thoroughly Christed, so full of the life of God incarnate, that he was even "a fool *for Christ's sake.*"

To some of our brethren it seems a new idea, and a hateful one, that the *Christian* life should be so all-inclusive as to leave no room for the least expression not for Jesus' sake. There is much life in the church which is not for Jesus' sake, neither in character, nor aim, nor expression, but it is not Christian.

For Jesus' sake is not so much conscious motive or purpose, as the natural expression of the life as vitalized and prompted by the Divine inbeing. In what corner of human nature was Deity deposited in Emmanuel? Was it in some fold of his brain, or some cavity of his heart, or mayhap in the *corpus callosum*, or the *solar plexus?* Rather, let me ask, was a corner, or atom, or fibre in the body, soul, and spirit of Jesus *not* occupied by Divinity?

Was the Divine Incarnation a mere exhibition of Deific power and wisdom, or was it a necessity, demanded by our wants, and a type of all the elect? Had Christ given a single expression, in look, word, or act, in which Deity had no part, He could have redeemed no one, nor could have returned to Heaven without some one to redeem him from the single defection of giving expression to life on a lower plane than the Word made flesh.

The first Adam needed but one default to barter his inheritance, and the second would have fared no better. The Ideal which God has given us in Christ, is a perfect one. It is absolutely flawless. Pilate said, "I find no fault in this man," and God said the same, or He would never have raised him from the dead in testimony of his immaculate life.

This, and nothing less, is "the high calling of God in Christ Jesus." The Incarnation makes clean work. "Which of you convinceth me of sin?" was a pertinent and reasonable challenge. If we except our shoe-latchet, or cap-string, or hat, or bonnet, or dress in general, we are just so far carnal, not sub-

ject to "the law of the spirit of Life in Christ Jesus."

Not for Jesus' sake is the devil's dialect, first plied in Eden, and pitifully successful to-day, even among those who claim to be champions of Bible-alone religion. A request has been issued, and a premium offered, for an analysis of 1 Cor. 10: 31, that demonstrates the necessity of dressing for Jesus' sake. Easily done.

Christ answered the Jews' one question by asking another. Is *any* thing to be done for Jesus' sake, *and on what ground?* Please answer this in dismissal of every consideration save the Divine Incarnation, and if you find a single spark of life, or a single fact or form of expression excluded from the Divine immanence, report promptly. I am clearly and honestly entitled to your premium. But I do not want it. I crave something better, your love and prayers.

On this question, I am ready to meet the world. Bring out your Doctors of Divinity, and your theological polemics, and let us see what can be done for the doctrine of a partial Incarnation as an Ideal of Humanity, and a leavening power of redemption from self-idolatry and rebellion against the Supreme authority. I would not give the snap of thumb and finger for a Savior who leaves one fibre of body, or one element of soul, unclaimed by Deity.

Brethren, why should you continue to "fight against God," and "kick against the pricks," in this matter? Is there anything more incredible in dressing for Jesus sake, than in "eating and drinking to the glory of God"? Have we one life to eat with, and another to dress with? A divided life, like a divided house, goes to ruin. The *Christian* life is *one*, and it includes the *whole* of human nature.

If this is not *the* truth of Christianity, the New Testament is the most stupendous cheat in the universe. The devil's fraud in Eden is a white lie in comparison. Come, Brethren, be not inflexible, you are fairly *hors de combat*, and that by God himself. I mean well by you; I wish you well, but "speak the truth in Christ, and lie not."

MOODYS' WEALTH.

THERE is something about Mr. Moody that is quite commendable. The *Inter Ocean* says that Dr. M. M. Parkhurst, of Chicago claims to be fully informed regarding the finances of Mr. Moody, the evangelist, and he states very positively that neither Moody nor Sankey have made any money in their evangelistic work in the last ten years. When they left this country, in 1873, for their first trip to Europe, Mr. Moody had not enough money to pay his expenses, yet he promised to pay Mr. Sankey $125 a month for his services for a year. Mr. Moody believed that he ought to go, and had faith that the means would be provided. Just before he started, John V. Farwell gave him a check for $500, which paid their way.

Mr. Moody was offered money abroad, and several times presents were made, but he refused all, saying he had determined not to work for money and to return to America as poor as he had left it. One present of £700 the people of Glasgow urged him to accept, saying they had collcted it and could not return it to the subscribers. He had them send it to Chicago, and pay off the debts of Mayor Whittle, so as to enable him to give up his business and devote his time and talents to evangelistic work.

The hymn-book arranged by the evangelists brought a profit of about $400,000, but while this was theirs, Mr. Moody would not accept a penny, and the fund was placed in the hands of William E. Dodge, of New York; John V. Farwell; of Chicago, and George H. Stuart, of Philadelphia, to be applied to charitable purposes. These men devoted $50,000 of the money to clearing off the debt on the Chicago Avenue Church in this city, and gave $100,000 to the Chicago Young Men's Christian Association. Large amounts were given to other Young Men's Christian Associations in the country, and neither Moody or Sankey ever received a cent. As to Mr. Moody's fine house and farm at Northfield, Dr. Parkhurst says the property is worth about $3,000, and the farm was owned by his mother. While Mr. Moody was away, his friends built a new house at a cost of about $2,000, and he even refused to live in this until he was told that he could go where he pleased, but his family should live in the new house.

Another gentleman who also knows something of Mr. Moody's affairs says that the evangelist is in as comfortable circumstances as he ought to be. His Northfield property is quite valuable.

BOOK NOTICES.

THE POPULAR SCIENCE MONTHLY FOR OCTOBER 1883.—The high character of "*The Popular Science Monthly*" is vigorously sustained by its October issue. Of its fifteen articles there is none which will not repay careful reading, and from which something new and valuable can not be learned. The present state of thought in regard to the nature of life is well reflected in the first article, by Paul R. Shipman, on "Matter Living and Not-Living." Dr. Bayard then takes a hand in the conflicts of the medical schools, to show that "Homœopathy" is a "Science." Dr. Abraham Jacobi has an elaborate article on "The Historical Development of Modern Nursing." "Clothing and the Atmosphere," by Radau; "The Chemistry of Cookery," by Professor Williams; and "The Alcohol-Habit," by Dr. Oswald, in his series on "Remedies of Nature," are papers of great practical worth. Those of more purely scientific interest are "Cyclones and Tornadoes," "The Colors of Flowers," "Vegetating Animals," "How the Earth was Peopled," "The Liver-Fluke in Sheep," "The Savings of Science." etc., etc. There is a portrait and biographical sketch of the celebrated hygienist of Munich, Dr. Max von Pettenkoffer, and a large mass of criticism and miscellaneous information in the editorial departments. The October "Monthly" is a kind of scientific book that will be permanently valuable, and this is wherein it differs from most of the other magazines. New York: D. Appleton & Co. Fifty cents per number, $5 per year.

THE *North American Review* for October presents a most attractive table of contents. Senator N. P. Hill writes of "Gold and Silver as standards of Value," and maintains that silver should be coined as well as gold. In "Some Aspects of Democracy in England", A. V. Dicey makes clear to the American reader how it is that, while all the forms of monarchy, and aristocracy persist in Britain, the democracy, or, in other words, public opinion, absolutely controls the action of the government. Under the title of "Co-operative Distribution," the Rev. Dr. R. Heber Newton gives an instructive historical sketch of the rise, progress and fluctuations of co-operative merchandizing in the United States, during the past fifty years. Prof. W. Boyd Dawkins writes of "Early Man in America", whose mode of life and whose implements appear to have been identical with those of the races that contemporaneously inhabited the Mediterranean countries, the Nile basin, and the tropical forests of India. The possibility of "Astronomical Collisions", whether of the fixed stars with one another, or of comets with the sun, the earth, or the other planets, is considered by Prof. C. A. Young. Moncure D. Conway discourses the "Saint Patrick Myth". Van Buren Denslow, in an article on "Board of Trade Morality", makes a vigorous defense of the practices of the Corn Exchange, and in particular replies to the structures of Mr. Henry D. Lloyd, contained in the *Review* for August. Frederick Harrison contributes an article, on "Histories of the French Revolution". Finally, the Rev. E. E. Hale presents an inventory of the volume and distribution of "Social Forces in the United States". Published at 30 Lafayette Place, New York, $5.00 a year, 50 cents a number.

MANY of our cares are but a morbid way of looking at our privileges. We let our blessings get mouldy, and then call them curses.

LET us make a note of this, as a point of spiritual wisdom, *never to restrain an impulse* to *pray*. Who can tell with what treasure he is laden when the Holy Spirit in this way knocks at our heart's door?

MANY Christians are wonderfully complaisant, yea, we may indeed say, lazy, in the work of salvation. They sit not only all day long but all the year round, with folded hands and never make a single effort to do anything for the salvation of others. They do not realize their own danger, nor the danger of others. Men need to realize the power of sin; they must be led to see that they are on the road to hell and ruin, before they will flee to Christ to be saved. So we, as saved Christians, must be led to realize that our fellow pilgrims are on the road to ruin and death, before we will awaken to the necessity of working as we ought to lead them to Christ to be saved.

SERMON DEPARTMENT.

"Preach the Word."

CONSECRATION TO GOD.

SERMON BY S. Z. SHARP.

WHATSOEVER has been written in the Bible was intended for our instruction, and in the book of Ruth valuable lessons may be found.

In the several books of this volume may be found recorded the deeds of some of the noblest men that ever trod the earth. In the sacred literary horizon they shine as stars of the first magnitude, neither will their names be forgotten nor their virtues lose their splendor while time shall last.

All these great and good men lived in an age when woman was regarded as inferior to man. Her opportunities for preferment or for exercising noble qualities were limited.—And when one arose to a prominent position so as to have her deeds recorded in a book, it was because of her eminent virtues. Such were Ruth, Esther and Susannah. Only of the first named can we now speak.

HER HISTORY.

By birth she was a Moabitess. Cradled in iniquity and the debasing influences of idolatry, she had little or no opportunity for the cultivation of virtue. Scarcely knowing the existence of the true God, from her earliest childhood she was accustomed to behold the debasing scenes of idol worship. When she arose to womanhood she and her sister Orpah were given in marriage to the sons of Elimelech who was an Israelite, a worshiper of the true God, and who had been driven from his native land by a severe famine, and dwelt in the land of the Moabites. But the hand of death was laid on Elimelech and his two sons, leaving Naomi his wife, and his two daughters-in-law, Ruth and Orpah to care for themselves. Then followed the hand of misfortune and like Job, Naomi lost all her earthly possessions. Like him she maintained her integrity and her confidence in God, though shorn of nearly every comfort this earth can afford. Like him, she triumphed through faith and reaped the reward of her confidence in God at last.

It was while in contact with such a woman that Ruth learned the worship of the true God, and that living principle which we call the love of God, and which enabled Naomi to triumph over adversity and which bound her to God with cords that death could not sever and which also bound Ruth to Naomi.

HER FILIAL AFFECTION.

History proves that every nation in every age esteemed love and obedience to parents as one of the greatest virtues. Poets have sung its praise. Sages have commended it, and God has pronounced a reward on the child that honors its father and mother. But history fails to record the name of a child more devoted to its parents than Ruth was to her her adopted mother. Daughters have left parents to place their destiny in the hands of those from whom they might expect protection or reward. But what history records an act so noble as that of Ruth who joined her destiny to one from whom she could hope utterly nothing; and for whom she would be obliged to offer menial service. The only way we can account for this extraordinary act of Ruth is, that she loved the God whom Naomi adored, and so she loved Naomi. —"By this way all men know that ye are my disciples, if ye love the Brethren." The best evidence we have that we love God is, that we love God's people.

HER FRIENDSHIP.

"Friendship is something about which all men agree," says a certain writer. Its uses and advantages are forcibly described by Cicero, and so admirably illustrated by Damon and Pythias. The friendship of Jonathan for David when the former knew that such friendship would aid in the destruction of his father's throne, and the estimation of his own family, yet endears that man Jonathan to our hearts because of his noble self-denial in behalf of his friend. Friendship is a species of love, and "greater love hath no man than this, that a man lay down his life for his friends." Such friendship is heaven-born. Such was the friendship of Ruth for her mother-in-law that nothing but death could sever the two as she said, "Where thou diest I will die."

HER SELF-DENIAL.

The circumstances under which Ruth left her parents, friends, home and native country, illustrated the most complete self-denial. All the tender ties that bound her to her parents and friends had to be severed. The familiar haunts of her childhood and youth must forever be forsaken. The hallowed spot where her dearest treasure on earth lay buried, she would never behold any more. The gods which she had served she now rejected with all the sinful pleasures attending their service. "Thy people shall be my people," and "thy God my God." The first step toward the service of the true God is self-denial. Christ says, "He that would be my disciple let him deny himself and take up his cross and follow me."

What a heavy cross it must have been for Ruth to go into a strange country, to be a servant to a fellow-being and to a despised people. She went forth, not to be served, but to serve. Naomi told her plainly that she could expect no earthly advantage by going to the land of Israel. But she replied, "Thy people shall be my people, . . where thou lodgest, I will lodge," and even "Where thou diest, I will die, and there will I be buried."

In this self-denial, she manifested the disposition of Paul and of all the disciples of Christ, who left their Christian homes to serve the heathen in other lands and there to lay down their lives for the cause they were advocating. She manifested the spirit of Moses, who esteemed the suffering with the people of God of greater riches than the treasures of Egypt, and who went forth to serve God by serving his fellow-beings. Her deeds will be handed down in history to all future generations, along with those of Moses and Joshua and Paul.

HER CONSECRATION TO GOD.

All her virtues described were noble, but they dwindle to insignificance before her act of consecration to the living and true God. "Your God shall be my God," was a sentence worthy to be entered by the Recording Angel in the Book of Life. When she thus confessed God, she denied the world, the flesh and the service of Satan.

She boldly and unreservedly pledged her service, her life, her all, to God; and when dead, she wished her bones to lie beside a servant of Him whom she now truly served, that she might not only be with her beloved mother-in-law during her whole life, but in the resurrection morn, she might again be with the happy throng that triumphed over all the ills of life and entered into everlasting joy.

When a soul is lost, Satan rejoices, but when a soul is born to God, the angels of heaven rejoice. He who consecrates himself to Christ may not be accorded a place with Ruth among those whose names are inscribed in the Bible, but he will not fail of the promise of Him who said: "He that overcometh, to him will I give a white stone, and in that stone a name written." Rev. 2: 17.

HER REWARD.

Both Naomi and Ruth were righteous, and though they entered the land of Israel "empty," yet they were not forsaken, and with David they could truly say, "I have never seen the righteous forsaken, nor his seed begging bread." She realized the promise that they who forsake father and mother and brothers and sisters and houses and lands for the sake of the Gospel, will realize a hundredfold more in this life, and in the world to come life eternal.

From the history of Ruth, we may deduce the following:

1. Even those who have the poorest religious advantages may become shining lights to the world.

2. That with a true lover of God, the love to God's people is greater than the love for relatives in the flesh.

3. That those who consecrate themselves unreservedly to God will never fail of their reward.

RELIGION AWAY FROM HOME

THAT it should be necessary to remind Christ's followers that they should carry their religion with them when they go away from home, seems almost like a reproach to the name they bear. He who wears the soldier's uniform is pledged to be loyal, and under orders, as truly when on leave of absence as when on guard or in line of battle. But no one can deny that the soldiers of the cross sometimes forget this fact, and feel themselves, when temporarily relieved from some usual obligations, off duty to a degree which worldly people consider censurable. It is not in the church, so much as in the world, that the severest critics of consistent Christian living are found. Men and women who make no professions of personal religion, and who ignore the claims of the Master on them-

selves, are cynical and intolerant, not to say bigoted and merciless, in their judgment of believers. They refuse to accept their own individual responsibility, and still are keen-eyed to mark and challenge the slightest infraction of the right on the part of those who are trying to walk with God. This fact deepens the obligation which rests upon Christians to give no room in their behavior for sneers and flouting from the enemy.

Away from home, domiciled under stranger's roof, staying in a hotel, journeying from place to place, visiting friends or engaged in attending to business, we are still the children of the King. It may be his pleasure that we should rest awhile from the weariness which incessant service has brought upon us. Constant church-going, constant toil in the Sunday School, among the poor, with the pen, at the desk, anywhere, involves a strain upon mental, spiritual and physical powers which demands relaxation at times. But the fatigue, to confine our thoughts to one point, which Sabbath work has brought upon us, when at home, shall not excuse Sabbath-breaking in rural villages. We would not think it right to go to a dramatic representation in the town where we reside, because people who saw us there would say we were violating our pledges as church-members.—We are not, however, to attend the theatre, or visit any place of amusement, in a great city, because there we are insignificant units in a vast crowd, and nobody who sees us will know or care what are our religious opinions. The right and the wrong of things do not stand on the basis of the popular opinion of our respective communities. What it is wrong to do at home, it is worse, because an element of cowardice is mingled in the doing, to do away from home. What it is right to do on a visit, it is right to do among one's kinsfolk and acquaintance. Neither right nor wrong is accidental. We are never out of sight of the Lord, whose we are and to whom we must give account.

Away from home, there come to us sweet and precious opportunities for doing good, and for being blessings to others; and we are to be careful lest these elude,—thankful for them, swift to seize them as they approach. Opportunities for loving service anywhere are not to be slighted. They are the best and most Christ-like disciples who cultivate the habit of looking for them. A comparatively small thing, trivial in the world's eyes, may be one of those acts which we have the Master's warrant for including the "Inasmuch." A person ill and lonely in a boarding-house is invited by a friend to spend a few days of convalescence in a pleasant home with a secluded, quiet, private family. Not a thing to be told on a bulletin, by any means; but a thing beneficent, kindly and Christian. A lady going to spend the Summer in the mountains invites a struggling seamstress to come to her for a week, sharing the sunset splendors and the morning mists, eating fruit and cream, and gathering flowers and ferns; ay and getting a new impression of God's goodness by this specirl act of away-from-home religion on the part of a thoughtful Christian woman. The bell rings for prayer-meeting, and into the little basement or small upper room, by ones and twos, the plain people—men bronzed with the farm-work and the out-door contact with wind and sun; women overborne with housework and the care of children—gather for the weekly regulation hour of prayer. The pastor enters, a patient, unexpectant look on his face. He has, outside his own family and a small circle of friends, little chance to be brightened and refreshed by the encounter of wits, the attritions of society, and the balancing of blades, which the culture of the city affords. An unfamiliar step, ringing, resolute comes down the aisle. A new voice, strong, steady, sweet, joins in the singing. By and by there is a pause, when meeting is said to be "open;" and no one breaks the silence. The minister's eye involuntary glances with hope and unconscious appeal to the stranger. The stranger rises. He is one of God's servants,—away from home, yet at home where God's people have met. His words may not be eloquent; but, if they come straight from his heart, they will give a new impulse to the work of Christ in that particular spot. In many and many a little hamlet Sunday-school work receives every Summer a great accession of interest, because the Summer visitors have not left their religion behind them. They have brought it with them; and it performed its legitimate work of lifting, elevating, and gladdening whatever it touches.

There is a reverse side to the picture. There are pastors who could, if they chose, tell sad stories of the harm done in their fields of labor by the unfortunate examples of inconsistent and fashionable Christians, who let their lamps burn all to dimly when they were absent from the ministrations of their own sanctuaries. Our Savior is wounded in the house of his friends by those who thus despise their covenant vows.

"You are to me," said one who wrote to Maria Hare after the death of her husband, —that Augustus Hare whose brief ministry at Alton was so crowded with blessing,—"you are to me like one of the amens of the Bible." The friend had seen how complete was the trust, how evidently the divine help, and how heroic the resignation of the bereaved one; and her own faith was re-inforced. To be this,—a living epistle, a pledge that God is near his own and with them, an amen of the Bible to those who gaze on the Christian,—what a privilege! what a joy! At home or abroad, we are never free from inspection. Disciple of Christ,

> "A crowd of witnesses around
> Hold thee in full survey;
> Forget the steps already trod,
> And onward urge thy way."

There should be no doubt about where we stand, but among life-long acquaintances, or with those that have seen us to-day, and to-morrow may see us no more, we should so bear ourselves that words shall not be needed to explain our position. Our colors should always be in view.—*Selected by Wealthy A. Clark.*

LIFE IS REAL.

BY ALLEN A. OBERLIN.

To those who have no aspiring mind, whose standard intellect in life, is not above that of the brute instinct, this mortal life at its closing scene will not be real. The poet Longfellow in using the language "Life is not an empty dream," was not speaking to this class of individuals, neither to a frenzied people; for, in another stanza, in the same poem he makes a contrast with the brute. Therefore it is evident to every observant mind, that the great mass of humanity, is divided into two classes, the *real* and the *ideal*. But to the ideal, the termination of life may be so abrupt, that a temporal privilege of realizing it may not be theirs, though a permanent opportunity of investigating its reality, will be afforded to all after death.

Then will they, whose life was made up of beggarly elements, degraded practices, and craftiness, appear in mournful numbers, to hear the awful doom; while the *real*, those who are representatives of obedience, diligence, and all the Christian graces, will shine forth as the stars of the firmament, and be crowned with a crown of never-fading glory. Inasmuch as judgment finds us, as death leaves us, life makes up the sum of our eternal doom; it develops a something that is contained within the bosom of every individual, a something that will make us great, grand, and glorious, or miserable, wretched and undone. Those secular enjoyments, and animal gratifications, which so many indulge in, only tend to make our future state miserable. If instead of indulging in unhallowed thought, we should strive to have our mind engaged in a train of pious meditation, we would be the happier for it in the eternal world.

Venice. Ill.

Matrimonial.

HEPNER—BRANSCOM.—By the undersigned, Aug. 30, G. W. Hepner, of Tenn., and C. E. Branscom, of North Carolina. GEO. A. BRANSCOM.

HOFFMAN—GRACE.—Sept. 2, by J. A. Clement, at his residence, Bro. D. G. Hoffman and sister Susan R. Grace, of North Georgetown, O.

REITZ—LIVINGSTON.—By Eld. Silas Hoover, Christian Reitz and Julia Livingston, both of Somerset Co., Pa.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

SHRIBER.—In Carlton, Barry Co., Mich., Sept 2, of typhoid fever, John Jacob Shriber, aged 25 years, 9 months and 3 days..

He was confined to his bed some three weeks. He made no profession of religion, but was respected and esteemed as a good citizen. Funeral at the Carlton cemetery, by the writer, to a large and sympathetic audience, from Job 14: 14. JOSIAH G. WINEY.

MOORE.—In the Sand Brook church, N. J., Sept. 6, sister Mary Moore, in the 86th year of her age. Funeral by Eld. Jonas Price. C. W. MOORE.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

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Mt. Morris, Ill., - - - - Sept. 25, 1883.

WE enclose a supplement in this issue.

ALL matter for the almanac, should be sent direct to Huntingdon, Pa.

No one is free from evil temptations, therefore all should be on their guard.

SEND us no more three-cent stamps. If stamps must be sent, send twos and ones.

THE *Family Companion* comes out in a neat magazine form now. Price 75 cents per annum.

D. L. MOODY is now in Chicago. He preached to a very large audience there last Sunday.

THE opening exercises in the new meeting-house in the Pigeon Creek church, Ill., will be Oct. 14th.

SOME one sends an announcement for a Love-feast Oct. 20th and 21st, but does not mention the place.

IT is said that the heat on the Colorado desert was very great a few weeks ago. It reached 130 degrees.

THE price of the MESSENGER and *Young Disciple*, when both papers are sent to the same address is $1.85.

THE *Herald of Gospel Liberty* is said to be the oldest religious paper in the United States. It is seventy-five years old.

BRO. M. S. Newcomer returned last week from his trip through Missouri and Kansas. He was as far west as Harper county, Kan.

THOSE who find so much fault with young people because they happen to be a little lively, ought to remember that they were once young too.

THIS week we give our readers a sermon by Bro. S. Z. Sharp, and next week one from Bro. Quinter. We hope other ministers will also supply us with suitable sermons for the Sermon Department.

WE have received another letter from Bro. D. L. Miller, announcing his safe arrival in Bremen, Germany. The letter will be published next week.

MORE hearts pine away in secret anguish for the want of kindness from those who should be their comforters than from any other calamity in life.

WHEN preaching, ministers ought to make their discourses as plain as possible. Avoid getting the minds of the people, as well as the subject, confused.

EVERY one does not know that if a stamp is put partly on a wrapper and partly on a newspaper it goes to the Dead Letter office. The law regards it as a sealed package.

KEETIN Leonard, writing from Aurelia, Iowa, says, they now number about 41 members, and would be pleased to have some speaker move among them. Their feast is Oct. 13th.

LEPROSY seems to have an alarming foothold in San Francisco. It is proposed that the government build a lazar-house on an island there, to which all cases of leprosy in the United States shall be sent.

SOME members think that ministers ought not to be sent to preach only where they are called by those desiring to hear preaching. Had the apostles been of that class, the Gospel would still be wrapped up in napkins.

WE never could see any use of a minister lining a hymn when every one in the congregation had a hymn book. Then there are hymns that can not well be lined for singing. When there is a scarcity of books, hymns ought to be lined.

SOME of the colored people in the South punish church members for violating the rules of the church. One member recently received thirty stripes, on his bare back, for getting drunk. He seemed to receive his punishment as though he deserved it.

IN a private letter Bro. D. L. Miller says his wife stood the trip across the ocean splendidly. Even during the storm, when the waves ran high, throwing their spray all over the ship, she stood on deck, clinging fast to the iron railing, in order to see the fury of an angry ocean.

THE daughter of an earl stopped dancing with the Prince of Wales, and openly refused to go on, because he held her too closely, and otherwise misbehaved himself, in a large ball-room. She left him in the middle of the floor, and asked an acquaintance to take her to her mother.

ELD. J. D. Trostle has purchased a farm of 240 acres, five miles north of Hope, Dickenson Co., Kansas, where he expects to move and make his home. He says he is well pleased with the country. He will be greatly missed in the East, but the brethren of Kansas will rejoice to know that he is moving among them.

THE Brethren wish it announced, that they will hold their first meeting in their new meeting-house in Green Town, Howard Co., Ind., Saturday, Sept. 29th, commencing at ten o'clock, and continuing over Sunday.

IN this issue we have over one hundred announcements for Love-feasts in the month of October, an average of more than three each day for the entire month. This has never before been paralleled in the history of of our Brotherhood.

THE *Chicago Herald* says:

Thomas Harrison, the boy preacher, now at Brattleboro, Vt., is threatened with brain fever. It is a marvel that one who has labored so long under such a tremendous strain of his whole system had not given out long ago.

THE *Independent* says: "The Catholic priesthood in Atlanta, Ga., finding that they could not use the public schools of that city for their sectarian purposes, have taken the ground that the children of Catholics shall not attend these schools. If Catholics were as independent as they ought to be on this subject, they would tell their priests to mind their own business.

OUR readers in Illinois, will do well to bear in mind that the compulsory educational law requires that every child between the ages of eight and fourteen years shall attend school at least three months, or twelve weeks in each year, and in case parents refuse to send their children that length of time, it is the duty of the directors to enforce the law, thus causing parents to pay heavy fines.

THE Sunday-school at Mt. Morris was reorganized a few weeks ago, with a full force of officers and teachers. There are eleven teachers, and over 150 in attendance. Bro. Moyer, of Pa., is Superintendent, and Bro. F. Brubaker, of Ohio, Assistant. At present indications the school will not only be very large, but will likely prove profitable to all Bible students who take part in it.

PERHAPS there is nothing in the MESSENGER, this week that will attract more attention than the blank column on page 187. It ought to make a lasting impression on every one who sees it. Ask yourself, "Is my life like that column?" "Do people stare at me like they do at that blank?" "Is it possible that my whole life is a blank?" Then read the poetry to the left of that column, and make a resolve that you will never forget.

WHILE it is the duty of each member of the church to hear the church and heed her counsels, it is also the duty of the church to be exceedingly careful what she requires of her members. She is fallible and liable to make mistakes, and for that reason should exercise uncommon care. Her decisions should be unbiased by prejudice of any kind, and she should be sure that they are right before attempting to enforce them. Better make a mistake on the side of mercy, than require something of a member that the Gospel does not demand.

Now is a good time for agents to order sample copies to use when canvassing for subscribers. We have a number on hand and will send them to agents who can use them to advantage, in introducing the paper into families where it is not now taken. Samples can be sent to those that agents desire to call on when canvassing. Now is a good time to sow a little seed in that way.

Writing from North Manchester, Ind., Sept. 14, Bro. D. S. T. Butterbaugh says:

Health good, weather quite dry. Farmers are mostly done seeding; a large acreage sown. Wheat mostly threshed, yield and quality good. Potatoes splendid. The frosts of the mornings of the 8th, 9th and 10th inst. did some damage to the corn. Spiritually we fail in many instances. But we are willing to take council, and acknowledge faults.

The Jews of Vienna have an industrial school, in which children of their race are taught the mechanical and artisan trades. It has already turned out 1,500 skilled mechanics. Last year the school had over 250 pupils, of whom 40 were learning to be carpenters or cabinet-makers, 65 blacksmiths, 60 shoemakers, 25 turners of wood and metal, and 40 whitesmiths. Others were being trained as wheelwrights and designers.

The *Christian Evangelist* has at least one good-natured contributor. He says:

Brethren with whom I have associated ask me, "Why don't you report through the *Christian Evangelist* every now and then?" My answer is, 1st, I do not have anything of general interest to report; and, 2nd, if I did have much to report, the *Christian Evangelist* has hundreds of others who are more worthy than I to write, and they need the room its columns furnish. My standing contract with Bros. Garrison and Smart is, that they, as parties of the first part, may put my writings into the waste-basket whenever they choose; and I, as a party of the second part, agree not to get mad and go to canvassing for some other paper. Now, I know this paper will be accepted just to get that thought before other scribes.

We owe an apology to the Brethren in Brown Co., Dakota. More than one month ago they sent in a notice, stating they would hold a Feast, Sept. 29, 14 miles South-west of Frederick, at which time they desired an elder from Iowa or Northern Illinois, to organize the church at that place. We wrote out an editorial item to that effect, calling the attention of the elders in Iowa to the necessity of some of them being present, and supposed it was in the paper all right, till we received a card calling our attention to the neglect. We presume the item was lost during our absence. We regret the mistake very much. Those who censure us for not visiting other congregations more, can here see some of the effects of our being away just when we ought to be in the office attending to these little things. We beg pardon of the Dakota Brethren, and will try and not do so any more. The feast however, will come off at the appointed, time, and we trust some of the Iowa members, especially elders, will try and be present. Be at Frederick the 28th. This notice is rather late, but it is the best we can do now.

Spurgeon makes some good hits, and here is one that we endorse fully:

On looking back through thirty years of church life we are compelled to come to the conclusion that the most unsatisfactory members we have ever had have been those who were most satisfied with themselves. One brother became so thoroughly sanctified that he could not live with his wife; and another had so clearly escaped from sin of every sort that he quitted us all in disgust. We find in the Sunday-school, the Lay Preachers' Association, the Christian Young Men's meetings and in all other forms of work, that as soon as any of the brethren or sisters begin to brag about their holiness they become wholly useless, and before long the place that knew them, knows them no more. "Great cry and little wool" men are not very numerous among us, but we have a few now and then just by way of variety.

THE DEDICATION AT GLEN HOPE.

Glen Hope is a small village in Clearfield county, Pa., about twenty miles from Tyrone. There is a narrow gauge railroad, called the Bell's Gap Road, running from Bell's Mills, a station on the Pennsylvania R. R., seven miles east of Altoona, to Coalport. This road runs through Clearfield county, and within four miles of Glen Hope. The length of this road is twenty-three miles. It is a narrow gauge road, but they are making it the ordinary width. This road crosses the Alleghaney Mountain without any tunnel. — The grade on the east side is heavy although it passes through Bell's Gap. The mountain scenery along this road is very grand, among the grandest we find in the Alleghaney Mountains.

Clearfield county has had a great deal of very fine pine timber in it. Much of it has been cleared, and a large amount of lumber sent away, though there is still a large amount of timber standing. The land that has been cleared, or much of it, is now cultivated, and the county is becoming an agricultural county. The county, lying as it does on the Mountain, is elevated. It reminded us of Somerset county, as this county is also on the Alleghany Mountain.

Glen Hope, with the country around, has been regarded somewhat as a missionary field. It lies between the Middle and Western Districts of Pennsylvania. The brethren from both Districts have labored in it. Bro. J. W. Wilt, of the Warrior's Mark church has perhaps done the most of the preaching that has been done in this new field, and it was through his zeal and energy that the meeting-house in Glen Hope was built.

We believe, according to the information we received, there are between thirty and forty members in the territory that will constitute the Glen Hope church, in the event of an organization. These are considerably scattered, and they are not by any means a wealthy class of people. Hence it required considerable faith, energy, and perseverance, to obtain the means neccessary to build the house. The house is a neat and commodious building, and in size and structure well adapted to the place, and to the holy purpose for which was erected, and to which it was dedicated. It cost between fourteen and fifteen hundred dollars. It was considerable of an undertaking to commence building the house under the circumstances under which it was commenced. The community outside of our own membership encouraged brother Wilt to commence the house. This they did, not only by words, but also by contributions. The citizens were very liberal and very kind.

The dedicatory services took place on Sunday, the second of September. We went out on Saturday, and there was an appointment on Saturday evening, and on Sunday morning was the dedicatory service, and on Sunday evening we had Communion services. The occasion throughout was a very enjoyable one. There is a Methodist church and a Presbyterian church in the village, and they both suspended their services on account of the dedicatory services of the Brethren. Our meetings were all well attended, and good attention was given to the exercises. There were a few members present from the Warrior's Mark church, and a few from the Montgomery church in Indiana county, and a few from the Huntingdon church. The ministers present were brethren Wilt, Imler and Gray from the Warrior's Mark church, and brethren Spicher and Rairigh from the Montgomery church. Those that went over the Bell's Gap Road, had excursion rates.

We have said our meeting at Glen Hope was an enjoyable one. We think all our brethren and sisters felt it to be such. And we believe, had those who contributed something towards building the Glen Hope meeting-house, been present with us on the occasion, and had they witnessed the pleasant house of worship that they had helped to build, and had they realized the necessity of a Brethren's house of worship in that community, as we think they would have done had they been present, they too, we believe, would have enjoyed themselves and would have felt that their money had been well applied.

We would take the present opportunity of encouraging brethren to contribute to such enterprises as building meeting-houses in places where there is an opening for doing good, and where houses for worship are needed. In this way good may be done, and God glorified. We felt good when among the little company of believers at Glen Hope, in seeing their zeal, their diligence, and their charity, but we would have felt better, had we seen the whole of the debt on the house paid off. There is a debt of about three hundred dollars remaining. But we hope the amount will be collected without difficulty for so good a purpose. J. Q.

Always look on the last page for Love-feast notices.

A CAUTION.

BRETHREN writing for publication should be careful not to speak of Alexander Mack or any other man as the *founder* of the church, or their brethren or co-laborers as their followers. Christ and his apostles alone should be acknowledged as founders of the church, and we should be *their* followers.

J. D. HAUGHTELIN.

Unguarded expressions of that kind may, at times, find their way into print, and yet they may be correct, taken in the sense intended by the author. Alexander Mack, aided by others, was the founder of the organization now known as the Brethren or German Baptist church, but was in no sense the founder of their system of religion. All Christian (?) churches claim Christ as the founder of their faith and practice; yet but few of them claim an organic connection with him through the apostles. The Brethren reject this doctrine of organic connection and claim to derive their faith and practice direct from Christ through the New Testament.

Mack and his company, in Germany, did not unite with a body of people that claimed organic connection; they simply formed themselves into a body and reproduced the ancient order of worship. They set up the altars that had been thrown down, and restored the Christian order in the house of God. In the sense of *restoring* this system of worship, Mack is sometimes called a founder,—that is the founder of a reformatory movement. — There is a difference between the founder of a *movement* to restore an order of worship, and the order of worship itself. Christ is the founder of one, while man may be the founder of the other. Mack should never be called the founder of the church of Christ, but he is the founder of the movement with which we are identified, and in that sense, and that sense only, may he be called a founder.

J. H. M.

PROHIBITION.

PROHIBITION is destined to conquer in the end. The struggle may be long and fierce, but victory is sure to perch upon the banners of those who struggle for the right. The good and pious all over the land are taking their stand on the side of temperance, while the low and vile of the land are arrayed against them. There are some honest and even pious people, on the side of license, but when they are once brought to realize that, in their work, they are laboring with the worst class of people in the community, they will forsake the liquor ranks and labor with those who are working for the good of humanity.

The State of Missouri has been attempting to enforce the Sunday Law against the saloons of that State, and have them close up their dens of iniquity during that day, so as to lessen the means and causes of crime.—But the very worst class of people in the city have taken their stand against this law. The best people in the State favor the law, while the very worst are opposed to it. Good moral men do not want to be classed with the thieves, murderers and drunkards of the community, yet they are compelled to be, or else go over to the temperance ranks. This is the real hope of the prohibition movement, and is destined to greatly strengthen their cause. With the good and moral on their side, they are certain of victory.

JUST A LITTLE TOO MUCH.

IT takes Mark Twain to take the starch out of some of the scientific (?) speculations of the day. Here is one gone to seed, and contains just about as much logic as some of the conjectures, coming from the deep thinkers:

"In the space of 176 years, the lower Mississippi has shortened itself 242 miles. This is an average of a trifle over 11.3 miles per year. Therefore, any calm person who is not blind or idiotic, can see that in the oolitic Siluran period, just 1,000,000 years ago next November, the lower Mississippi River was upward of 1,300,000 miles long, and stuck out over the gulf of Mexico like a fishing-rod. And by the same token any person can see that 742 years from now the lower Mississippi will be only a mile and three-quarters long, and Cairo and New Orleans will have joined their streets together, and be plodding along comfortably under a single mayor and board of aldermen. There is something fascinating about science. One gets such wholesome returns of conjecture out of such a trifling investment of fact.

WILL THEY FIND IT?

"OUR business is to repeat the cry, 'Come out of her, (Babylon) my people,' and call on all lovers of Jesus to abandon all sectarian organizations and affiliations"—ISAAC ERRETT. And while he is doing that, calling upon Baptists, who have held aloft the truth of God from the days of John the Baptist until now, to join a little sect that is not half so old as is a man now living near Winchester, Va., there is another little sect down in the peanut region of Virginia that takes Bro Errett's name ("Christian") and says to him: "You, too, are in Babylon, and, instead of calling on other people to come out, you had better come out yourself."—*Religious Herald.*

Now, will the *Herald* please prove its bold assertions? Name to us a single church of "Baptists" in the New Testament. Name to us any church known as the "Baptist" through the centuries from the New Testament times before the sixteenth century, and tell us where, in all the world. "Baptists" held aloft the "truth of God."—*Christian Standard.*

And will Mr. Errett please help the editor of the *Religious Herald* find just one church that practiced backward single immersion before A. D. 1522? Since they are searching for the old landmarks, it might be best to get the track as clear as possible.

ONE of our correspondents writes: "Our District Meeting and Love-feast, which came off Sept. 7th and 9th, with the Brethren in Honey Creek congregation, Nodaway Co., Mo., was large, and well attended. Two were received by baptism. This church is in love and union, and has an influence that is felt and seen. L. M. Cobb, of Iowa, and D. B. Gibson, of Illinois, were present."

IT is a little singular that while there is so much commotion on the earth, there should be no particular disturbances in the heavens. The first of the month a small comet was discovered, that can be seen only by the aid of a very large telescope. The large spots on the sun have created a sensation in scientific circles, but aside from that, nothing unusual has lately occurred among the worlds around us.

JONATHAN S. Brinton, of Philadelphia, in 1875 became convinced, by reason of a dream, that he was inspired by God to open an inn near Jerusalem, to prepare for the restoration of the Holy City. He went, against the advice of his friends, to Palestine, where he purchased several acres of land and erected a hotel. Strange to relate, the scheme proved a great financial success, and the old gentleman in now making a fortune. Hundreds of Englishmen and Americans stop at his hotel, and it has become one of the institutions of Jerusalem.

BRO. Enoch Eby writes that he attended the Yellow Creek Feast last week; that the meeting was a very pleasant one. He was the only visiting elder present, but prevailed on Bro. Frank McCune, a minister in the second degree, to officiate in the evening exercises. We state this for the purpose of suggesting to elders the propriety of having younger ministers officiate more than they do. It is well that young ministers receive some of this kind of training in the presence of elders, that they may, when necessary, be able to officiate with less embarrassment. It is not necessary for elders to do all of this kind of work; others need training just as much, and can sometimes officiate just as well.

The Gospel Messenger,

A RELIGIOUS weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, $1.50 per annum. Sample copy and agent's outfit free. Address Brethren's Publishing Co., Mount Morris, Ogle Co., Ill., or Box 50, Huntingdon, Pa.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Your Mission.

BY MRS. ELLEN H. GATES.

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them,
As they launch their boat away.

If you are too weak to journey
Up the mountain, steep and high,
You can stand within the valley,
While the multitudes go by;
You can chant in happy measure,
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready to command;
If you cannot t'ward the needy
Reach an ever-open hand;
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple
Sitting at the Savior's feet.

If you cannot in the harvest
Garner up the richest sheaves,
Many a grain both ripe and golden
Will the careless reapers leave;
Go and glean among the briers,
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

Do not, then, stand idly waiting,
For some greater work to do;
Fortune is a lazy goddess—
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

The Sweetest Joys.

VERY many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught him, until his heart is full of it. Then, ever after, he sings that song in the light. With many of us it is as with the bird. The Master has a song he wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the loveliest songs of peace and trust, sung by God's children in this world, they have been taught in the darkened chamber of sorrow.—*Christian Weekly.*

ONE little evil will expand itself and usurp the place of much good.

[The lives of many people are just like this column,—a blank from beginning to end.]

Mother.

A TOUCHING incident occurred a few weeks ago at the distribution of prizes in the English School of Sciences and Arts at Keigley.

The Bishop of Manchester gave the prizes. To the pupils, and most of the large audience, the Bishop occupies the place of a father to his children; not only reverenced as a man of God, but as a liberal, practical thinker, one of the leaders of opinion in England in all matters which influence the elevation of humanity. Surrounded by the boys and their parents, the good Bishop suddenly was led to speak of his own mother, and told the story of how she, "not a clever managing woman," had been left a widow with seven children; how her great love and trust in God had helped her to live, sacrificing not only luxury, but comfort to make a home, bare of all but the most meager necessaries, bright and happy as that House Beautiful, whose chambers are called Peace, and from which could be seen the hills of Heaven. Most of her children, through her efforts have risen to positions where they could help to make the world wiser and better. "She is now," said the Bishop, with a broken voice, "in my house, paralyzed, speechless, and helpless; and when I looked at her sweet face this morning, I thanked God, who had given her to me. I owe to her all that I am."

Goethe, it is said, always declared that to his mother he owed, not only his genius, but his strength.

There is a period in the life of most boys when they feel themselves immeasurably wiser than their mothers; the little knowledge they have acquired from books intoxicates them like new wine. Probably they find the good woman at home, who gave them life, and has sacrificed herself for them daily, is ignorant of the hobby —mathematics, or Latin, or base ball—and they are apt to show their contempt in rude disobedience.

When a man reaches the position of Goethe or the Bishop of Manchester, he is wise enough to appreciate a mother's unselfish love at its real value.—*Youth's Companion.*

Seeing Alike.

IT is a current saying which is generally accepted that "we can't all see alike." This afternoon I rested from my reading a few moments and looked out absently through the top of a cherry tree before the door. On the breaking up of my reverie a very strange appearance of the tree drew my attention. Half way up the tree seemed well formed, but beyond the branches seemed smaller and as if they were broken off and each set over some inches out of place and suspended in the air. As soon as I had fully collected myself I discovered that with one eye I was looking through my glasses and with the other over them. The tree was all right but my vision had been distorted by a heedless looking. The tree of spiritual knowledge is a shapely tree; but the vision of man is often distorted by passion and prejudice. And this is why all men do not see alike.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

A Caution.

Dear Brethren:—

After a long silence I will give a few items from the second district of West Virginia. The Valley River arm is still moving along in peace and unity. Though we have no additions to report recently, we hope we are increasing in holiness and in the knowledge of the truth. The first Saturday in September we met in council with the brethren of the Shilo congregation. A charge was brought against Bro. Isaac Ensminger, for advocating the Progressive doctrine, and the result was, he was disowned. None went with him, and the decision seemed to be satisfactory. Bro. Ensminger was formerly a minister in the Disciple church, joined the Brethren in Valley River arm, and moved to Lewis county, W. Va., where he still claimed his membership. He has been traveling around and causing trouble among the Brethren in different places, but said he had been a Progressive for two years, and only passed himself as a brother in order to gain some. I write this so that the Brethren may not be deceived by him any more. I will say to the many inquirers that I will be in the evangelical ranks again before long. My health is better. W. A. Gaunt.

Our Trip to Shoals, Ind.

Dear Brethren:—

I left my home on the morning of the 14th of August, and according to arrangements, Bro. W. R. Harshberger and daughter met me at Ladoga. We passed on and arrived at Shoals at eleven o'clock at night. As the Brethren had failed to receive our notice, there was no one to meet us, hence we put up at the hotel. On account of quite a rain in the morning, we had to remain there several hours, but after the mud had settled a little we started on foot to Bro. D. Norcross', about one and a half miles. Found Bro. N. and family at home. Spent the greater part of the day there, and very pleasantly. As there were no arrangements for meeting, we sent for Bro. Tranter, who lived but a short distance away; he soon came and we made arrangements to have an appointment for the next evening, and continue several meetings. At first the attendance was small, but a regular increase to the last, and at our last meeting, which was on Sunday evening, one came out on the Lord's side,—a promising young man. Oh how we should rejoice to see the young turning to the Lord! May the Lord bless the dear young brother, shall ever be my prayer. Before we left the house, an aged father said, he too would soon go with us. May the Lord help him to carry out his promise. Next morning at 8 o'clock, we met at the water and the young man was baptized in the Lord's appointed way.

We then bade the dear brethren and sisters farewell, and started for Putnam and Park counties, but failing to make connection at Mitchell, we could not meet the brethren at Greencastle at the time we were to, and they living quite a distance from there, we did not expect them to meet us at the next train, as it was due there after midnight. So we came home with the intention to visit them sometime in the near future. We bade farewell to Bro. Harshberger and sister Emma, his daughter, at Ladoga, and soon were in Lafayette. Reached home that evening; found all well. Isaac Williams.

From George's Creek, Fayette Co., Pa.

Dear Brethren:

George's Creek congregation is still moving along with her Gospel banner unfurled to the breeze. One received by baptism last Sabbath, at our quarterly council meeting. It was agreed to hold two Love-feasts in our congregation this Fall, one at the new meeting-house in the edge of Virginia, and the other in the Grove church, near Uniontown, Pa., Oct. 6th. The meeting-house in Virginia is a new house, built by the Brethren this Summer, and will be dedicated September 29th. Love-feast at the same time. This will make three houses in the George's Creek congregation, suitable for holding Love-feasts in. We number about three hundred members. In the final struggle with the opposing elements for the maintenance of the Gospel, we lost three ministers, one deacon and twenty members. We have gained nine members by baptism; everything quiet and the church in a good working condition, and, we hope, bids fair to move on in the path of peace, union and prosperity.

John C. Johnson.

From Macksburg, Ia.—Sept. 12.

Dear Brethren:—

My mother at Green Mount, Va., met with a serious accident, July 11th, in falling and having her thigh bone broken near the hip joint. She is lying in a critical condition. Consequently my sister at Brooklyn, Iowa, and I expect to go East with the excursion to Columbus, Ohio, on the 18th inst., and proceed to the Valley of Virginia. Would say to the Mission Board of the Southern District of Iowa, that the work assigned me will be promptly attended to, on my return from Virginia, if the Lord will. My address will be Green Mount, Va., until November 1st.

M. Meyers.

From Washington Co., Pa.

Dear Brethren:—

The Ten Mile congregation is moving on in the even tenor of its way. Held quarterly council meeting Saturday, September 8th. Everything passed off quietly and pleasantly. We agreed to hold Communion services at the brick church, October 13th.—This congregation numbers something over a hundred members. The loss sustained in the late conflict will not exceed twenty members.

Quite a little contest has been carried on here during the last year, but the brethren quietly and firmly held on to the Gospel, as taught and practiced by the ancient fathers, and maintained by the general Brotherhood to-day, in all of her labors and councils,—never turning to the right or left, but, with the Gospel before her, marching steadily onward. May the Hand that brings peace, union and success to the faithful, still lead the way. John C. Johnson.

Uniontown, Fayette Co., Pa.

From Harbor Springs, Emmet Co., Mich. —Sept. 7.

Dear Brethren:—

Our Communion-meeting of the Little Traverse church is now in the past, and we think we can safely say it was enjoyed by all. We looked for help from the New Haven church, Gratiot Co., this State, but help failed to come; why, we do not know. We hope the brethren will come this Fall and preach for us. But as the Lord would not have us left alone, he had others to come. Levi Weaver and John Newsbaum from Indiana were here and ably defended the truth, as it is in Jesus, with spirit and power, so that sinners trembled. Four were baptized and others were almost persuaded to forsake sin, but like Felix of old, put it off for a more convenient season. Thirty-two communed. This organization of the Brethren is the farthest North of any we know of at present. It is between 45° and 46° latitude. Were it not for those large lakes, to protect from frost, the country would suffer, but so we do not have frost as soon as they do farther South. Just so Jesus' love is able to keep the Christian's heart warm, though he may be cast in a cold-hearted world, or upon an Isle Patmos, or isolated in the far North, West, South or East. So it does here; the brethren and sisters are warm with Jesus' love, though they are here in the Far North. To the brethren that were here to hold forth the truth, we say, God go with you, and we ask you to remember this little church before a throne of grace. Hope you will come again, and others also.

Samuel Wimer.

From Myrtle Point, Oregon.—Aug. 19.

A few words from the Coquille church may be of some interest to some of your readers. The Brethren here have meeting every Sunday at the Brethren's meeting-house. They also have meeting at different places up in the mountains, also down the river about thirty-five miles, and as the fruits of their labors seven precious souls were added to the church by baptism, since last Spring. In this year there have been four added to the church by letter; one moved away and one died. The church, with a little exception, is in peace and union and working together for the cause of our Master. There was a council-meeting appointed Sept. 1st, for the purpose of settling some expenses for a little addition to the meeting-house and some other business. Our feast came off July 21 and 22; had a very pleasant meeting, but no strange

ministering brethren here. There were one deacon brother and three lay members from Rogue River Valley. The health in this valley has not been very good for a while past, but at present it is better. The crops. are rather light, on account of the dry weather; fruit, such as plums, pears, cherries and berries are pretty good, but apples are almost a failure,—the first that was ever known here. In conclusion I will say, I am well pleased with the MESSENGER, and all the Brethren I have spoken to about it, seem to be well pleased with the paper.

THOMAS BARKLOW.

District Meeting.

OUR Love-feast will be held on the 13th and 14th of October, near Bro. Lemuel Hillery's, one mile south and five miles east from Scandia. On Monday and Tuesday following, our District Meeting will be held at the same place.

Brethren coming from Colorado, and other distant places will be met at Scandia, by notifying Bro. Albion Daggett, Scandia, Kan.

A. W. AUSTIN.

Scandia, Kan., Sept. 15.

Excursion Notice.

FOR the information of Brethren and others, I will say I have arranged for an excursion via the famous Baltimore & Ohio R. R. via Dayton, Ohio to Harrisonburg, Va., good to return on any regular train for 90 days. Fare for round trip, $15.00. Excursion train leaves Dayton, O., October 16, 1883, at 9: 45 A. M. Tickets to be had at No. 18, West 3rd Street, Dayton, O., on October 15, and at depot on morning of the 16th. This is a splendid opportunity to all those desiring to visit friends in Maryland and Virginia. For further information, address WAYNE FOUTZ, NEW LEBANON, OHIO.

From Weeping Waters, Cass Co, Neb. —Sept. 15.

Dear Brethren:—

OUR Feast is among the things of the past. It was a Feast long to be remembered. The attention was as good as could be expected. We were built up in our most holy faith and were made stronger in the spirit. Brethren David Sink and Isaac Meyers, from Iowa, B. F. Flory and Henry Brubaker from this State were with us, and did justice to the Master's Cause. Bro. Sink did most of the preaching and that to the satisfaction of outsiders, judging from what I heard said. One old gentleman said he had always thought the Brethren did eat the Jewish Passover and ever accused them of the same; but now he says he is clearly convinced that we do not, after hearing Bro. Sink expound to us the Scripture treating on the Supper, which set him to reading more carefully. He is now perfectly satisfied. So, dear brethren and co-laborers of the Gospel, study to show yourselves workmen approved unto God, rightly dividing the Word of Truth; giving unto all a portion in due season. As the Apostle Paul has said, he did not shun to declare the whole counsel of God, let us do likewise.

We are still encouraged; two accessions by letter. Others are counting the cost, and will come ere long.

LA FAYETTE SUTPHIN.

From Franklin Co., Iowa.

OUR Lovefeast was held at Greene, Butler County, Ia., in the meeting-house; was the largest meeting we have had for a long time and was a good meeting. Quite a number from adjoining arms of the church were with us, and some from other States. Bro. Joseph Holder from Henry Co., Ind, was with us and did most of the preaching. Two young men were made turn to from sin and were buried in Christ by baptism. They were from this county. This made us rejoice. Others are counting the cost of sin. Brother Holder is now with us in this county; will be here the 20th of Sept; then he will go to Waterloo, Ia. We are having good meetings here with good prospects, for which we thank our Father in Heaven.

HENRY W. HANAWALT.

From Verdigris Church, Kan.—Sept. 13.

OUR Love-feast is among the things of the past. We had an enjoyable time. The meeting was largely attended by attentive hearers to the Word preached. We think good impressions were made on many minds; some that had never attended our Love-feast before, said, this came nearer to the Gospel than anything they had ever seen; and that we should come and preach for them. Bro. Jesse Studebaker, was the only help we had. I will say to our ministering Brethren, remember us, and fulfill your promises to come and preach for us, as we need much preaching here. Brethren, make your arrangements to suit yourselves, and notify us when you can come, and don't come in limited time; if there is an interest awakened, we can work while the Lord is willing to work with us.

D. W. STOUDER.

From Monument City, Ind.—Sept. 11.

IN compliance with a request of the Brethren of the Summit District, we boarded the train for Summitville, Madison county, Ind., Friday, Aug. 31. Were met at the train by Bro. Harrison Allen. After receiving of his hospitalities, we were conveyed to place of meeting, appointed at 4 P. M. In the evening the brethren and sisters came together and partook of the Lord's Supper and the emblems of the broken body and spilled blood of a crucified Savior. There was not a very large membership present, yet the meeting was a very pleasant and enjoyable one. We remained two days longer, having services three times each day. This church is under the care of our much respected Brother Isaiah Howard; he is assisted by C. F. Detwiler, D. Miller, and J. J. Heavelin. Many thanks to the brethren for their kindness shown to me while there and also to my wife who remained at home. May God's blessings attend their every effort for good. Last Saturday was our regular council-meeting at Dora. Attendance not very large. Business all pleasantly and agreeably adjusted. Letters of four members were received; among the number received was Eld. A. Leedy's.

J. W. SOUTHWOOD.

From Isaac Price.

"WE are Brethren, and we want to feel, to love, and to live as brethren. And if we do so live, we shall have Christ for our Elder Brother, and he will recognize us as his brethren, and he will come to us, and make his abode with us. But if we permit jealousy and envy, or anything that is contrary to the loving and pure spirit of Christian Brotherhood, to get possession of our hearts, we shall lose the companionship of our Divine Lord, and in losing that, we lose all that is valuable in our Christianity."

From Breedsville, VanBuren Co., Mich. Sept. 17.

Dear Brethren:—

THE Brethren of the Black River congregation, Michigan, held their Lovefeast as appointed the 14th inst. Brethren Isaac Miller of Woodland, and C. A Price of Nashville, officiated at the Communion and preached several sermons. One woman over eighty years old was baptized. A choice for deacon fell on brother Henry Fasnacht.

CYRUS WALLICK.

From Goshen, Ind.—Sept. 15.

Dear Brethren:—

Two were baptized at our last church-meeting Had our Harvest-meeting on the 2nd of September; very large meeting. Bro. Abraham Neff preached in the forenoon, and Bro. Burns in the afternoon. Had Sunday-school exercises. The day was an enjoyable one. At our next meeting we will appoint a Fall Communion. Rock Run church holds two Communions a year. J. L. BERKEY.

From Pigeon Creek Church, Ill.

We have set October 14 for the first services in the new church; the Love-feast the evening of the 18th. The meeting to continue over Sunday. Any of the Brethren wishing to attend the District Meeting of Southern Ill., on the 9th can be conveyed to our meeting by private conveyance; distance sixteen miles. Who will come to assist us? I will receipt the money donated as soon as it is received.

C. S. HOLSINGER.

From Morril Church, Brown Co., Kan.

We held our quarterly council Sept 1. Glad to say everything passed off in love and union; we number about forty-one members. Though we are but few, yet in union there is strength. May the cords of love and mercy ever be thrown around us, that we may finally land safe on the other shore.

J. F. SPRINGER.

From Panora, Iowa.—Sept. 10.

Dear Brethren:—

I JUST returned from the Feast at Adair. The attendance of outsiders was rather small, but of members, to the utmost of their room (meeting in private residence). The order, attention and feeling, the very best,—it was a Feast of Love indeed. This is, or has been the southern portion of the Coon River church. They were at this meeting, organized into a separate congregation, known as the Adair Church. They have twenty members; among them is one speaker and two deacons. Ministers when traveling through this part of the State, please stop off and preach for the brethren at Adair. Write to Michael Herman, at the above place.

J. D. HAUGHTELIN.

Some of My Difficulties.

SINCE all we do, is to be done to the honor and glory of God, 1 Cor. 10: 13, I cannot see why professors of religion, oftentimes refuse to kneel in prayer, upon funeral occasions, when their friends are buried, or why the male part of the mourners keep their heads covered, and thereby dishonor Christ. 1 Cor. 11: 3, 4.

If we really believe the whole Bible, and are therein told that "all things work together for good, to them that love God," why be so much concerned about losing our property, when we see no danger, or about the prosperity of our friends after our death? Why be so much alarmed about an emergency before there is one? If it is the duty of all the righteous to insure, as a safeguard against misfortune, why is there no record of such things in the Bible?

Was the "hedge about Job, and about his house, and about all he had, (Job 1: 10), insurance or was it God's protecting power? I incline to believe the latter. And since Jesus who is a pattern of all that is good, knew of his death, and was so much concerned about his mother, (Jno. 19: 26: 27) why did not he take a policy of $1,000 or $2,000, and thereby provide for her sustenance? Could not Jesus with great propriety, say to us, "Oh, ye of little faith." Now if any of my brethren can in love clear up these things, and help me out of these difficulties, I shall be very thankful.

J. R. MILLER.

Locke, Ind,

Go Preach.

"Go ye into all the world and preach the Gospel to every creature" Mark 16: 15.

THESE are the words of him whom we claim to serve. They read as if they were a command. Verily it is a command of the blessed Master to his servants in days gone by, and is yet the command of him whom we profess to be the obedient servants of. Is this plain, positive command being obeyed by all those who profess to be the servants of the blessed Master, who ordered it? Verily, verily, there are some that are trying to fulfill this injunction, and are doing their part. But O! dear lay brother and sister, what are you doing towards helping those that are willing and able in the spirit, and have been called to go and preach the Gospel to those creatures that sit in darkness and the region and shadow of death. Our Master calls to-day for every one of us to work in his vineyard. There is plenty to do. You may not have been called to go into the world and preach the Gospel by words, but we can preach by casting in our mites to help those that have been called to go into the world and preach the words of eternal life to our poor fellow-mortals, and warn them of the danger that is in their way. We need not go to the savage Indian to find a wicked and ignorant class of people, but we can stop nearer home; even among our own race we will find just as wicked and ignorant people as among the Indians. In this city your help is greatly needed; souls are falling headlong into the pit that is at the end of the road that they are traveling. Souls that are just as precious af ours, in the sight of the Lord, are missing their way for want of the true light to shine before them and "ye are the light of the world," "the salt of the earth." Matt. 5: 13, 14. Then, dear brethren and sisters, let us not sleep as do others, lest our lamps go out, and we become as the foolish virgins. Let us awake to our duty, knowing that "the night is far spent, the day is at hand." Let us therefore cast off the works of darkness, and put on the whole armor of Christ.

F. C. MYERS.

St. Louis, Mo,

Getting Ready to Move.

IF your love for God decreases, and slowly but surely you serve him less, then most certainly you gravitate into the service of the Baals and Ashtoreths. As love decreases, the selfish or baser nature comes more and more prominently to the front. Wherein we were civil, we become uncivil, rude and boisterous. Wherein we were kind, we manifest ugliness and depravity.

When a man begins to love God less,—begins to decrease in respect towards God's law begins to find fault with the church, the people of God, their mode of worship, the order of the house, he is getting ready to move.—He is stirring up excuses for himself, that he may seem to "go out honorably." It is not enough for him that he come up manly, with a kind loving disposition, and say "Here friends, I have been with you in God's pasture. I have sung, and prayed, and worshiped with you. I have loved and been loved; but I feel I can do better: I am going with you no longer. I shall leave you." No; this is not his way: but his first impulse is to charge departure from the Gospel. He considers the church wrong; "got too many laws," has "man-made" rules; "didn't like A. M.;" has "no use for Minutes;" is for "the whole Gospel, and nothing but the Gospel;" believes in "the declaration of principles" or in "resolutions" as the beginning of his faith; can't swallow councils and creeds, but takes in convention, "big meetings" and little meetings. He is getting ready to move. Having lost his love for the Brotherhood, and joined it unto Ashdod, he worries, frets, loads up, not friendly and neighbor-like, but hurriedly and excitedly, because, forsooth! 50,000 men and women would not give up to his views.

Nor is that all. Having spent months in getting ready to move, by working up his feelings against the Brethren, by reading all the ungodly and hard speeches written against "the chief men" in the church, he further prepares himself to go, by rehearsing old troubles, opening old sores, tearing up corpses long buried, and hauling them to and fro, over the country. All this to get ready to move away from the fellowship, the songs, the praises, the love, the association of Brethren! And will it pay? Why should vain imaginations, misrepresentations, bitterness of feelings, and jealousies be so strenuously cultivated just to get away from the church? Why not silently, coolly, and kindly fold your tent, and say, "I can do better, farewell!" There is no use of so much fussing to get off, if you have resolved to go. We do not ask you to go. We want you to stay and be good and help do good; but if you will move, for your own sake do not tear up other people's houses, in making your preparations. Move like a gentleman, move without so much stir and bitterness. You cannot tear down God's house. It remains, and will remain.

M. M. ESHELMAN.

Feet-Washing.

AS A COMMAND.

THAT feet-washing was commanded by our Great High Priest, is denied by no one, for says Jesus, "Ye call me Lord and Master, and ye say well for so I am; if I then your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." If our Lord says we ought to do a certain thing, we should certainly not leave it undone.

AS AN ORDINANCE.

That feet-washing was instituted as an ordinance, is doubted and even denied by some. Just why, we do not know, but probably because of its humiliating character. To stoop and wash another's feet, was, and is considered one of the most menial of services, and probably on this account did Peter base his refusal to have his feet washed by his Lord.

But that it was intended as an ordinance, is proven by its being connected with the Lord's Supper and Communion and also by the command for its perpetuation. That it was perpetuated is evident from the Apostle's writing when he instructs the church respecting the widows to be cared for by the church.

ITS DESIGN.

That a difference of opinion prevails as respecting the design of feet-washing, even in our own beloved fraternity, cannot be questioned. Its primary or chief design by our Lord and Master, was for an after-cleansing, not of the feet, but of the inner man, for, says Jesus, "he that is washed, needeth not

save to wash his feet, but is clean every whit, and ye are clean but not all;" for he knew who should betray him. Judas had his feet washed yet was unclean, because of his satanic nature. "He that is washed" (in baptism) will be clean by simply washing the feet as commanded by Christ. And again, that he refers to an inner cleansing, is evident, for, says Jesus, "Happy are ye if ye know these things and do them." So there is a blessing to be derived from its observance, in that it brings happiness to the observer. True happiness, such as Jesus speaks of, can only be obtained by that "peace which passeth all understanding", while peace of mind is only obtainable by knowing that what we do, meets our Lord's approval. After faith, repentance and baptism, we enjoy happiness, for our sins are blotted out, but in traveling through the wilderness of this world, we again become polluted with sin, hence before partaking of the bread and wine in the holy Communion, it is necessary that we be cleansed, hence the necessity for feet-washing, as instituted by our Master, for "He that eateth or drinketh unworthily, eateth and drinketh damnation to himself."

It may also promote humility, being exceedingly humiliating in its nature, but I think its chief design was for an after-cleansing. Hope many may yet be made happy by its observance. JONATHAN D. MEYERS.

The Name.

WRITING from St. Louis, Bro. F. C. Myers says:

"There is a German Baptist church here in this city. I am personally acquainted with some of the members. Their preaching is in German; they salute with a kiss, and keep what they call a "Love-feast," which consists of coffee and coffee cake. This they do once a year. I attended two of these feasts, and I think the proper name for them is feasts of charity, as both great and small and saint and sinner are persuaded to partake. They also are strict in regard to members marrying unconverted companions. This I believe is right. I hope the day is near when the Brethren will drop all names and titles that the Lord has not given to his church. As we have a "thus saith the Lord" for the name Brethren, I hope it will be the only name, except where otherwise indicated by the Lord.

I am well pleased with the inscription over the door in front of the Philadelphia church, and wish we had the same over the door of our little church house here, which will be ready for use in a few weeks, if nothing prevails against it."

The Gospel Messenger.

WE hail thee with great joy. Thou art a bearer of glad tidings, going about hailing men and women everywhere to become subjects and true citizens of Christ's Kingdom. And as this is thy mission, going on the wings of love, we will also laden thee with a word of caution. Go and say to thy people that are standing as sentinels on the borders of thy kingdom, when they contemplate making arrangements to do business pertaining to the subjects of thy kingdom, that they do not become interwoven with the subjects of the outside kingdom, which lays hard by the line of thy holy principles, proffering their hand to help to do business in thy kingdom. Let not the people put forth the hand to their hands, lest the sensation of hands may cause thy people to inhale into their finer senses an unholy perfume, which will eventually be an hindrance to thy subjects of becoming the true soldiers of the cross of King Emanuel. We also say, when the people come together as a body, that there will be no arrangement made for the sustenance of the body, simply that which gives life and strength to nerve. All else, outside of that (candies, etc.) only is to satisfy the outside appetite and taste.—This is only for gain and not to spiritual profit. JACOB S. MOHLER.

Covington, O.

From Panama, Iowa.

Dear Brethren:—

MY mind is often with you, and when I contrast your surroundings with my own, I must say you are highly blessed with nothing but good surrounding you. I hope God may bless you with right conceptions of his grand and glorious truth that you may give to the MESSENGER a true Gospel ring.

L. M. EBY.

From Warrensburg, Mo.—Sept 9.

Dear Brethren:—

A THRICE emphatic "second" to Bro. Deeter's motion. We send twice the amount named, to relieve a brother living near us who, we think, should not be required to send anything. Now come, brethren, let not this opportunity "to do good" pass by unheeded.—We should not only be wise, but faithful stewards. P. S. GARMAN.

From Colorado.—Sept. 10.

Dear Brethren:—

HAVE nothing of special importance to report. In church matters getting along in the even tenor of our way; several additions of late, by letter. Our Communion will be the 6th of October. Hope some ministering brethren will drop in at that time, from the East. Crops are good, harvest is not quite over yet. Weather delightful. J. S. FLORY.

Hygiene, Colo.

From Brooklyn Church, Iowa.—Sept. 12.

Dear Brethren:—

OUR Love-feast passed off on the 8th and 9th, in love and union. It was indeed a feast of love, with a large attendance, and the best of order and attention. One lately added by baptism, and the prospects for more in the near future are cheering. When Bro. Sharp was with us in June, he did good work for us. Hope the Lord will reward him for his labors. J. S. SNYDER.

From Cedar Grove, Tenn.—Sept. 12.

Dear Brethren:—

HELD our Love-feast on the 8th: it was a very enjoyable occasion. Brethren Brubaker, Beckner and others labored for us in the administration of the Word, to the joy and comfort of many. The meeting is still going on; the church is much refreshed, eight souls have come out on the Lord's side, many others appear to be almost persuaded to be Christians. The meeting will continue until Friday, the fourteenth; it is conducted by our home preachers and the interest is still increasing. This we say for the encouragement of home preachers, and home preaching. Extremely dry weather; corn not half a crop. ABR. MOLSBEE.

The Queen of Madagascar.

A FEW weeks ago we made some mention of the good work that had been done by the Queen of Madagascar, who died July 13th. The following condensed statement of her work will be read with interest:

"Ranavalona II., who was known as Ramona, before she ascended the throne of Madagascar, succeeded Queen Rasoaherina, who died on April 1st 1868. While mourning the death of Rasoaherina, the Queen began to read and study an old Bible which had been lying on one of the tables of the palace. She soon decided to adopt the faith for which many of the best and noblest of her land had suffered not only 'the loss of all things,' but of life also.

From the very outset of her reign, she boldly declared her policy, for at her coronation suitable quotations from Scripture, inscribed upon the canopy where her throne was set, took the place of idols, charms, and other pharaphernalia of heathendom. Her example led to the voluntary destruction of idolatry.

The Queen was a woman of a kind and intelligent nature, and from the time of her accession to the throne until her death, she was unwavering in her fidelity to the good of her subjects. During her reign the strides of education have been so rapid that there are now about 130,000 scholars in the schools of the Imerina and Betsilo provinces.

In the work of education the Queen took a great personal interest, and often gave and distributed prizes to diligent and successful scholars. In Madagascar all men were liable to Government service, in lieu of taxes, but the Queen made a law that teachers and printers and others engaged in work of an educational character should be set free from Government service, so that the work of progress might not be retarded.

She made many other reforms which swept away vested interests. It was customary for the officers to secure to themselves the services of those below them in rank, and some had as many as a thousand aides-de-camp, whose services were gratuitous. Now the highest officer in the land cannot retain more than thirty. Before she ascended the throne a man who once became a soldier was a soldier for life, and received no pay for his services. So oppressive had service in the army become, that it was not uncommon for a man to incapacitate himself, by cutting off one hand. Now no soldier can be retained in the service for more than five years.

She also brought about great reforms in the administration of justice and laid the foundation of a constitutional form of Government. In 1877

(*Concluded on Supplement.*)

ANNOUNCEMENTS.

Love-Feasts.

Sept. 28 at 2 P. M., Redwood church, Warren Co. Ind. Stop off at West Lebanon, on the W. St. L. & P. R. R.

Sept. 28th, at 4 P. M., Bear Creek church, Christian Co., Ill.

Sept. 29 and 30 at 10 A. M., Appanoose church, Franklin Co., Kansas.

Oct. 1st, Plum Creek church, Armstrong Co., Pa.

Oct. 4th, at 10 o'clock, in the Clear Creek church, Huntington Co., Ind.

Oct. 5, at 2 P. M., Walnut Level church, Wells Co., Ind.

Oct. 5, at 4 P. M., Maconpiu Creek church, Montgomery Co., Ill.

Oct. 5, at 10 A. M., Four Mile church, White Water meeting house, three miles north-east of Connersville, Fayette Co., Ind.

Oct. 6, Silver Creek church, Cowley Co., Kan., about 6 miles east and 4 miles south of Winfield.

Oct. 6, at 10 A. M., English Prairie church, La Grange Co., Ind.,

Oct. 6, near Longmont, Colo.

Oct. 8 at 2 P. M., Peabody church, Kan.

Oct. 6, at 2 P. M., Ogan's Creek church, Wabash Co., Ind.

Oct. 6 at 4 P. M., St. Joe Valley church, three miles north of South Bend, Ind.

Oct. 6 at 10 A. M., Greentown, Howard Co., Ind.

Oct. 6 and 7 at 10 A. M., Middle Creek church, Nebraska Co., Iowa. Conveyance from New Sharon on the 6th.

Oct. 6, at 10 A. M., Hudson church, Ill.

Oct. 6, in the Warriorsmark church, Huntingdon Co., Pa.

Oct. 6, at 3 P. M., Exeter church, Neb., 8 miles south of York, York Co., on Bro. David C. Kruse's farm.

Oct. 6 and 7, at 2 P. M., at house of Bro. Henricks', 2 miles east of Kidder, on Hannibal & St. Joe R. R.

Oct. 6 and 7, at 2 P. M., North Beatrice church, seven miles north of Beatrice, Neb.

Oct. 6 and 7 at 10 A. M., Morrill church, Kan., at John E. Springer's, 2¾ miles south-east of Morrill, Brown Co.

Oct. 6 and 7 at 2 P. M., Naperville church, Du Page Co., Ill.

Oct. 9 at 1:30 P. M., Meadow Branch, Md.

Oct. 9 at 4 P. M., Tippecanoe church, Ind.

Oct. 9, at 4 P. M., Waddam's Grove, Stephenson Co., Ill

Oct. 10, at 10 A. M., Northfork church, Carroll Co., Ind.

Oct. 10 and 11, at 11 A. M., South Keokuk church, Keokuk Co., Iowa. Those coming on the Central Iowa R. R., from the East, will stop off at Richland; from the West at Ollie.

Oct. 11, at 10 A. M., Donald's Creek church, Ohio.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz.

Oct. 11, at 4 P. M., at Claar meeting-house, Woodbury congregation, Blair Co., Pa.

Oct. 11, at 10 A. M., near Olathe, Kan.

Oct. 11 and 12 at 10 A. M., 2 miles east of Middletown, at the old meeting-house in the Upper Fall Creek church, Henry Co., Ind.

Oct. 11 at the Brick church, one mile north of Union City, Randolph Co., Ind.

Oct. 11, in the Mineral Creek church, Johnson Co., Mo.

Oct. 11 at 1:30 P. M., Sam's Creek, Md.

Oct. 11 at 10 A. M., Silver Creek church, Williams Co., Md., at Hickory Grove meeting-house.

Oct. 11, at 2 P. Antioch church, Andrews, Ind.

Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 11 and 12, Summit, Augusta Co., Va.

Oct. 11 and 12 at 1 P. M., Shannon, Ill.

Oct. 12, at 10 A. M., Upper Twin Creek church, Gratis, Ohio.

Oct. 12, at 1 P. M., Des Moines Valley church, Iowa.

Oct. 12, at 10 A. M., Stony Creek, Hamilton Co., Ind., 4 miles east of Noblesville, on Clarksville pike.

Oct. 12, at 4 P. M., Clover Creek church, Pa.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen, Ind

Oct. 12 and 13, at 1 P. M., Free Spring church, Juniata Co., Pa.

Oct. 13, at 1 P. M., Clarion Co. Pa.

Oct. 13, Osage church, Crawford Co., Kan. 2½ miles north-west of Monmouth, on the farm of J. B. Wolf.

Oct. 13, at 10 A. M., nine miles north and one mile east of Ovid, Clinton Co., Mich., in Bro. Albaugh's barn.

Oct. 13 at 10 A. M., Bush Creek, Md.

Oct. 13 at 1 P. M., Blue River congregation, Butler Co., Neb.

Oct. 13 at 2 P. M., at Benton Miller's, 5 miles east of Fredonia Kan.

Oct. 13, at 4 P. M., James Creek, Huntingdon Co., Pa.

Oct. 13 at 10 A. M., Locust Grove, Md.

Oct. 13, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 13 and 14, Maple Valley church, Aurelia, Iowa.

Oct. 13 and 14 at 10 A. M., Pleasant Grove church, Kan.

Oct. 13 and 14, Bridgewater, Rockingham Co., Va.

Oct. 13 and 14 at 10 A. M., in the Spring Run church, at their meeting-house six miles east of Prairie City, Fulton Co., Ill.

Oct. 13 and 14, Shoal Creek church: stop off at Pierce City Mo., and notify L. E. Prickett, Pioncer.

Oct. 13 and 14, State Center church, 6¼ miles south-east of State Center, Marshall Co., Iowa.

Oct. 13 and 14, at 2 P. M., Big Creek church, near Parkersburg, Ill.

Oct. 13 and 14 at 10 A. M., Cedar Co. church, Iowa, 4 miles west of Tipton, Iowa. Inform A. M. Zook, Tipton, Iowa.

Oct. 13 and 14, at 2 P. M., Mound church, Crescent Hill, Bates Co., Mo.

Oct. 13 and 14, in the Blanchard and Anglaise church, at Eld. John Provont's, 1¼ miles west of Dupont on the N. G. R. R., and three miles from Hartsburg on Nickel Plate R. R.

Oct. 13 and 14 at 2 P. M., in the Roann congregation, Wabash Co., Ind.

Oct. 13 and 14, Bellville church, 6¾ miles east of Scandia, Kan.

Oct. 13 and 14 at 11 A. M., in the English River congregation, Keokuk Co., Iowa. 3 miles east of South English, and 2 miles west of Kinross.

Oct. 13 and 14, Lake Branch church, Sibley Co., Minn., 2¼ miles south of Gaylord station.

Oct. 13 and 14, South Beatrice church, Gage Co., Neb.

Oct. 13 and 14 at 2 P. M., Rock River church, Ill., at Franklin Grove meeting house.

Oct. 13 and 14 Lick Creek church, Bryan, Williams Co., Ohio.

Oct. 14 at 10 A. M., Hopewell church, Bedford Co., Pa.

Oct. 16 at 10 A. M., Nettle Creek church, Hagerstown, Wayne Co., Ind.

Oct. 16, at 2 P. M., Fairview church, Tippecanoe Co., Ind.

Oct. 16, Middle River, Augusta Co., Va.

Oct. 16 at 4 P. M., Woodbury, Bedford Co., Pa.

Oct. 16 and 17 at 10 A. M., West Branch, Ogle Co., Ill.

Oct. 17, at 10 A. M., Lower Fall Creek church, five miles south of Andeason, Madison Co., Ind.

Oct. 17, at 2 P. M., Marion church, Ind., stop off at Landisville.

Oct. 17, at 2 P. M., Upper Stillwater church, Miama Co., Ohio.

Oct. 17 and 18 at 2 P. M., Big Grove church, Benton Co., Iowa.

Oct. 17 and 18, at 4 P. M., Dry Valley meeting-house, Mifflin Co. Pa.

Oct. 17 and 18 at 2 P. M., Paint Creek church, Bourbon Co., Kan., at A. C. Numer's, 12 miles south-west of Ft. Scott.

Oct. 17 and 18, Beaver Creek, Rockingham Co., Va.

Oct. 18 at 4 P. M., Dunnings Creek, Pa.

Oct. 18 at 4 P. M., Monticello church, Ind.

Oct. 18, at 10 A. M., Price's Creek church, Preble Co., Ohio.

Oct. 18 at 2 P. M., Montgomery church, Indiana Co., Pa.

Oct. 18 Mt. Vernon church, Jefferson Co., Ill.

Oct. 18 and 19, at 3 P. M., Silver Creek, Ogle Co., Ill.

Oct. 18, at 1 P. M., Monocacy church, Rocky Ridge, Frederick Co., Md.

Oct. 18 and 19, at 10 A. M., Broad Fording, Washington Co., Md.

Oct. 19 at 1:30 P. M., Spring Run church 2½ miles from McVeytown, Mifflin Co., Pa.

Oct. 19, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 19, at 10 A. M., Painter Creek, Darke Co., Ohio.

Oct. 19 at 10 A. M., Pleasant Hill church, near Virden, Macoupin Co., Ill.

Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 20, at 2 P. M., Prairieview church, Mo.

Oct. 20 and 21, Beaver Run, Mineral Co., W. Va.

Oct. 20 at 10 A. M., Beaver Dam, Md.

Oct. 20 at 2 P. M., Mexico, Miami Co., Ohio.

Oct. 20 and 21, Linn Co., Iowa, at the new house, if finished in time; otherwise at the old house.

Oct. 20 and 21, at the Welty meeting-house, in the Antietam church, Franklin Co., Pa. two miles north-west of Smithburg, Md.

Oct. 20, at 10 A. M., Dry Fork church, Jasper Co., Mo., at house of Bro. W. M. Harvey, 4 miles south-east of Jasper.

Oct. 20, at 2 P. M., to be held at Bro. Samuel Cornelius', three miles north of Parsons, Labette Co., Kan.

Oct. 23 at 10 A. M., ¾ of a mile east of Arcadia, Hamilton Co., Kan.

Oct. 25, at 2 P. M., Loraine church, at Loraine, Adams Co., Ill.

Oct. 27, Salem church, Marion Co., Ill.

Nov. 7, at 2 P. M., Bethel church, Ladoga, Montgomery Co., Ind.

Nov. 9, at 1 P. M., Wakendah church, Ray Co., Mo.

Nov. 9 and 10, at Massinewa church, ½ mile west of Eaton, Delaware Co., Ind.

Nov. 10, at 10 A. M., Sunfield church, Eaton Co., Mich.

Nov. 17, in the Mulberry Grove church, Ill.

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HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH.		STATIONS.	LEAVE NORTH.	
Mail P. M.	Exp'ss A. M.		Exp'ss P. M.	Mail P. M.
6 05	8 35	Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	... Grafton.....	5 35	12 23
6 35	9 05	...Marklesburg ..	5 25	12 10
6 43	9 13	... Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	..... Cove	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 52	...Ridolesburg...	4 35	11 20
7 30	9 57	.....Hopewell. ..	4 29	11 13
7 40	10 07	...Piper's Run...	4 17	11 02
7 51	10 15	.... Tatesville....	4 07	10 52
8 02	10 27	.....Everett.....	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	..... Bedford	3 30	10 20
8 55	12 35	.. Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail	2 13 P. M. 8 50 A. M.
Fast Line	6 00 P. M. 11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express	1 25 P. M. 7 35 P. M.
Mail	3 50 P. M. H'bg., 7 30 P. M.
Mail Express	8 05 P. M. 2 55 A. M.

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express	†7 57 A. M. 6 12 A. M.
Mail Express	*1 12 A. M. 6 40 A. M.
Limited Exp'ss	*8 57 P. M. 10 40 A. M.
Fast Line	§11 42 P. M. 6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express	†8 40 A. M. 6 12 A. M.
Limited Exp'ss	*5 00 P. M. 6 57 A. M.
Mail Express	*5 40 P. M. 12 22 P. M.
Fast Line	*11 30 P. M. 7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

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Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Oct. 2, 1883. No. 39.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All monies due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books. Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

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Box 50, Huntingdon, Pa.

BRO. and sister Rhodes, of Dallas Co., Iowa, are East, visiting among their friends.

BRO. John Beaver, of the Buffalo Valley, Pa., church, is on a visit among some of the Western churches.

BRO. Geo. Brumbaugh, of Grafton, Pa., preached an acceptable sermon in the Normal Chapel on last Sunday.

HUNTINGDON seems to be taking a new lease of life, as new buildings and improvements are showing all around.

B. H. PRICE, our new Professor of Languages, seems to be giving good satisfaction, and the "Normalites" are pleased.

COMMUNION meetings are now in season and we would be glad to attend a number, were we able to do so. We expect, however, to be at some of them.

IN Bro. Fitzwater's article, "Something to Think About," Nos. 33, 34, he is made to say, "exhaustible" instead of "inexhaustible", which entirely destroys the sense he intended.

BRO. J. W. Swigart, several Sundays ago, preached in Mt. Union, a railroad town some fourteen miles east of us. It was the first services held in the town and was largely attended.

THE Reformed minister being called away, we were requested to fill his appointment at McConnellstown on last Sunday. We met a large and attentive congregation and were well pleased with the services. Bro. Swigart filled his appointment in the evening in town.

THE "Brethren's Almanac" is now in the hands of the printers and will be ready for distribution in good time. As it is the only Almanac that will be published by the church, we hope the Brethren will give it the patronage that we shall try to make it deserve. Orders can be sent in at any time at the following rates; Single copy, 10 cents; $1.00 per dozen, post-paid: 100 by express, $6.00. We expect to put out the handsomest Almanac that we have yet published.

BRO. Cassel, of Philadelphia, gave us a short call last week. He manifests much zeal for the good cause, and seems to be an active worker. There is plenty to do and we hope that all of our members will feel that they are chosen to help to do it.

BRO. David Bowman, of Mo., is attending some Love-feasts with the Brethren of Va. This ministerial exchange between the churches East and West, North and South, has a very happy tendency and will do much towards more closely uniting us together.

WE have just received the sad intelligence of the death of the wife of Bro. C. F. Detweiler, of Summitville, Ind. She died on the 11th inst., aged 38 years, 10 months and 23 days. May the Lord bless and sustain our brother in this, the time of his bereavement.

ON last Monday afternoon and evening our County Temperance Association held its Annual Meeting in this place. On account of the wet weather the attendance was not as large as was expected. The services were interesting, and we hope the good cause was promoted.

AT a meeting held in the Maumee church, Ohio, on the 15th ult., S. M. Kintner and David Shang were elected to the ministry, and Andrew Headly and Hiram Kintner as deacons. Their Communion will be held Oct. 20, preceded by a series of meetings to commence on the 14th. Hope they may have good meetings.

BRO. T. C. Weiand and sister, of Ohio, came to our city last week, for the purpose of attending the "Normal." We bid them a hearty welcome, and hope their stay among us may be both pleasant and profitable.—Bro. Weiand is a minister, and was with us part of the last school year. Sister Weiand comes for the first time.

MUSINGS.

WHILE driving by the Reformatory, now in course of erection at this place, we were struck with surprise at the magnitude and beauty of the buildings, which, when completed, will cost some $600,000. Truly they will be magnificent structures of modern architecture, and we look at them with admiration. But what a shade of sadness comes over us as we think of the purpose to which they are to be devoted. We think of five hundred boys and girls verging into manhood and womanhood. The boys are now loafing in the country, in our villages, towns and cities. — The hotel-bars, the grog-shops, the billiard-tables and saloons,—all licensed and protected by our laws, are standing wide open for them. Temptations are hung on the outside and on the inside to lure and tempt them in. One after an other, step by step, they are enticed into these dens of iniquity and the first lessons are taken. What for? To prepare them to fill honorable positions in life, and to develop a true manhood? O, no, not for this, — but to prepare them to make life wretched and miserable, and to fill a cell in the large and magnificent buildings that are erected for their special accommodation.

O, what a hellish work our rum-loving law-makers are doing! There seems to be a semblance of charity in that they are willing to allow such ample accommodations to be made to pen them up when they become too dangerous to society to allow them to run at large. But there is not an iota of charity in all their nefarious schemings. This dreadful rum-business can mean nothing better than first to ruin and then imprison and disgrace.

Dropping the female side at this time, we look again, and see five hundred mothers weeping and refuse to be comforted. Do you ask why? Look again at these magnificent buildings with their two hundred and fifty cells, all filled with young men. They once were the darling boys of these weeping mothers, the joys of their hearts, and on whom, in age and the decline of life, they hoped to lean. Their joys are dispelled as the morning dew—their hopes are blasted, their support is ruthlessly robbed from them, their hearts are broken, and, no wonder they refuse to be comforted. Such indeed, is the charity of the rum-power, and no wonder that the righteous indignation of the good is aroused against it. God speed the day when this terrible demon may be vanquished and the prisoners set free.

As some of the Sunday-schools are closing and the young folks will be thus deprived of reading the *Young Disciple*, we offer it the balance of the year, in clubs of ten, for $1.00, and a *free* copy to the getter up of the club. We make this very low offer that our Sunday-school scholars may have it continued, and also to have it more generally introduced. We hope that our young folks will get to work at *once* and send us large clubs.

A VISIT TO ALTOONA, PA.

Having no appointment to fill on last Sunday morning, we concluded to give our brethren of Altoona City a call, to see how they were getting along, and how the new church-house undertaking was advancing. On arriving there, we were made sad to learn that death had entered the home of Bro. Samuel Brallier. His daughter, sister Mary, who had been afflicted for some time, passed away the evening before, leaving tender and sorrowing hearts to mourn over her departure. We called with the bereaved family a short time, and were glad to see, that though they deeply felt this bereavement, yet they manifested that humble resignation that the hope of salvation alone can give.

From here, we went to the church, and as the Sunday-school was not yet dismissed, we had an opportunity of seeing the school.—Every available space of the old building was filled with little ones and their teachers, and we were more than ever convinced of this need of a new and larger house. After the close of the school, followed the regular preaching service, which was well attended. Brethren J. W. Wilt and C. Imler dropped in as unexpectedly as ourself, and as a result, we had more than was needed for the occasion. But as these brethren remained, their services would still be utilized to the edification of the church and the promotion of the good cause.

The wall of the church is completed, and the lower timbers partly on. The balance of the work will be pushed vigorously forward, so that it is hoped it will be completed at the time agreed upon in the contract.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

"UNTO THEE, O GOD."

O'er the earth-born sons of men,
  Clouds and darkness oft may fall;
Oft to Thee they may protest,
  And in vain may seem to call;
Yet thy will, O God, we know,
  Shapes our lives for some good end;
Grant to open, then, our hearts,
  To the blessings Thou dost send.

Praise and honor, Lord, we pray,
  Be to Thee forevermore;
For thou'rt mighty, strong to save,
  E'en though angry billows roar;
Firm and steadfast, Thou alone
  Reign'st supreme in glorious power;
We, thy handiwork, confess
  Mercies gracious every hour.

Sing to God; O saints, rejoice;
  Loud let anthems swell on high!
For our God victorious stands
  King of angels, earth and sky.
Four and twenty elders fall,
  Filled with worship long and deep:
Thus with holy joy are thrilled
  Those who Wisdom's precepts keep.

Strike your harps, O world, with praise!
  Let your song exalt His name;
Magnify His gracious law,
  Pure, and right, and aye the same.
Gentle Father, praise we still
  Thy immortal, matchless love;
Make us perfect, that in truth
  We may worship Thee above.

—*Addie Holsf.*

BROTHERLY LOVE.

BY W. H. ROOSE.

It has been said by some, that the Brethren Church is "meat and drink"—that she holds to the outward forms and ordinances, and rejects the weightier matters of the law, which are judgment, mercy and faith.

We have said something of judgment and faith. We hold sacred the love of God, and the sufferings and meritorious works of our Redeemer; we hold that faith and repentance are necessary to produce a change of life; we hold that the faith that pleases God only is one that guides and leads us into "all truth," and prompts us to unreserved obedience to every command, example and precept of our Savior; we hold that the repentance God requires of all men, is one that insures against a repetition of the deed repented of; we hold that baptism is an outward sign of an inward grace; the door of the sheep-fold; a symbol of the spiritual birth, by which the old man is cast away and the new man put on; a seal of the covenant with the divine Factors in the plan of redemption, when we become subjects of Christ's kingdom; a token of gratitude in accepting proffered grace.

We hold that God is love, that Christ's mission was one of love, and when They become possessors of our hearts, we become subjects of love; and we cannot exhibit our love for the brethren in a better way than by the divine expressions,—feet-washing and the Holy Kiss. By adhering to these, we are promised joy and peace in the Holy Ghost. Jno. 13: 17.

We shall endeavor to say something upon the subject or virtue of Brotherly Love. We may hold to the forms and commands of Christ, but if we are deficient in love, it profiteth nothing. Brotherly love is one of the distinguishing traits of Christian excellence. It is the best exponent of our heavenly-mindedness. To the Apostle Paul, it was the sum and substance of those virtues that make up the warp and woof of a religious life. It seemed to him the great central orb, and all our other virtues were secondary lights, shining with borrowed brightness.

As a duty, it may be inferred, from our equal dependence as creatures, from our equal liability to evil, and capability of good, and from membership in the church of Christ, and being heirs of the same heavenly inheritance. Over and above these considerations of connection and dependence, it may be enforced by the authority both of the precept and example of God.

This is the idea and basis of the Scriptural enforcement: "If God so loved us, we ought also to love one another." Our Savior said, "A new commandment give I unto you, that ye love one another." The enforcement of this duty, throughout the New Testament, is so clear and unmistakable, that no reason can be assigned for its neglect that does not lie with equal force against God loving us.

Brotherly love is a kind and long-suffering love. It cannot be otherwise. This is its inherent nature. It is so in and of itself.—It cannot be untrue to itself. That which is not so, is not the real, but is counterfeit.—The simple idea is, it has a long mind, that is, it is so long-suffering that the entire connection of trials, and adversities, and provocations, and whatever else of opposition and difficulty we may be compelled to encounter, cannot measure it, nor reach its end.

It beareth, and believeth, and hopeth, and endureth everything; and then, as if to crown everything, the Apostle adds, "Charity never faileth." Prophecies shall fail, tongues shall cease, and knowledge shall vanish away, but the divine principle, brotherly love, shall survive this great wreck.

It shall outlive stars and empires; and when material creation shall cease to exist in its present form, this principle will still shine with undimmed splendor, when the magnificence of material creation shall be no more. All the weakness and ignorance of friends, and all the deceit and malice of foes, all personal failing and besetments, it patiently endures; while, at the same time, the patient sufferer is inspired with an amiable sweetness, and a tender and forgiving affection.

It leads the Christian in every act and condition of life, the farthest from selfishness and driveling illiberality of sentiments and tastes, and nearest to that God-like manifestation of life, always so interested in the welfare of our fellow-beings, and so careful about hurting their feelings, and of marring their happiness.

It is a grace or disposition that, more than any other and all else, shields the heart against these troublesome sensations of disquiet and envy, that are caused by contrasting our weaknesses and failings with others' excellencies, or our circumstances with the supposed advantages and attainments of our neighbors.

The sources are numerous from which these unpleasant feelings spring. Some are undoubtedly real, while a majority of them are imaginations. There is nothing in the range of human affection that should be more justly despised. It has been regarded as one of the blackest of the wicked passions, by men in all ages. What a mind that must be that is ever entertaining hideous imaginations or conceptions of ill-will toward others, and very often against those who have not attacked its rights nor attempted to molest it in the enjoyment of the liberties that justly belong to it.

Such a feeling must be foreign to the loving heart, and cannot be natural to its gracious constitution. It partakes more of the nature of demons than of the unparalleled gentleness of Calvary, and it belongs more naturally to their fallen state than to the disposition of the sanctified soul. But who has

not felt something of this passion stirring within him; some lurking uneasiness of mind at beholding others enjoying greater worldly advantage, or a wider range of social and religious influence than himself?

It is this that has embittered the sweetness of many a disposition, and made its unhappy victim petulant and censorious. It has led to unholy ambitions and reckless struggles for unsanctified ends. It has filled many hearts with groundless suspicion, deformed the noblest characters, and surrendered in a day or a week, or by a single litigation has severed the bonds of a family or a neighborhood, the friendship that took years or generations to form.

Peace has been banished from the household, the community, the church, and cast the soul in the thralldom of self-destructive slavery, by this unholy, Satanic passion.—How unlike this is that holy affection that binds churches, communities, and nations, in the fellowship of a universal brotherhood!

It supersedes all those occasions of envy that grow of birthright, possession, or qualification. It destroys the feelings of ill-will that the poor often bear toward the rich, and closes the mouths of the haughty and self-conceited against mocking at mercy and judgment.

It is impossible that he who loves his brother should have any feelings of envy, however he should be advantaged by circumstances or exalted by qualifications. They cannot exist in the same heart, in their full exercise and development, They cannot intermix, any more than can oil and water; because they are moral antagonists.

By an established law of God, impressed upon our affectional constitution, they are forever separated. No human, nor angelic power can annul the Divine ordinance and bring them into fellowship. They clash at every point and struggle for the extermination of each other like fierce combatants.

One is Jacob-like and the other is like Esau; the one contends for humanity's birthright in the soul, the other, with a false pleading and dishonest show, is for supplanting.

This disagreement should be particularly marked by us, and we should pass over self-judgment accordingly. If we really love our fellow-creatures, it will be impossible to complain at any providence of God, by which they are more favored than ourselves. On the contrary, our knowledge of their blessing, so far from exciting our envy, will serve to deepen and strengthen our flow of kindly feeling toward them. By this, you can readily see that we give to brotherly love decidedly a positive stamp.

Of negatives we have enough; enough in the world, enough in the church; and enough in the elements of personal religious character. We earnestly desire more of that which is positive. Our love should be an entire, perfect, living body.

It should possess hands ever stretched out with laden blessings toward the poor and the needy; it should have feet ever ready to go on errands of mercy; its ears should be open to the cries of the sorrowing and oppressed, both day and night; its heart should be one that would feel sympathy for the afflicted and forsaken; and its tongue ever ready to whisper sweet, kind words of comfort to the weary, earth-worn spirit. In fact, it should be an omnipresent affection, making us quite divine in our humane and benevolent feelings.

This a universal principle in the virtues of a Christian life. It makes us universal in our principles, universal in our charities, universal in our plans, and universal in our lives. It opens our hearts wider and wider, till they seem to have embraced, in the boundlessness of their affection, every individual of the Brotherhood, and the interests and destinies of all.

We would cite you to Paul as a good illustration. The affection of Paul was not the commotion of fitful feeling; it was something rooted and grounded in himself; and his unparalleled life was but the flowing of the exhaustless fountain within. He cared but little in which direction or into whose heart it flowed, nor who drank from the crystal stream. He was satisfied to know that sinful men were seeking a pardoned state for their souls and found it.

He gloried in the salvation of all mankind. He was no respecter of persons, hence had no odious incense of flattery to offer for the favors of the great, nor had he fulsome compliments to bestow upon the ranks of honor or greatness. He manifested no respect or admiration for showy accomplishments, and praised not riches, family, or office; but, irrespective of each and all, he was far-reaching in his love to the race, and granted them all a place in the affections of his heart. He may have had particular attachments, but they only deserved the universality of his affection.

Whatever vanity there might have been in the talent and providential allotment of the Christians of his times, he did not make it the basis of any individual distinction. So it must be with us. It is not enough that we love with a spiritual or divided affection those individuals who delight us with a superabundance of ennobling and enviable qualities.

HARVEST MEETINGS.

BY D. P. SAYLER.

I PRESUME the Brethren generally hold harvest meeting. That is, to appoint a special meeting for public praise of God after the harvest is gathered in. The Monocacy church has not missed a year to do so since her organization in 1855; hence, to us, it is no new thing. But I understand there are churches in which such meetings are of recent origin; and some do not yet have any, on account of objections by some brethren, who claim that it is one of the new things; and that it comes in too busy a season of the year, etc.

But as God commanded Israel to hold similar meetings, these objections will not justify the church in the neglect of her duty to God in giving public praise to his name.

God, who is the Giver of all good, and the Anthor and Dispenser of all time, commanded his people Israel to hold a seven days' meeting at the time they gathered their first fruits. This was at the beginning of harvest. And they must hold another seven days' meeting when all their fruits were gathered in. This was at the end of harvest; and was called the feast of tabernacles.

It was so called, because they must dwell in booths, or tents built of limbs of trees, etc. It must commence on the fifteenth day of the seventh month, Thisie, which answers to our September. With us, September is a busy season; but all the Israelites must dwell in brush tents seven days, away from their homes and work, because God, the Dispenser of time, commanded them to do so.

It is true, that the ceremonial law is taken away, and nailed to the cross; but the moral precepts are not taken away, and they never will be. Heaven and earth may, and will pass away, but one jot or tittle of the moral law never will pass away. And giving God praise and honor with thanksgiving, is specially enjoined in the New Testament Scriptures. And as God commanded Israel to hold a feast of seven days at the beginning of harvest, and another of seven days at the end of harvest, truly we do but little if we appropriate but one day after harvest for special thanksgiving to God.

I am persuaded that as the so-called governor is the regulator to the steam engine, so should our religious duties be the governor to regulate our time and business affairs of life. Religion, *the service of God*, in our houses, in our shops, and on our farms, should be tantamount to all other duties; it should govern and regulate all our time and business affairs, and cares of life. It should teach us to hold these as we hold the napkin, which falls the moment the hand opens, and lies ready to be resumed when need requires it.

When the brother said, "We had a good harvest, we ought to have a harvest-meeting," he said well. And when the one addressed answered, "If we had no harvest, then what ought we to do?"—this the prophet answered when he said, "Although the fig-tree shall not blossom, neither shall fruit be in the vines: the labor of the olive shall fail, and the fields yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. 3: 17, 18.) "And though he slay me, yet will I trust in him." (Job 13: 14.)

But why ask, if we had no harvest? Did not God declare, that "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8: 22.) And God made this declaration after Noah had builded an altar, on which he offered unto the Lord of every clean beast and fowl, (notwithstanding the manifest scarcity of these creatures) and the Lord smelled a sweet savor. Then why should we hesitate to spend time and means in serving God and publicly

praising his holy name for blessings and benefits received at his hands?

The thought of having no harvest, while time remains, will never come to pass.—There may, and will be, partial failures; but an entire failure of all the productions of the earth never will be. In 1835, we, so to speak, had no harvest; that is, no wheat harvest. But when the fine-looking, growing wheat suddenly died in early May, the fields were planted to corn, oats, and buckwheat, and so superabundant was the yield of all these, and so remunerative were the prices obtained for them, that, in a pecuniary sense, it was one of the good years, for all. Then bless the Lord, O my soul; and forget not all his benefits.

And while we appoint and hold special public meetings, that all may unite in this grand and noble work, we should remember the poor; for these, the Savior said, we always have with us; and while we rejoice and feel glad in the gifts and graces of God, let us not be unmindful of the Scripture declaration, that "it is more blessed to give than to receive." At these meetings, the gleanings of the fields, at least, should be a free-will offering to the Lord's poor.

WORTHINESS;—WHAT IT IS, AND HOW OBTAINED.

BY B. C. MOOMAW.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body." 1 Cor. 11: 29.

May the Holy Spirit help us in the consideration of a subject so important to the soul, so pregnant with mighty issues of weal or woe. It is not a light matter, to sit at the Lord's table and eat of the broken body and drink of the shed blood, reminders of the wrath of God against sin, and of the sacrifice of Jesus. There is need of the utmost circumspection, lest that same wrath should smite us for the profanation of so holy a sacrament.

While such may not be an unpardonable sin (for the word damnation should be rendered judgment), yet it is a very heinous crime, and will not fail to excite, in some definite way, the displeasure of Almighty God.

The Apostle explains that we may be guilty of such offenses, by partaking of the holy emblems in a common way, as an ordinary meal, for the gratification of sensuous taste or appetite; or by a mere mechanical compliance, without spiritually discerning the Lord's body. There is no virtue in the mere mechanical eating and drinking of the holy emblems, or, for that matter, in the mechanical observance of any other sacrament, aside from the spiritual lessons which they embody and illustrate.

Here we may remark upon the design of external ordinances. They are *pictures* of the different parts of the plan of salvation:—helps to our understanding of the spiritual, vital principles of Gospel Truth. It is well known how pictures illustrate ideas, what helps they are to the young, and frequently, to the mature understanding also.

For this reason, we find them in all the text-books where it is possible to use them, especially such as are intended for beginners. We are, by nature, slow to understand, and dull to comprehend spiritual truth; hence the necessity of types, shadows, symbols,—*pictures* of spiritual things, embodied in external ordinances and sacraments.

For instance, baptism is a picture of the death and burial of the "old man" of sin, and the resurrection of the "new man," to walk in newness of life. It is also a picture of the washing away of our sins, by the blood "which cleanseth from all sin."

All this is essential to salvation. It must be accepted by faith, and enter into the personal experience, which cannot be done without a reasonable degree of understanding, or discernment. The external and visible is therefore the *sign or picture* of the internal and invisible operation, and is designed to help us to a clear and proper understanding of the latter; also to impress it upon the mind and heart as an actual personal experience of saving grace. This is the principle of interpretation for all external ordinances and sacraments, as might be easily demonstrated.

In order that we may not partake unworthily of the holy emblems of the broken body and shed blood, it seems to me, there must be in the believer a *personal worthiness*, acceptable in the sight of God. The unconverted and unsaved may not partake, because they are sinners; it follows, then, that those who may partake worthily and acceptably, must, in an important sense, be void of sin in the sight of God.

But in our chapter on self-examination, we find that none are absolutely sinless. The contamination of sin, in some of its forms, adheres even to believers. How, then, shall we escape from this difficulty? "Who will deliver us from the body of this death?"

We cannot conceive of absolute worthiness, aside from a state of perfect justification, but *justification* is the word which solves the great problem, and opens to us all the exceeding, unsearchable riches of God's grace. "The blood of Jesus Christ, his Son, cleanseth from all sin."

Its application to our souls, by faith, brings to us the justifying righteousness "which is by faith." Here is the difference between believers and unbelievers. Our sins then become of that number which were imputed unto Christ, *and in him condemned and punished upon the cross.* His perfect and all-glorious righteousness is imputed unto us, and we stand in the sight of God without spot or blemish, as if we had never sinned.

Upon all who walk by faith is this robe of the righteousness of Christ, which covers their imperfections and short-comings, and hides them forever from the sight of God.—But do we not need a special application of the cleansing blood and justifying righteousness of Christ, when we approach the Lord's table, in order that we may worthily partake of the holy sacrament? Most assuredly we do, and we find it typified in feet-washing, which was instituted by our Lord just before he blessed the bread and wine, as emblems of his broken body and shed blood.

That much despised ordinance is the outward sign or *picture* of an inward, special work of grace, so beautiful as to challenge the highest admiration, and awaken the deepest gratitude of all who are blessed with the happy experience. That there was a deep spiritual import, we may justly infer from our Lord's words to Peter, "What I do, thou knowest not now, but thou shalt know hereafter."

That it typified the cleansing of sin by the blood of the great Atonement, which was vitally necessary, we have only to read, "If I wash thee not, thou hast no part with me."

But let us look more closely to the special design. Our Savior said, "He that is washed needeth not save to wash his feet, but is clean every whit." He that was once washed in the bath of *regeneration*, at baptism, *needed not a repetition of that washing;* but while he remained in the flesh, and continued his journey through this world, the contamination of contact with both world and flesh would adhere to him as the dust of the highway adheres to the feet of the traveler, and he would need the special and frequent application of the cleansing blood.

How appropriate and beautiful, then, that we receive this special cleansing where we find its type, lowly bending before the Lord's table, while yet the holy emblems remain in waiting for the saints.

Here, then, we find that worthiness, so much the object of our desires and search, not, indeed, the unattainable worthiness of perfect works, but that which is *obtained* by faith. It is the free gift of God. Now, may we boldly approach the heavenly altar and feast upon the sacrifice. God's burning eye can find in us no taint nor blemish. We are newly cleansed by the precious blood. We are newly clothed with the pure, white, spotless robe of the righteousness of Christ.

I do not understand by what warrant the various churches neglect and repudiate this ordinance of which we have spoken. There is none other more explicitly and emphatically enforced, both by our Lord's commandment and example (John 13: 1–17). It typifies a part of the redemptive work, quite as important as any other, and we may, with equal propriety, discontinue baptism or the Communion.

The argument, that an understanding of the spiritual lesson embodied is sufficient, without the external observance of the ordinance, may be applied to the others with equal force. It is fully answered by the reflection, that what was necessary to the spiritual growth and sanctification of the apostles and early disciples, has always been, and is now, of equal importance to the church.

But I would remind all who love to obey the Lord's commandment, that it must be done "with the *spirit* and with the *understanding* also." As already remarked, a mere outward or mechanical observance may

do more harm than good. We must know *what it means*, and appropriate, by faith, the blessing of that meaning to our souls. If ye *know* these things, happy are ye if ye do them.

SEARCH AND FIND.

BY C. H. BALSBAUGH.

To Sister Esther Stoner, of Illinois:—

To a soul that is on fire with love to God and man, it is often a perplexing dilemma what to do and how. Perhaps it ought not to be so. Paul said, "Lord, what wilt thou have me to do," but we never find the least intimation of such a mental and moral condition in the life of Christ.

I sometimes select a caption for my essays which I mean to be an epitome of all I intend to say in the article over which it appears, without making any direct reference to it in the thoughts I am presenting. My ruling desire is to express some truth forcibly enough to take hold of some soul and leave an abiding impression.

Style is an unsought matter with me; the thought must be, to my mind, Divine and urgent enough to create its own style.

Your inner wants are unknown to me, and it is perhaps better that I do not know them. If you are in sympathy with the great ends that God has and is accomplishing in Emmanuel, and will accomplish till 1 Cor. 15: 24–28, is fulfilled, nothing will be insignificant to you.

We can see and handle nothing that has not God's thought in it. He has "framed the worlds" with a view to our higher education. Some good souls have much to say against colleges, forgetting that we are all at school, only we are dull pupils. Did we listen more reverently to our wise and holy Teacher, we would enjoy physical and spiritual power to which all but a few are strangers.

God's idea of life, in relation to this and the future world, is well nigh obsolete. To learn this, and learn it practically, is progression and conservatism that conforms to the Divine likeness. We need a Bible, but we also need a universe to supply the images of which the Bible is composed. "Search the Scriptures" is a Divine injunction, and leads into the very heart of material things.

"God is light, and in Him is *no darkness at all*," and "we are to walk in the light *as He is in the light*." If we would let the *Sun* preach as the interpreter of the *Son*, we would soon want to know more of the great luminary in the firmament, which God has made a symbol of Himself, and of man as the miniature of God.

John 5: 35 is a thrilling climax of a stirring parabolic sermon. "Search the Scriptures" was a tremendous knockdown to the hateful, skeptical, death-plotting scribes and Pharisees. They were brimful of devilism on that occasion, and were at their wits' end for measures to counteract the manifest Divinity of Jesus on the popular mind.

Their Sabbath nonsense was utterly ignored by a despised Galilean, who claimed to be proprietor and regulator of God's holy day. "My Father worketh hitherto, and I work." Worse and worse. They claimed to be true to God, and exemplary disciples of Moses, but Jesus told them, "Ye have not his word abiding in you: "*search* the *Scripture*, for in *them* ye *think* ye have *eternal life*, and they are they which testify of *me*."

They were ripped by the two-edged sword, so that body and soul were in shreds. Is there no lesson here for us? Has tradition and commandments of men never blinded our eyes to the character and claims of Incarnate Deity? Do we not sometimes make more of the outward, even God's outward, than of the solemn verities it is designed to represent? If God does not want his own objective to be overestimated, how much less does he care for externals of our own devising.

The general shaping of the outward is essentially a Divine matter, and the particular is under the law of solidarity, and this law it is not wise to resist, unless it is manifestly antagonistic to the absolute nature and expression of God in the flesh. "Here is wisdom." Let the saints and half-saints master it, and peace and harmony will be restored to Zion. Iconoclasm has no merit where the Incarnation gains no stronger foothold.

To break down a custom, and thereby rupture the church, is a poor triumph, if the infleshing of God does not itself imperatively demand it. No such a demand existed in our Brotherhood. But "love beareth all things," and I am glad there is a Brotherhood higher and deeper than opinion and prejudice.

"Search the Scriptures, they testify of me." Testify what? *I am God in the flesh.* When this is said, all is said. This is Alpha and Omega. Let that be truly and roundly said of us, and our fratricidal swords will be sheathed, and we will know neither go-ahead nor hold-back, save what was exemplified in Emmanuel.

Holding back too hard, rushing on too fast, this *must* result in schism, and it did. But, mark you, dear soul, the rent is not permanent. Self has the rudder now, in large measure, more largely on the minor side, but time has ever been God's arbiter, and it will in this instance.

"Search the Scriptures," not as a formal, letter-bound, unloving Pharisee, but as one who seeks eternal life, and we will find no less than God incarnate, and "is Christ divided?" Who finds very Jesus, finds the race as a Brotherhood, and the Eternal as a Father. Can we not for a little be ashamed of ourselves, and be—CHRISTIANS?

ABOUT WORDS.

SELECTED BY SARAH M. SAUNDERS.

A word in itself is a harmless thing. Such words as fool, heretic, rebel and coward, regarded simply as words, are no more hurtful than such words as scholar, faithful, patriot, or hero. But when they are charged with hatred and bitterness, and hurled with spiteful force and malicious vengeance, from the lips of one person upon the ears of another whom he wishes to wound or grieve, they are, as Dean Stanley observes, "full of fire and brimstone; they are as worthless, as mischievous, as polluting as the coarse oaths and scurrilous epithets which are used by the unrefined in their daily quarrels and wrangles in taverns and saloons." They originate in kindred evil passions, and "they set the human heart on fire and leave a blister forever." Sometimes, perhaps, though not often, they are used without much thought or passion, but it were far better they were never spoken; better if the doors of the lips were sealed against their passage; better if none but words of kindness ever found exit from those doors, since, to cite the saintly Hooker, "The time will come when three words spoken in love and charity will be worth more than ten thousand words of disdainful scorn."

Indianapolis, Ind.

AN EXPLANATION WANTED.

UNDER the above heading in the GOSPEL MESSENGER, No. 31, p. 87, a brother asks to have the following Scriptures reconciled:

2 Kings 2: 11 reads, "And Elijah went up by a whirlwind into heaven." John 3: 13 reads, "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven."

I think the "is in heaven" gives the key to the whole problem: for the Son of Man was in person, or in a literal sense, on earth, when he said, is in heaven. Hence, see Deut. 30: 12: "Who shall ascend up for us into heaven and bring it (the Word) unto us, that we may hear it and do it?" Also, Rom. 10: 6:—"Say not in thine heart, who shall ascend into heaven?" And in Prov. 30: 4: "Who hath ascended up into heaven?"

The statement has no reference to a physical ascension, but obviously refers to the moral and divine ommpresence of the Son of Man, and possessed alone by the Son of God. Hence, the literal ascension of Elijah by no means militates against the statement of John concerning the Messiah. C. C. ROOT.

QUERIES.

WILL some one please give his views on the following queries:

1. Why did Paul take part with those who had vows on themselves,—who shaved their heads and purified themselves after the Jewish law, etc.? Acts 21: 18–24.

2. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." Rom. 2: 14. Does this teach that heathens that do the things of the law by nature, shall be saved?

3. "Some indeed preach Christ even of envy and strife; and some also of good-will: the one preach Christ of contention, etc."—Phil. 1: 15, 16. What is meant by preaching Christ of envy, strife, contention, etc.?

WM. M. LYON.

To see what is right and not do it, is want of courage.

SERMON DEPARTMENT.

"Preach the Word."

LIFE PROMOTED BY DEATH.

SERMON BY ELD. J. QUINTER.

"And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet." 2 Kings 13: 21.

The occurrence related in our text is a remarkable one. It was a miracle. It was a very clear manifestation of divine power. At the time this strange occurrence happened, the people of Israel were afflicted in various ways on account of their unfaithfulness to God. They were oppressed by the Syrians, and they were also annoyed by roving bands of the Moabites. Elisha the prophet had died, and he was resting in his sepulchre. And some one else among the Israelites had also died. And as the people were bearing this man to the place where they designed to bury him, they were met by a band of Moabites, or at least they saw such a band, and, apparently, fearing they might fall into the hands of these, their enemies, they laid the corpse of the man they were carrying, in the sepulchre of Elisha, as they were near to that. And as the dead man touched the bones of the prophet of God, he revived "and stood upon his feet," and probably went home to the joy as well as to the surprise of his friends.

However strange the occurrence may appear, it is no more strange than several of the miracles of the New Testament are. A ruler of the Jews appealed to our Lord to raise his daughter from the dead. He complied with the ruler's request, and went to the house of the ruler. And when he entered the house, he took the daughter of the ruler by the hand, and she arose and lived. It was the touch of our Lord that was imparted to the dead maid. This, too, was certainly a wonderful occurrence, It was the same power that produced both effects, namely,—The divine Power. In the case of the daughter of Jairus, the divine power operated through the living Savior. In the case of the man that was thrown into the sepulchre of Elisha, the power was imparted to the dead man through the medium of Elisha's bones. The instrumentality was very feeble, and the excellency of the power manifested was of God. and not of the feeble instrument.

Our subject will be, *Life Promoted by Death.* And we shall try to bring out of the text some of the moral lessons and practical truths taught in it. The following truths are suggested by the text:

I. In God's government of the world, life is promoted by death.

II. The work of God survives the death of his servants.

III. The influence of men upon the world, survives their natural lives.

I. In God's government of the world, life is promoted by death.

1. This is the case in the natural or physical world. As the vapors rising from the various bodies of water form the clouds, and these in emptying themselves replenish the bodies that supplied the clouds with water, so the productions of the earth of one age, when dead and decayed, furnish many of the fertilizing elements which form the productions of succeeding ages. The principle that life is promoted by death is clearly recognized, and beautifully illustrated by our Lord's words, "Verily verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12: 24. The principle stated by our Lord here, is, that in the vegetable kingdom, and especially in plants and seeds, life comes by death. The seed must be planted in the ground, and decay and die, if we would have it to produce fruit, and yield a crop. If we keep our seed, and refuse to let it decay and die, we cannot expect to gather a crop.

2. And especially do we see the principle that life is promoted by death, in God's spiritual Kingdom, or in the work of redemption. It was to teach and illustrate this principle in redemption, that our Lord alluded to the fact that the corn of wheat must die, if it brings forth fruit. He designed to show the importance of his own death, and the relation his death bears to the spiritual life of men, in the great work of human redemption as completed by him. In the plan of salvation or in the Gospel way by which God saves sinners, the death of Christ is made to occupy a very prominent place. "Great is the mystery of godliness, affirms Paul. And as this is the case, we cannot understand how certain causes produce the effects attributed to them. For us it is enough to know that God has made use of certain means to accomplish his purposes. We may feel assured that those means are right and that they are efficient, otherwise would God not have made use of them. We accept, then, the Scriptural fact that Christ died for our sins, and the Scriptural doctrine of the atonement built upon that fact, though we cannot fully understand it.

That the death of Christ occupies an important place in the Gospel method of saving sinners, is evident from the following Scriptures; "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." 1 Cor. 15: 3. "For if, when we were enemies, we were reconciled to God by the death of of his Son, much more being reconciled, we shall be saved by his life." Rom. 5: 10. And for this cause He is the mediator of the New Testament that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9: 15. But we need not multiply Scriptural testimonies to prove that the death of Christ has much to do with our salvation. This is a well-known Scripture truth. We, however, would yet remark that such is the importance of the death of Christ, that a commemorative ordinance, namely, that of the communion of the body and of the blood, has been made a standing ordinance in the church to commemorate his death. "For as often as ye eat this bread, and drink this cup," said Paul to the Corinthian brethren, "ye do shew the Lord's death till he comes," 1 Cor. 11: 26.

The great Gospel truth that Christ died for sinners, is very instructive. It plainly shows the value of the human soul, or of humanity, when its redemption was secured by a sacrifice no less than the life of the Son of God. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without a blemish and without a spot." 1 Peter 1: 18, 19. And what a remarkable manifestation of the love of Christ have we in his death? We may exclaim as the Jews did when they saw Christ weep at the grave of Lazarus, "Behold, how he loved him?" John 11: 36.

"O'erwhelm'd with this abyss of love,
We stand astonish'd at the grace
That brought the Savior from above,
To die for all the fallen race."

And as the dead man carried by his friends, and thrown by them into the sepulchre of Elisha, lived when he touched the bones of the holy man of God, so the penitent sinner, when his faith embraces Christ crucified, and he is brought into fellowship with him, lives, and stands on his feet an upright man before God. Or, in the expressive language, and apt illustration of Paul, "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom.6: 4–6. The apostle's language, "we are buried with him by baptism, into death," seems to imply that in our baptism, and when we are put into the watery grave, we are brought into the possession of the merits of his death. The third verse of the sixth chapter of Romans seems to confirm this idea: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" And with the foregoing agrees the twenty-seventh verse of the third chapter of Galatians: "For as many of you as have been baptized into Christ, have put on Christ."

There is another thought brought out by the apostle in harmony with the truth we are sustaining, that life is promoted by death, in connection with his language above quoted. It is the sixth verse of the sixth chapter of Romans: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. We are frequently admonished by the inspired writers to mortify, and crucify what they call the "old man," that is our sinful nature. And unless attention is given to this, and we, by self-denial and mortification, keep our body, our appetites and passions under control, we cannot expect to experience improvement and growth in the divine or spiritual life. The more we die to sin, the

more shall we live to righteouness. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of of the body, ye shall live." Rom. 8: 13.

II The work of God survives the death of his servants. And this being the case, we see that God's work does not depend upon any one man or upon any body of men. We may sometimes wonder what will become of the church when certain faithful servants of God, that occupied a position of so much prominence in the church, that they almost seemed to be essential to the very existence of it, shall die. But we need not fear that the work of God will come to a close before his purposes are accomplished. His servants may die, and the most devoted and faithful of them, but that will not stop the work. Abraham, as the head of the Jewish nation, through which Christ was to come, was called to be the father of the faithful. He occupied a very prominent place in the holy nation of which he was the head. But after a life full of remarkable incidents, he was laid in his sepulchre.

Isaac succeeded him. He finished his course, and died. Jacob followed, and the following touching words describe his end: "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." Gen. 49: 33.

Thus, as death removed the servants of God, he filled their places with others. Elijah had preceded Elisha. And when Elijah died, his mantle fell upon Elisha. And when the latter died, the work of the Lord still went on, and Elisha's bones were used as a medium through which divine power was exerted. The mantle of the workers of God in one age, when they ceased their work, fell upon the workers of the succeeding age, and thus the work of God was perpetuated.

The redemptive work of God having passed through the preparatory, or the Jewish age, finally reached the Christian period of redemption. John the Baptist introduced the Christian age. He finished his course honorably and successfully. But the current of his eventful life did not run smoothly.—His faithfulness brought him to a premature, but a glorious end. He anticipated his end, and when he was about leaving his work and the world, he pointed to Christ, his successor in the great work of reformation or redemption, in the following expressive language, which showed his great humility, and the clearness of his views of Christ: "He must increase, but I must decrease." John 2: 30. And so it proved. Though John "was a burning and shining light," (John 5: 35,) yet his light was eclipsed by the light of Christ, as the stars are lost in the light of the sun.

Christ was the Alpha and the Omega in the work of redemption. He was the connecting link between the servants of God that came before him, and those that came after him, and he imparted to them all the power, wisdom and holiness that they possessed. And he could not continue his personal presence on earth with his church. He, too, died, but he rose again. And after his resurrection, he ascended to heaven, the success of his work requiring him there. His disciples feared the failure of their cause when he died. But his death gave new power to the redemptive work of God. And that work has advanced with marvelous rapidity since the glorification of Christ. He finished the work of redemption in its objective character. And he organized the church to perpetuate the work of redemption. His disciples followed him. He said, in his prayer to his Father for his disciples, "I have given unto them the words which thou gavest to me." John 17: 8.

Thus, we perceive, the work of God was to be perpetuated by the apostles. They stood in an important relation to that work. Nevertheless, the work of God did not die with them. It survived them. They were followed by others in the Lord's vineyard, and as one generation of the faithful was called from its work, another succeeded it, and thus the work of God has gone on from age to age, though death has been active in removing his servants. And we, of the present generation, must leave the work after a while, however much we may love it. And we may comfort ourselves in death with the pleasing thought, that the work of God will survive us, and still gather trophies of victory to the honor of our Lord.

III. The influence of men upon the world survives their natural lives.

That men have an influence upon the world while living, is a truth that will be readily accepted by all. It is true, the influence of people differs very much. And the influence of some is very small. But there are few but what have some influence. The influence of Christians is recognized by our Lord in the words addressed to his disciples, "Ye are the light of the world." Matt. 5: 14. And also in the following words: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. It is not only the good that leave an influence after them, but the unfaithful and disobedient do the same. It has been said, with much truth, that we are the pupils of the past, and the teachers of the future.—The coming generation will inherit much from the present. Children do not only inherit possessions, such as lands and property, from their parents, but, to a considerable degree, they also inherit their habits, their principles, and their religious creeds. This being the case, there is a great responsibility resting on all of us of the present generation. The thought that we should entail evil upon posterity is a terrible thought. And we should carefully avoid the danger of doing so. We should so live that our influence, whatever it may be, may go down to posterity as a blessing and not as a curse. "The righteous shall be in everlasting remembrance." Ps. 112: 6.

There are different ways in which we may influence posterity. 1. By impressing our principles upon the age in which we live, by our example and conversation, and in every way in which it can be done. And if we impress our principles upon the present age, our influence will reach posterity according to well established laws. 2. By committing our thoughts, views, and principles to writing. Books, if read, have an influence upon those that read them. And if we write what will have a tendency to promote Christianity, it may continue to operate for good, long after we have passed away from earth. 3. Another excellent way to do good after death, is to invest money, if we have it, in institutions that are calculated to do good. Money invested in the missionary work may, if judiciously expended, enable those who so invest it, to continue to exert an influence, and that for good, long after death. There is something very pleasant to those who appreciate the importance of doing good, and who love to do good, in the thought that they can continue to work for the Lord in the world after they will have gone to their heavenly home.

One of the thoughts to the dying Christian, that may give him some sorrow, is the thought that he must, in death, cease his labors for the Lord, for he feels that he can never do enough for the Lord, who has saved him, and prepared an everlasting mansion in heaven for him. And if he can feel in death, that he has so lived, and so done, that he will continue to exert an influence for good upon the world, and for the Lord, when he is dead, it will afford him much comfort.

Beloved friends, then let us all so live, that when we are remembered by those who come after us, they may associate our lives with noble actions, and holy principles. And if our graves or anything else remind them of us, how pleasant and profitable, if at the same time, they are reminded of our holy words and deeds, and are thereby strengthened and stimulated in the prosecution of their life's work in the holy service of God. Oh, how many considerations there are to urge us to holy consecration to God! Shall they have their influence? We hope so.—May we all be raised up by the magnet of Christ's death, from our state of death in "trespasses and sins," to "walk in newness of life," and to exert an influence while living and after death, that will be a blessing to the world, and an honor to God.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

SELLARS.—In the Pigeon River church, Steuben Co., Ind., Sept. 7, sister Martha, wife of Bro. Jesse Sellars, aged 82 years, 8 months and 13 days.

She united with the church in 1855, and was faithful unto death. About 1877, she had a stroke of the palsy, and was helpless ever since, and suffered much. She left five children. Funeral by the writer, from Jno. 5: 25–28. M. C. Shotts.

SHUMAKER.—July 21, Bro. John Shumaker, aged 74 years, 6 months and 28 days.

TROSTEL.—Sept. 2, Bro. Andrew Trostel, aged 75 years, 5 months and 24 days.

Both Brethren were members of the Perry congregation, Pa. Both had been afflicted for a long time, but endured with Christian patience. Funerals by the Brethren, attended by very large audiences.

E. D. Book.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

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Mt. Morris, Ill., - - - - Oct. 2, 1883.

ALL matter for the almanac, should be sent direct to Huntingdon, Pa.

TWO recently united with the Urbana Church, Champaign Co., Ill.

IN next issue we have a sermon by Bro. J. F. Oller, of Waynesboro, Pa.

SEND us no more three-cent stamps. If stamps must be sent, send twos and ones.

CHURCH news is coming in more plentifully now. Some of it is quite encouraging.

SISTER Salome A. Stoner, reports one baptized in the Ladoga, Ind., church, Sept. 15th.

WE hope to hear a short report from all the Love-feasts held in the Brotherhood this Fall.

THE price of the MESSENGER and *Young Disciple*, when both papers are sent to the same address is $1.85.

AARON Berkeybile's address is now changed from Holmesville, Neb., to Cincinnati, Pawnee Co., same State.

BRO. John Gauby writes that one was lately received by baptism into the Washington church, Kansas.

MAKE up your mind to resist evil in whatever shape it may appear, then when it comes you will be prepared for it.

PEOPLE who boast much about what they will do when temptations come, are often the very ones to be overcome first.

A GOOD motto is that worn by the Kansas "Prohibitionist"—"A school-house on every hill-top, and no saloon in the valley."

IN the Mill Creek congregation, Adams Co. Ill., are several members not over ten years old. They are young soldiers indeed.

BY mistake we have two of B. C. Moomaw's articles in this week. It is rather a fortunate mistake, as both articles are excellent.

BRO. Gideon Bollinger, of Centerview, Mo. will answer to the call in Texas, and will leave his home for the Lone Star State, October 23.

WE are pleased to learn that the Normal, at Bridgewater, Va., opened with encouraging prospects. The school is now held in a new building erected for that purpose.

MEN who seek temptations are not to be pitied when they fall into them, but when, in an unguarded hour, they are overcome, they are entitled to the sympathies of all good people.

BRO. D. L. Miller's address in Germany until Oct. 4th will be No. 10, 2nd Etage, Porticus Street, Dresden, Germany. After that until further notice, Halle, Germany, *Poste Restante.*

BRO. Thomas D. Lyon, of Hudson, Ill., writes that his wife, who has been sick and suffering for over two years, is now greatly improving in health, with prospects of recovery.

SOME of our contributors still address their letters to Lanark, instead Mt. Morris. They will please bear in mind that the office was moved from Lanark to Mt. Morris nearly three years ago.

WRITING from Hardy, Neb., Sept. 19, Bro. M. M. Eshelman says, the Feast at Burr Oak was the best he ever attended. He and two other brethren were arranging to visit the Maple Grove colony, this week.

BRO. Henry Lemon and wife of Woodford Co., Ill., spent a few days in the Mount, last week. They were on their way to Virginia, where they expect to remain till February next. Their daughter, Mollie, is attending school here.

WRITING from Upper Stillwater church, Ohio, S. D. Royer says: "Brethren Joseph and Henry Longenecker, came to us on the eve of the fifteenth; had three interesting meetings, two more were added to the church by baptism, which made us rejoice in the Lord. Brethren come again."

BRO. B. A. HADSELL, of Chicago, writes that the wife of his Bro. N. D. Hadsell living near Lima, Ohio, committed suicide in the forepart of September by hanging herself. No special reason for the act was known. She was respected by those who knew her, and the act has caused many sad feelings among friends and relatives.

ON another page will be found an article from Bro. Moyer, concerning the election in Ohio. We publish it mainly for the purpose of showing that the Brethren in Ohio need not take part in the political issues in order to vote for Prohibition. We have always insisted upon our Brethren standing aloof from politics, and do so yet, but this matter is a purely moral question, and as many think they can help drive the evil from that State without partaking of other evils, and also feel that it is their duty to do so, we insist upon them to give this important matter their serious consideration.

M. SNYDER, of Conrad, Iowa, would like some of our gifted writers to write a series of articles, giving the reasons why we keep the first day of the week instead of the seventh; also state why it was changed, by what authority and where.

AFTER reading Bro. Miller's description of his voyage across the Atlantic and that grand old ship "Werra", some of you may feel disposed to visit the Old Country too. If so, you would better consult Bro. L. A. Plate, foreman of this office, Mt. Morris, Ill., for rates, etc. He is agent for that line of steamers and can correspond with you in either English, German or French.

NO class of people ought to look after their health more than Christians. Their work is an important one, and they require health to complete it Besides, ill health tends to "set the children's teeth on edge" and thus materially affect them both physically and spiritually. Carefully guard your health as well as your morals and endeavor to have a strong body as well as a strong soul to use in the Lord's vineyard.

BRO. C. C. ROOT, of Mo., writes: "You say church news is slack just now. Well, here is our mite. As for news we have none of importance but if this will encourage any we will say we learned long since that seed-time is not harvest; hence the less encouraging events prove, the harder we labor to be happy recipients when harvest comes. The past Summer was with us seed-time. Now we labor and pray for a bountiful harvest."

WHY is it that so many church members try to go through this world "on flowery beds of ease"? They are wealthy and can enjoy many comforts in their own houses for which they need not be censured, but they are doing nothing for the good of humanity. They make no effort to help build up the church, and none towards spreading the Gospel in other lands. It is in their power to do much good, and for the neglect of properly using that power they must one day give a strict account. Let them contrive ways of doing good with a portion of their means in a manner that will prove of lasting benefit to at least a part of the race.

ON a card to this office, dated at Spring Hill, Kan., Sept. 24th, Bro. Jacob Trostle says: "I am homeward bound. I left Lawrence this morning, having spent yesterday with the little flock in that city. I met with them in their place of worship and we tried to comfort one another. The day being gloomy in consequence of rain, the congregations were small. Since leaving you I met with the Brethren in Iowa, Nebraska, and Kansas, saw much fine and good land, and received many solicitations from Brethren in these and other States to settle among them, but could see nothing that impressed me until I came to the point of which I had an impression before leaving home, although I had not yet seen it. It seemed familiar and home-like, so I looked no further. I purchased in Dickenson Co., Kan., near Hope."

THE New York *Sun* is far enough from being a religious paper, but it is at an equal remove from being a skeptical one, saying with truthful point:

Men who call themselves free thinkers specifically in these days, and band themselves together under that name, are pretty sure to be philosophical quacks. They are not any freer in their thinking than other people, but are only readier than wise and learned men to express decided opinions about profound subjects, subjects yet unfathomed by the human intellect, and which are, perhaps, unfathomable by it.

WHY should one minister become jealous of another? Is there not work enough for all to do? Then, suppose one minister can do a little more work for the Lord than another, and do it better also? That ought to cause others to rejoice. Men ought to rejoice that there is somebody in the world who can do more and better work than they do. As a rule jealous preachers are not very profitable to the cause. They are too much inclined to seek honor that is not due them. They will not do the needed work in the Lord's vineyard, nor are they willing for anyone else to have the honor for doing it. We would not like to call them drones, but, candidly, they act much that way.

AT this time there seems to be an interest for the building up of the cause in Texas. There are a number of Brethren in different parts of the State, where the principles of our Brotherhood might be profitably introduced if proper efforts were made. It might be a good idea if several of our ministers, who desire to spend the Winter in a mild climate, would do some preaching there during the Winter. Churches are being organized all over Kansas and Nebraska, and we would be pleased to see the same thing repeated in Texas. We further suggest that our readers send us the names of members and members' children in Texas that we may send them sample copies of the MESSENGER. In that way we may help work up the cause there.

CHRISTIANITY ought to have something to do with a man's farm as well as his morals. A good Christian, but a poor farmer, is a very one-sided expression, and denotes a man much more one-sided than is for the credit of either the community or the cause of Christianity. The world came from the hand of God with different parts set in beautiful order, and when a man turns a portion of the ground to his own interest it seems that it would be his duty to keep that portion in a creditable condition. A carelessly kept farm, with dilapidated buildings, and sadly neglected crops, always impress the stranger very unfavorably towards the man who has the farm in charge. If all of our Brethren were to keep that kind of farms, our preaching would have but little effect upon the morals of the people, hence when one man becomes thus careless of his occupation, it has just that much influence against our work. Farmers ought to keep their premises looking as though a Christian had charge of them. Do not let it be said that a brother keeps the worst dilapidated place in the community.

WHAT WILL THE HARVEST BE?

AN editor does not have the time to think that he ought to have, but we sometimes fall into a thinking mood in spite of much work on the table awaiting our attention. At the least calculation the MESSENGER has not less than forty thousand readers. What a vast assembly that would make if gathered into one body? Many times larger than the largest crowds addressed at our Annual Meetings. For this vast assembly it is our business to select and prepare mental and spiritual food. We know that people are inclined to partake of the nature of that which they read and assimilate. We further know that the MESSENGER is moulding the minds of thousands who will live and work long after we have passed over the river to see, and hear announced the results of our labors. We sit here at our desk, day after day, saying, this article may go before the public to help mould the minds of the masses for the future, but that article must not. Our co-workers on the editorial staff each week lay before the same readers the result of their prayerful work. We aim for the different parts to constitute a harmonious blending. Thus we move along without a jar between the parts performed by each. Our work goes before the public, and we often ask, what will the harvest be? The more we think the more serious our thoughts, the heavier grows the burden, and the greater seems the responsibility. It is no small matter to mould the minds of a few children. To mould the minds of a congregation is a still greater work, but what must it be to mould the minds and even the souls of forty thousands, most of whom we have never seen! When we think of this, and consider the great responsibility therewith connected, and also consider our own liability to err, we again are found asking ourselves, what will the harvest be? When the reapers shall have gathered in the golden grain, and the wheat is garnered, how anxious will we be to know the result of the seed sown among so many readers!

Nor are we alone in this great work. What we do is perhaps only a small part of the work after all. Our contributors furnish most of the reading the MESSENGER sends forth. Some of them preach to large congregations, but none of them have ever addressed such a vast multitude as they do when their articles appear in this paper. We wonder if they ever pause to ask, What will the harvest be?

Then there is another class. They never write, most of them have never addressed a public assembly; but they read and then they think. We often wonder if they ever pray for the success of the MESSENGER? We often wonder if they ever pray for the contributors, the editors and the readers? We wonder if they frequently ask themselves, What will the harvest be? Then there are a host of agents, who are doing their utmost to get the MESSENGER into every family in their community. We often wonder if they have ever seriously considered what the harvest might be! Is there not room here to think? Is not this line of thought a prolific one?

Then again, when we view our own work, and consider the frailty of man, as well as the end of all flesh, we are almost forced to conclude that perhaps the most successful positions in life are those where the fields are not so extensive, and the responsibilities not so great. Happy is the man who is contented with his small field of labor, and is willing to be faithful over a few things. He may sow but little seed, but what he does sow can be carefully selected and well cultivated. But he too, will often wonder, What will the harvest be?

J. H. M.

THE BROKEN BODY AND SHED BLOOD.

BY B. C. MOOMAW.

"As often as ye eat of this bread and drink of this cup, ye do shew forth the Lord's death till he come." 1 Cor. 11: 26

Do we indeed discern the Lord's body, slain from the foundation of the world, *i. e.* devoted to death in the eternal purpose, typified by the sacrifice of the Lamb, and at last really broken and mangled upon the cross. God had said to Adam, as the representative of the human race, "Thou shalt die," and again to Moses, "The soul that sinneth it shall surely die," but mercy exclaims, "I have found a ransom." Job 33: 24.

Sin's penalty was death. Justice was inexorable, but mercy provides a substitute for the sinner, one who would take his place, die in his stead, and by his own righteousness and perfect obedience to the holy law, be acceptable to God in this capacity of a sacrifice for sin. The Lamb without spot or blemish, the best of the flock; such as Abel and the just of all generations offered up in sacrifice, typified that glorious substitute, the Lamb of God which taketh away the sin of the world, whose body was broken upon the cross and whose blood was poured out upon the ground. The saints have ever since been viewing the emblems commemorative of that solemn event. First, they tell us of the wrath of God against sin. When even his only son, the the darling of his bosom, stood in the sinner's place, and took upon himself the responsibility of the world's sins, the sword of the divine justice and eternal vengeance smote him as severely as it would have smitten the guiltiest. It would not turn aside, even for the purest and loveliest of heaven's jewels. "God spared not his own son," how much less will he spare the unrepentant, unregenerate sinner. He agonized in prayer until the bloody sweat oozed out, that he might not drink of this cup; but he could not escape. He cried upon the cross in all the agony of desolation and death, "why hast thou forsaken me," but it brought no answering word of sympathy, no softening of the awful thunderbolts of wrath. He that spared not his own son, will he spare the guilty and rebellious, the careless and unrepenting? He broke the body of his beloved and poured out his blood for the sins of

others, will he not pour out the very soul of the wicked for their own iniquities, unto eternal death?

Again, they tell us of the matchless love of God in Christ, in whom the glory of the Father was reflected. Sin is inexpressibly loathsome in his sight, and, covered all over with its pollutions, how greatly must we have naturally been the objects of his abhorrence.—Yet for us, his enemies, he voluntarily exiled himself from his native heaven. More than this, he laid aside his divine nature, and stepped down from the divine plane of being, higher yet than that upon which angels stood, down, almost infinitely down, to the fleshly plane of being occupied by his erring, rebellious creatures. That sacrifice, that humiliation, is more than we can comprehend. Still more, he chose his lot among the poorest and lowliest; was born in a manger, worked for a living, had not where to lay his head, wearily walked while others rode, suffered all kinds of contumely, contradiction, depreciation, misrepresentation and persecution. Nor is this all. He died for his enemies; laid down even his human life, and that for implacable foes. Was there ever such love? Men had died, or offered to die for friends, but never for enemies. Angels might well be amazed at the height and depth of this love. How much much more ought we, its beneficiaries, to worship and adore.

Again these emblems tell us of the sufferings of Jesus as our substitute and sacrifice for sin. What is the weight of one soul's guilt? Compared to it, even the rocks and mountains are preferred as lighter than feathers. But Jesus bore the guilt of millions.—Ages past and ages to come rolled their seas of iniquity over his head. Ages past and ages to come hurled their awful accumulations of wrath upon his soul. The hate and malice of earth dashed its billows against his feet. He is buffetted and spit upon and torn by the Roman scourge. They mock his agony and howl around him for his blood and drive into his quivering flesh the nails and thorns.—Nor is this all. Satan, trembling for his empire of darkness, pours all the fire and fury of hell upon his soul. Now indeed he treads alone the wine-press of the fiercest wrath, and there is none to help him. Hitherto there is no word, no murmur of complaint, but now he cries in more than mortal agony, "My God, my God, why hast thou forsaken me?"

But we come to practical lessons of instruction and comfort while we contemplate the meaning of these emblems. It not infrequently happens that earnest and sincere disciples of the Lord are troubled about their former sins, and this is more commonly the early experience of those who manifest the most grace. It arises, partly, from their keen, more awakened sense of the enormity of sin, its exceeding sinfulness and their consequent greater abhorrence of it. Then again it may be in the form of a temptation, for the enemy loves to trouble the truly humble soul with harrassing doubts whether, after all, full satisfaction has been made for all past errors and transgressions, and whether indeed God has cast them behind his back, and will nevermore bring them to light and judgment. This has been the cause of much troubling and anxious thought. But the emblems of the broken body and shed blood plainly tell us that our sins have already, long ago, been condemned and punished in the person of Christ, "who his own self bare our sins in in his own body on the tree." 1 Pet. 2: 24.

This is the honey and honeycomb of consolation, the abundant rejoicing of all who look to Jesus, the solid ground of the church's hope and confidence. Already condemned and punished in him, there is no condemnation or punishment to follow, for with his full atonement eternal justice is satisfied, and eternal wrath is appeased. The believing sinner is justified. If we now confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Faithful to his covenant in Christ, the covenant of grace; just, for he will not demand the second payment of a debt which has been already paid in full. So full and complete is this salvation, that even justice, who before was the terror of the sinner, now becomes the sinner's friend, signs his acquittal and seals his pardon. That broken body and shed blood stand forever between us and the eternal judgments, between the soul and the wrath which is to come; between the trembling, repenting, believing sinner, and the destruction which otherwise would be his righteous doom. Oh, the depth, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out.

Again we are reminded of the fountain which was opened in the house of David for all uncleanness. We may have escaped the guilt and penalty of sin, but how shall we get rid of its pollutions? Wash in that fountain. "The blood of Jesus Christ, his Son, cleanseth us from all sin." There is no limit; the foulest and most unclean may wash, and be made whiter than snow.

Do you look upon some lovely, spotless child and wish that you could "become as a little child"? Do you long to return to that old-time innocence, and be in thought, motive and desire as pure as an angel,—wash in this fountain, and though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Is. 1: 18.

Are there spots upon your reputation? They can be fully eradicated. Is there a stain upon your character? Wash it out.—Nothing can resist the divine alchemy of this cleansing blood. Oh, what a boon to thus realize the possibility of restoration, to be rescued from the snare, to be lifted out of the horrible pit and miry clay, and to feel the feet once more standing upon the solid rock of hope, innocence and virtue, while all the grand possibilities of the future, through the divine grace, open up before the soul and beckon it on to glory and to God.

Lastly we are taught the lesson of vital union with Christ, and the means by which that union is established and sustained. "Except ye eat my flesh and drink my blood, ye have no life in you." The gift of God is eternal life, but this life is in his Son, and there must be a personal, vital union with him, as the branch is united to the vine, before that life can flow out into us, the branches.

We must spirituully feed upon him so fully and constantly, that the elements of his life and being shall altogether take the place of the corrupt elements of the old adamic life in us. There must, spiritually speaking, be a thorough infusion of new blood and a complete making over of every tissue by the assimilation of the true bread from heaven,—the flesh and blood of Jesus. Then the old life will die out; it will starve to death, for the spiritual bread affords it no sustenance. The new life, the life of Jesus, will spring up within us and flourish, and produce all the ripe and golden fruits of the Spirit. Our fellowship is then indeed with the Father, and with his Son Jesus Christ; but in this world it is a fellowship of conflict and suffering.—The carnal nature must be slain, and it generally dies hard. The new nature must be cultivated, nourished, and guarded in the midst of dangers and alarms. The enemies of this new life are strong, implacable and untiring. They marshal all their armies and train all their engines of war,— temptations in the open field, temptation in ambush; masked batteries of temptation, secret and open persecutions, and, if possible, imprisonment and death. But if we know the fellowship of his sufferings, we shall also enter into the fellowship of his glory, resurrection, ascension, coronation,—the glorious spiritual body, robed, crowned, enthroned, glorified.—This is the joy unspeakable and full of glory, 1 Pet. 1–8, the "far more exceeding and eternal weight of glory." 2 Cor. 4: 17. "I shall be satisfied when I awake with thy likeness." Ps. 14: 15.

The Gospel Messenger,

A RELIGIOUS weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, $1.50 per annum. Sample copy and agent's outfit free. Address Brethren's Publishing Co., Mount Morris, Ogle Co., Ill., or Box 50, Huntingdon, Pa.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Women in China.

THE following are some extracts from a report of Miss Field's address, in the *National Baptist:*

A woman in China has, first of all, on coming into the world, to meet the question whether she shall be allowed to live at all. I questioned forty Chinese women, and they confessed to me that they had destroyed seventy-eight female children. This destruction grows partly out of their religion and in part out of their extreme poverty; ninety-nine out of one hundred of the Chinese are extremely poor. Once, as I was walking out, I met a man with two baskets over his shoulders; I heard crying proceed from the baskets; I made him stop and open the baskets; there were three female childr n; he had taken out six to sell in the morning, but had sold only three: he offered me these three for a dollar. I could buy at twenty cents each, enough female children to fill hundreds of orphan asylums.

The Christian women learn to esteem their daughters as highly as their sons. A Christian Chinese woman said to me: "This is your daughter." I said, "But I never saw it before." "No, but she owes her life to your teaching."

If the daughter is allowed to live, presently after she has learned to walk, her feet must be bound: this is done in nine cases out of ten. The binding is done with long strips of soft cloth. The toes are bent back under the foot, and the length of the foot reduced to two or three inches. The agony is beyond expression. And this agony 200,000,000 of Chinese women now living, have endured. No one knows for how many centuries this has been going on. Nothing but Christianity can save them from it. The parents of the daughters who come to our schools promise not to bind their feet, and not to betroth them save to Christians. Some of the Christian women have unbound their feet, although it costs almost as much pain as the original binding.

When the daughter is of the age of fifteen or seventeen, she is betrothed. This is done through a marriage broker or agent. Usually the bride is exceedingly unhappy. She becomes the servant of her husband's people. Many Chinese women who were blind said that it was owing to weeping so much after they were married.

The laws are very oppressive on the women. The husband can divorce a wife for any cause; the wife has no relief or release.

How a King Learned Kindness.

A certain king in the East was noted for his cruelty, so that he was much more dreaded than loved by his people.

One day, after he had been out hunting, and returned, he caused an officer to publish that he, the king, was now sensible of his faults, and henceforth meant to rule his subjects with justice and gentleness. He kept his word so faithfully that they gave him the surname of *The Just.* Some years afterward, one of his favorite ministers took occasion to to ask him what had so soon brought about the great change in his conduct.

The king with much kindness, thus explained it: "You may remember I had been out to hunt just before making the public promise of better government. One of the dogs strayed from the pack, to chase a fox, and bit him through the bone of the leg. The poor fox went limping to his hole, and the dog set off at full speed to rejoin the pack. One of my footmen wantonly threw stones at the dog, and broke *his* leg. A runaway horse, passing by at the time, mistook the motion of the man's arm for an attempt to catch him, and therefore kicked out and broke the *footman's* leg; and the horse, frightened at the shout that was raised, dashed off to a wood, slipped his foot into a hole, and got *his* leg broken.

"Here was a chain of retribution. I was forcibly struck at seeing how each was paid back for his deed of violence, and it set me to thinking what a load of evil I was heaping up, that should fall one day upon my own head. It was this reflection that, by the will of God, worked such a great and instant change in my conduct.

Thus it is in our lives. No one can do a cruel or unjust, or even foolish action, without suffering, sooner or later, the pains that surely spring from his folly or sin. If you sow the seed of thistles or brambles, do not wonder that, when they are grown, your hands are stung and torn in grasping them. —*The Young Churchman.*

The Boys.

Boys should never go through life satisfied to be always borrowing other people's brains. There are some things they should find out for themselves. There is always something waiting to be found out. Every boy should think some thought that shall live after him. A farmer's boy should discover for himself what timber will bear the most weight, which is the most elastic, what will last longest in the water, what out of the water, what is the best time to cut down trees for firewood. How many kinds of oak grow in your region, and what is each specially good for? How does a bird fly without moving a wing or a feather? How does a snake climb a tree or a brick wall? Is there any difference between a deer's track and a hog's track? What is it? How often does a deer shed his horns, and what becomes of them? In building a chimney, which should be the largest, the throat or the funnel? Should it be larger at the top, or drawn in? The boys see white horses; did they ever see a white colt? Do they know how old the twig must be to bear peaches, and how old the vine is when grapes first hang upon it? There is a bird in the forest which never builds a nest, but lays its eggs in the nests of other birds. Can the boys tell what that bird is? Do they know that a hop-vine always winds with the sun, but a bean-vine always winds the other way? Do they know that when a horse crops grass he eats back toward him; but a cow eats outwards from her, because she has no teeth upon her uppor jaw, and has to "gum" it?—*Chatterbox.*

How One Drop of Honey Caused a War.

ONCE upon a time a wandering fakir came to an Indian village. He was old and travel-worn. The people, thinking him a holy man, left their duties and followed him. As they crowded close upon him, praying his blessing, he cried, "Avoid me, touch me not! I carry fire and fury and famine with me!" They searched him, and found nothing but a string of beads and a brass jar.

As the fakir passed a shop, he took a drop of honey from a jar, smeared it on the wall, and passed from the town. The honey attracted the flies. A lizard crept out of the wall and ate the flies. A cat caught the lizard. A dog, seeing the cat playing with her prey, came up and worried the cat. The owner of the cat and the owner of the dog interfered, and soon both animals lay dead in the street, and each man declared the other guilty of killing his favorite. The matter was taken before the judge, who unjustly decided in favor of the dog in spite of his being the offender. The villagers took sides on the question, and a riot ensued, houses were burned, gardens were destroyed, rice-fields despoiled. Soldiers were sent to quell the disturbance, but they took sides with the citizens and captured the fort. A neighboring rajah, seeing his opportunity, marched against the town, burning and destroying as he went. The war spread through the province, lasting for months. Famine and pestilence seized upon those whom the sword spared. Then many remembered the fakir and his drop of honey. "Behold how great a matter a little fire kindleth."—*Christian Weekly.*

Moses and the Lamb.

THE following beautiful tradition about Moses, is handed down to posterity: He led the flock of his father-in-law. One day while he was contemplating his flock in the desert, he saw a lamb leave the herd, and run further and further away. The tender shepherd not only followed it with his eyes, but went after it. The lamb quickened his step, hopped over hill, sprang over ditches, hastening through valley and plain; the shepherd unweariedly followed its track. At last the lamb stopped by a spring at which it eagerly quenched his thirst. Moses hastened to the spot, looked sadly at the dying lamb, and said: "It was thirst, then, my poor beast, which tormented thee, and drove thee from me and I didn't understand; now thou art faint and weary from the long, hard way; thy powers are exhausted: how then couldst thou return to thy comrades?" After the lamb had quenched his thirst and seemed undecided what course to take, Moses lifted it to his shoulder and, bending under the heavy burden, strode back to the flock. Then he heard the voice of God calling to him: "Thou hast a tender heart for my creatures, thou art a kind, gentle shepherd to the flocks of man—thou art now called to feed the flocks of God."

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

Educational.

THE Mountain Normal at this place, opened on the 3rd inst. Quite a number of the old students returned and brought their friends with them. The future is bright.—Success seems sure. The professors act their parts well. It is now an evident fact that the South is determined to educate her sons and daughters at home. All we ask is a liberal patronage, and a fair chance.

C. D. HYLTON.

From Virden, Ill.—Sept. 22.

J. H. MOORE:—

Dear Brother in Christ:—

I HAVE just read your article in the MESSENGER No. 37, headed "A Bible Class Department," and I at once laid down the paper and have taken up my pen to say thanks for it. It meets a hearty response from me. Wife and I attended a Love-feast at West Otter Creek, on the 20th inst. Had an enjoyable season. One was added by baptism on the morning of the 24th. I agreed to meet Elder John Metzger and others in St. Louis, after which you may expect to hear again from me. DANIEL VANIMAN.

From Campbell, Ionia Co., Mich.—Sept. 8.

I WILL give you a few items of news from this part of the Lord's vineyard. There is considerable sickness here at present; some of the members are sick. Some are leaving the shores of mortality,—exchanging time for eternity. I see there is space given in the MESSENGER to queries and answers; I also will ask one. Will some one reconcile Job 19: 26 and 1 Cor. 15: 50. The weather at present is cool, indicating frost; corn rather backward, and not more than half an average. Apples scarce, and peaches plenty. We have meeting every Lord's day, and pretty good congregations but no additions for some time.

J. G. WINEY.

From Weatherford, Tex.—Sept. 9.

Dear Brethren:

WE landed in North-western Texas, August 22nd. We are well pleased with this part of Texas, and think our brethren who desire cheap homes, would do well to come here. There are now four members at this place and we would be glad to welcome others. We need churches planted all over the State. A few words to ministering brethren. We would be glad to have you locate here and preach a perfect Gospel to the people.—There are many here who desire to hear you preach. Why not come? You may be the means of bringing many to Christ. The people are friendly, and are good neighbors. We have a fine stock country and a fine climate; plenty of timber for fuel.

Weatherford is the county-seat of Parker county; 2,500 inhabitants, with the Texas & Pacific railroad; three good flour mills and a good markets for anything the farmer has to sell. ALBERT MOORE.

From New Sharon, Mahaska Co., Ia.—Sept. 8.

Dear Brethren:—

WE stand much in need of some ministering brethren, to move here, preach for us, and help us to build up our church, as our minister is going to leave us and go to Kansas. We have a good country, plenty of coal at 8 cents per bushel, plenty of wood at $2 per cord, and good farms for sale. We have about twenty members, a good meeting-house in a good neighborhood. There are at this time four good farms for sale within one-half a mile of the meeting-house, which can be bought at reasonable terms, with good improvements, good water, good orchards and good schools; good markets, and railroads.

Brethren wishing to come West, please come and see us and our country. We will gladly do all we can for them. Please write and I will give all the information I can.

PETER PFOUTZ.

Ascending to Heaven.

IN GOSPEL MESSENGER, No. 30, is a query which reads as follows: "In 2 Kings 2: 11, we read: 'And Elijah went up by a whirlwind into heaven.' Christ says: 'No man hath ascended up to heaven but he that came down from heaven, even the Son of Man, which is in heaven.' Jno. 3: 13. Will some brother reconcile the above Scriptures?"

J. A. ROOT.

Elijah ascended into heaven prior to our Savior's language, referred to. Ascend means to move upward, to elevate. We can ascend in knowledge, fame, etc. Christ taught Nicodemus the necessity of regeneration in this life, so as to be a fit subject for the Kingdom of Heaven. The question was, how can these things be? He did not believe when the Savior told him earthly things. How could he believe if he imparted unto him his great knowledge of heavenly things? No man had ascended to a perfect knowledge of heavenly things, so as to know the secret will and counsels of God, but the Son of Man, who had come down from heaven to earth to proclaim his heavenly Father's perfect will. A knowledge of the same unto obedience, will elevate us heavenward. Our knowledge can only be perfected when we obtain our full reward. The understanding then will be enlightened with the knowledge of God. Here the revelation of God, in his works and word, is according to our capacities, but in heaven it is most glorious, and our faculties are elevated and refined to receive it.

PETER BROWER.

From Ashland, Ore.—Sept. 17.

Dear Brethren:—

THE brethren of the Rogue River Valley held their Love-feast in Jackson county, at the school-house, three miles east of Jacksonville on the 15th and 16th inst. There were twenty-seven in number, of the brethren and sisters assembled together, and all of whom seemed to be in love toward one another, and their Maker. Bro. Wm. Pullen, a minister from Coos county, Bro. George Hoxie and Bro. Emic Prather, our home ministers, making three in number, and two deacons, constituted the officers present. We had good order for which we thank the Lord; in fact, the best order I ever experienced at our Love-feast. W. T. NININGER.

From Bridgewater, Va.—Sept. 18.

Dear Brethren:—

THE Normal opened to-day in the new building. The representation was good, much to our surprise. The future prospect is bright. Bro. D. C. Flory, the principal, seems in an unusual fine humor. Bro. Jno. Flory and his companion, who have charge of the boarding department, etc., are very busy, making every necessary arrangement to give the Normal a home-like appearance. All may expect to be well cared for. More anon. J. W. CLICK.

"Prohibition in Ohio."

HAVING read Bro. J. H. Moore's article in last week's MESSENGER under the above title, I felt constrained to write this. It is especially intended for the Brethren in Ohio, but may not be amiss in its application anywhere.

I have been in Ohio, during my entire vacation this Summer, and had an excellent opportunity to find out the true situation.—And, let me tell you, my dear Christian friends, if there was ever a need of true, earnest, hard Christian work, it is needed now in Ohio. I am glad our church has ever been arrayed on the side of temperance; and I pray, that this Fall it may fully demonstrate its long-held reputation in this direction. I shall proceed to give the real question as it is presented before the people of Ohio this Fall, together with its enemies, and the necessary means for victory.

1. *The real question before the people in Ohio, this Fall, is Prohibition.* After many unsuccessful attempts to remove or even abate this cursed traffic, the Ohio people, probably chiefly through the earnestness, and grand work of the Women's Christian Temperance Union, have at last gotten the question in the form of an amendment before the people. Nor is there any mistake anywhere, for it comes directly from the Legislature and is a perfectly legal act. The only disadvantage about it, and one that makes it even more necessary for prompt and active work, is the fact that there are two amendments before the people,—one for Prohibition, the other for License, so that one vote lost for Prohibition counts one in favor of License, and one vote for License counts one vote against Prohibition.

There can be no doubt about the evils resulting from the sale of intoxicating liquors. No *Christian* man or woman dare, or will deny its awful results, We shall suppose all agree upon this, and shall so treat it.

There is no doubt that Prohibition is the only practical way to treat the question.—This is not saying anything against all other help as auxiliaries, but there is no use legalizing the sale of a poison, and then trying to regulate it.

That Prohibition will powerfully assist in removing the cause, is proven by the great means of defense its enemies are building up. Among them are:—

The liquor men, wholesale brewers, License men, and all, are making a great ado about "rights," "liberty," "a just and legal means of making a living," etc. They even, in addition to this, are trying to intimidate men by threats of this and that kind, and *some men* are even persuaded by these shallow arguments, to vote for License. Oh, ye Christian fathers and mothers, will you allow some man to sell the fiery glass that may lead your own sons down to a drunkard's grave, yea, doom his soul to endless woe, simply, that some one's liberty may not be tramped upon? Is it *liberty* to sow broadcast an evil that eternally ruins body and soul?

Another great enemy to Prohibition in Ohio, is *party men under the disguise of tax benefits through the "Scott Liquor Law."*—Under this law $200,000 was obtained last year, from Cleveland, Ohio, alone. All this goes to help to reduce the taxes. This is claimed to be a great advantage. Let us see. What does that mean? It means that for that amount a great host of men in Cleveland were permitted by law to sell liquor. Certainly they sold to an amount greater than that. The poor mostly bought it. The results of drinking it put countless numbers into the penitentiary, into the jail, some to the gallows, and many to the awful eternity of the drunkard's grave. To care for these criminals, and to countermand the loss of various kinds, incident to drink, would take far more than the tax received, *and leave no compensation for the souls lost.* Christians, in the name of Christianity, can we afford that? Then can you change it! *Vote for Prohibition.*

Again, Satan is at work in Ohio, by the general indifference of Christians to the issue. If every Christian in Ohio, this Fall, were as earnest and active in this work, as Satan's servants are, there were no possibility of a doubt. What, will any Christian man stand idly by, when such a great cause is at stake? Will the sons of Christ stand still and let the sons of Belial prevail. Arise, "cut down the groves," and "throw down the altar." Can it be done? As well ask whether God has any power over evil. Then, how? *By going to work and doing your duty,* that is, *vote for Prohibition.* "But," says one, "Prohibition will not prohibit."

This is another one of Satan's means of defense. If God and man have power enough to adopt Prohibition, think you those same powers will fail to carry it out? "Oh thou of little faith."

Another says, "I do not want to join the Prohibition party." You do not need to.—*These amendments will be on the tickets of every party,* and you have only to say whether you will vote for the one or the other, and still vote whatever remaining ticket you please. But be sure you make no mistake, but vote for the right amendment, *Prohibition.*

But a good brother says, "I have never voted, and, although I would like to help remove it, yet I cannot consistently go to the polls." I know a good old brother in Ohio, who has not voted for upwards of thirty years. But he has long waited for an opportunity to work against this awful evil, and this Fall he will go and cast his vote against rum. And why not? Did not the Lord tell Gideon to go and cut down the groves of Baal, and pull down his altars? Judges 6: 25. Did they receive any compensation? Some one will say, "God will see that it will go right." No, my Christian friend and brother, *not without your aid.* Know ye not that "Faith without works is dead?" Suppose every Christian should act upon that principle, do you think Satan's sons would vote to overthrow the liquor traffic? Will it profit any, if you say, Be ye clothed and be ye fed, and give nothing wherewithal he shall be clothed and fed? "To him who knoweth to do good, and doeth it not, to him it is sin." There can be no doubt that it is a good work to overcome the liquor traffic. It *can be done,* and every Christian in Ohio has a chance to help do it this Fall. Not to do it is certainly sin, because every vote not given, counts one for License, and, my brother, whether you think so or not, you are in that way, giving your help towards legalizing this accursed thing. Oh, in the sight of God, can you be negligent or indifferent in this matter? May God help you to decide right, and may he blot it out forever from our beautiful and noble country. H. P. MOYER.

From Avon, Ill.—Sept. 24.

Dear Brethren:—

THE Spring Run church is in peace and union. In connection with our Love-feast, we expect to hold a series of meetings. Bro. Daniel Vaniman is expected to be with us at that time. Yesterday one was received into the church by baptism. JOHN POOL.

Messages Dropped by the Way.

—WHY could not the department be enlarged, and with the "Select Notes," "Chips from the Workhouse" be continued, and also occasionally find a few "Messages Dropped by the Way."

—In the church, as in the civil world, some obey law from principle, hence enjoy loyal liberty and positions of trust, honor, and pleasure, while those who obey from restraint, are humbled by the forces, and are held in moral apprehensions. But now read 2 Thess. 3rd chapter, and then oh! try again and in your victory you shall have the greater praise.

—Young ministers why be more timid and fearful in the presence of your superior preachers? Who knows better how to sympathize with you, and to make allowances for you? Who is more interested in your improvement, or better able to assist and encourage you than they? C. C. ROOT.

From Monument City, Ind.—Sept. 19.

Dear Brethren:—

LAST Wednesday afternoon we drove over to Lancaster, in Salamony church, it being the appointed time for their Love-feast. We arrived just as they were starting to the water, where prayer was wont to be made, and where one was baptized. The meeting was well attended and quite orderly, and was truly a Love-feast. We met for the first time our well-known brother, I. J. Rosenberger.—There were also present, from other districts, the following ministering brethren, N. W. Crumrine, Geo. Holler and J. B. Lair.

By request, we met with the brethren of the Eight Mile congregation, on their Communion occasion, for the first time last Saturday. Here we again met brother Rosenberger, and also several other ministering brethren, John Holler, Sam'l Neher, John Eikenberry and Jacob Eckman. This church has lately been put under the care of our young brother, Dorsey Hogden, who was present. This church has lately passed through some hard struggles and trying difficulties, even to the excommunication of some, owing to a Progressive disloyalty. Despite the false reports that have gone forth, that the church had about all gone Progressive, there yet remains the main body, who are strictly loyal, and a much more pleasant and enjoyable Love-feast is seldom witnessed, all seeming to be alive and in earnest, which made the Feast truly a feast of love.—Before examination meeting we repaired to the water, where one was baptized. May God's blessing attend their every effort for good, is our prayerful desire.

Many thanks to Bro. Smuts and others for their hospitable kindness while there.

J. W. SOUTHWOOD.

Later.

THE following is a letter from the Governor of Ohio, showing that members, desiring to take no part in politics, may vote for the amendment only:

COLUMBUS, O., Sept. 22, 1883.

H. P. MOYER, ESQ.:—

Mt. Morris, Ill.

Dear Sir:—

THE Constitution of the State of Ohio, requires a majority of all the votes cast at a general election to secure the adoption of a constitutional amendment. The number of names on the poll books of the State are returned to the Secretary of State with the number of votes cast for the amendment.

If those cast for the amendment are a majority of all the votes cast as shown by the poll books, it is adopted. Thus you will see that a man may vote as he pleases, for the amendment alone, for the Fall ticket, or a part of it. If he votes simply for the amendment, his name is returned as one of the voters, and returned as a vote for the amendment. Its effect upon the amendment is precisely the same as if he voted the entire ticket.

Yours Truly,

CHAS. FOSTER.

OUR TRIP TO EUROPE.

From Southampton to Bremen and Hanover.

NUMBER IV.

S. S. "Werra."

We closed our last letter, Wednesday evening, the 29th, so that it might be mailed from Southampton, England, when we stopped to exchange mails and land passengers for London and Paris. Early on Thursday morning, we came in sight of land, and all crowded upon deck, glad once more to gain sight of the coast. The ship's course lay along the Southern coast of England.—It looked rough and inhospitable enough at first, but getting closer, we could see many fields, whose well-trimmed hedges gave them a very pretty appearance. Occasionally a house was to be seen, or rather a cluster of houses, and these were generally painted white, and looked neat and clean.

About noon we passed a point called the Needles. South of us lay the Isle of Wight, and on the North, the coast of England.

The entrance is narrow, and is also rather dangerous for large vessels. On the south, the rocks rise to the height of 50 or 60 feet, almost perpendicular, and present, by their different colors, a fine view. Out from the rocks stands a large light-house, warning the mariner not to approach too near. On the top of the bluff are immense fortifications, mounted with monster guns to defend the entrance to the harbor. On the North side, the beach is flat and level, and here a large fort has been built. What immense sums of money are, and have been spent for war, all of which might be saved, if the so-called *Christian world* would obey the injunction of our Divine Master.

We are now entering the English Channel; it is quite narrow, and many beautiful towns, villages and residences are to be seen on either side. The well-kept lawns, the neatly trimmed hedges, the fine groves, make a pretty sight.

We reached Southampton about 4 o'clock, some hours later than we were told we would arrive. Then about thirty of our passengers disembarked, getting aboard a small steamer, and being taken up to the dock, the water not being deep enough to allow the Werra to go up. From this point we steamed directly into the North Sea, passing on the way, Portsmouth, the great naval station of England.—Here we caught a glimpse of some huge ships, English men-of-war. We also passed the immense circular forts, or turrets, built out in the bay to defend the harbor. These forts are covered with many thicknesses of heavy plate steel, and are built strong enough to resist the heaviest guns. Around the fort are port-holes, from which many guns are pointed, ready to fire upon an enemy, should one appear.

As we pass along, many more beautiful farm-houses are seen, and signs of the rich fertility of the soil appear. This afforded us much more pleasure than the warlike preparation we saw on every hand.

Night however soon closed these scenes to our eyes. Friday morning we were again out of sight of land. The North Sea, which is usually very rough, was calm and smooth, so that with a pleasant day we had a very nice run through its turbulent waters. This evening at 8:30 we reach Bremerhaven, and go ashore in the morning.

Before taking leave of the Werra, I will give our readers some description of her. A letter from the General Agents of the steamship line, introduced us to Captain Barre, who very courteously invited us to inspect the ship, and also sent an officer to act as a guide. The following facts and figures we heard from the officer partly, and partly from the ship's books. The Werra is a new, iron steamship, built in Scotland in 1882, at a cost of about $800,000. She is 450 feet long, (about as long as our College grounds at Mt. Morris are wide,) 48 feet wide, and 36 feet 6 inches deep from the main deck to the bottom of the hold. She is manned by 172 officers and men. The Captain has supreme control, and his word is law. The most rigid discipline is enforced; every man knowing and keeping his place. She is one of the largest and best steamers crossing the Atlantic, and has just made the quickest time on record between New York and Southampton,—seven days and twenty-three hours. She has a carrying capacity of 6,000 tons, and is allowed by law to carry 1350 passengers, 350 cabin and 1,000 steerage.

The first place visited was the engine-room, boilers and furnaces. We go down into the depths of the great ship, and find an immense compound engine, or three engines in one, of 6,000 horse-power. Twenty-four furnaces supply the heat. The daily consumption of coal is from 115 to 120 tons. In the last trip from New York to Bremen and return, 2417 tons of coal were burned. The immense shaft to which the wheel is attached is about 2½ feet in diameter, made of the best iron and is about 230 feet long. The engine is located in the centre of the ship. The shaft makes 60 to 62 revolutions per minute, and each revolution is recorded by means of a counter very similar to the one used on the press for counting the editions of the GOSPEL MESSENGER. At the time I looked at it, it had made almost 800,000 revolutions.

From the depths of the ship where the fires are kept burning day and night, we again come on deck. Going forward to the bow of the boat, we go down from the hurricane deck and come to the main deck. About 150 feet of this deck amid ship is used for cabins, on the one side for the men employed in the engine-room, and on the other for the engineers and machinists, whilst in the center are kitchens, bake-rooms, etc. The forward part of the deck is open, and is used by the steerage passengers, whilst the rear part, covered with an awning, is used by the second cabin passengers. Going down again we came to the third deck. On this floor are located the cabins of the first and second cabin passengers. The first cabins are forward, and the second cabins in the rear.—The cabins, or sleeping rooms of the first are about eight feet long, six feet wide and seven feet seven inches high. In each cabin are two berths, for the accommodation of two passengers; they are richly and elegantly furnished with sofa, dressing case, etc. The second cabins are a little wider than the first, each containing berths for the accommodation of four passengers. We secured one next to the steward's, with two berths and a sofa, so that we had the advantage of the first cabin, in the second. The cabins are nicely but plainly furnished; are clean and well ventilated, and are very comfortable.

The saloon, or dining-room of the first cabin is one of the finest pieces of decorative art to be found; richly carved panels, velvet carpet, in fact, everything as rich as it can be made. The second cabin saloon is plainly but comfortably furnished, and is good enough for any one.

We make another descent and we come to the steerage deck, where are stowed away the steerage passengers. Bunks are built from floor to ceiling, and here often 1,000 emigrants are crowded. It seems almost impossible for any one to travel in this way. Many of the emigrants are very dirty and filthy; those who would keep clean are brought in contact with the filth, for there is no privacy about it; all are thrown together. It is perhaps as well as the company can do, as they carry steerage passengers, very cheap, and at the same time feed them well.

Going down again, we reach the hold, or the bottom of the vessel, where are stored the freight and heavy baggage. Here also is the ice-house, refrigerators and store-rooms, where are stored the provisions for the trip. After being below an hour or two we were glad to get on deck again and breathe the fresh sea air.

The tables are bountifully served with excellent, well-cooked food, so that we all fared well in this department.

While writing this, the ship has come to anchor, and we know that we are now at the mouth of the river Weser, a few miles from Bremerhaven. Here we remained all night. At 8:30 Saturday morning, September 1st, we went aboard a small steamer and were taken to the dock; the tide being out, the Werra could not enter.

At 9 o'clock a gang-plank was thrown ashore and we set our feet on German soil.—Looking at my watch I found it was half past two by Mt. Morris time, so that here in Germany we are in the middle of the forenoon, whilst at home all are quietly sleeping. We felt to thank our Heavenly Father for his protecting care over us during our long trip; for we realized more than ever on our voyage, our entire dependence upon him.

At Bremerhaven we took the train for Bremen, where Bro. Plate's sisters met us, and gave us a most cordial and hearty welcome to Germany. They were so kind and courteous; hence we at once felt at home.

Here we expected to find a letter from Bro. Hope, relative to our visit to Denmark, sister Saxild having advised us that it would be better to defer our visit there until next Spring. The matter was referred to Bro. Hope, but presume the letter did not reach him in time. We then at once decided to go on to Dresden, stopping a short time at Hanover and Berlin. At 4 o'clock on Saturday afternoon we left Bremen and reached Hanover at 7:30, where we are now writing the closing lines of this letter.

From here we go to Berlin, the capital of Germany, on Monday, and on Thursday, the 5th of September, if all is well, we will reach Dresden, where we will stay about two months and try, if possible, to get a little knowledge of the German. If the Lord will, we expect to spend the Winter at Halle.

D. L. MILLER.

[Bro. Miller's address will be found among the editorial items on page 200.—ED.]

From Greenland, W. Va.—Sept. 17.

Dear Brethren:—

THE G. M. is doing valuable work among the masses. That is what we need. It should be adapted to meet, not only the wants of the saints, but sinners also,—not only the saved, but the unsaved. Let it ever be found bearing messages of grace to the needy, starving, miseducated souls. May its tone ever be pure, peaceful, refined and elevated. By its medium much seed may be sown, to bear copiously that fruit which is life eternal. I enter the school-room again, in one month.—Will try to send a good list of names to the G. M. by New Year.

WM. M. LYON.

Miscellaneous Items.

MYSELF and wife spent three weeks in Tennessee, during August, visiting brethren and friends in Sullivan and Washington counties. While in Washington we attended the Brethren's visit meeting at Knob Creek. This congregation seems very well united, though there were a few complaints brought up on the visit. The meeting passed off very pleasantly after all. This congregation takes up a collection every church council, which is very commendable.

On the following day we listened to an interesting sermon delivered by Eld. Dove.—Bro. Dove is one of these wide-awake preachers, who believe in applying the Sword to the people. Bro. James Hilbert, also gave a very warm and forcible exhortation. There were twelve ministers present on this occasion.

While we were sojourning in Tennessee, sister Sarah, wife of Bro. Peter Bowman, who lives at Knob Creek, was called from time to eternity. Age about twenty years.—She leaves a husband and infant son behind her. Beneath the soil of Tennessee reposes the dust of many who were very dear to us.

When we arrived home (in Virginia), we found vegetation very much refreshed by the recent rains. We have had a very dry season.

Our church is not prospering so well as in former days. We have had a little too much committee work. When a church can, and does settle their own difficulties, it does not need the work of a committee, and when a committee is needed, the church is very apt to call for one.

We had our visit meeting on the first inst. The church seemed to be more in harmony than it had been for years, with a very few exceptions. With Christian forbearance, one toward the other, we may look for peace, union and prosperity, to prevail in the near future. We have about 300 members in this congregation. Our Love-feast comes off on the 6th and 7th of October. We would be glad to have good ministering brethren present, who can preach the Gospel with power, and simplicity.

C. D. HYLTON.

Hylton, Va.

From Adams Co., Ill.

Dear Brethren:—

ON the 15th of September, Elder John Metzger and myself attended the Love-feast in the Mill Creek church, at Liberty, Adams Co., Ill. The ministerial force consisted of Brethren John Metzger, John L. Myers, of McDonough Co., Ill., John Clingingsmith of Pike Co., Ill., and their home ministers.—Had a very good meeting; good order during services. About one hundred members communed. There were quite a number of young members that surrounded the Communion table, three or four of them only about ten years old. That speaks well for them and has a good influence. May they be bright shining lights while they live.

STEPHEN SHIVELY.

Cerro Gordo, Ill.

From Wabash, Ind.

Dear Brethren:—

OUR council-meeting, which came off the 8th of this month, is one to be remembered. There was no business transacted; except one letter of membership was given.—We could say, how good and how pleasant for brethren to dwell together in unity. Oh, could we ever have meetings of this kind, that our brethren and sisters could come together and admonish each other of the duties we owe to God and to one another. Our prayer is, that we may work more and more for peace and union, and help to build each other up in that most holy faith. On the 15th we started to the Love-feast at the Somerset church. A goodly number of brethren and sisters had collected for the Feast, beginning at 2 o'clock. Ministers present, Elders Elias Caylor, Samuel Murray and John P. Wolfe, and several others. Our old fathers preached the Word with power, and, we think, many lasting impressions were made, especially on many of the young, as we never saw a more solemn meeting, and better order. I think we could all say it was good to be there. On the 16th our old brethren gave us all a farewell address and departed to their places of abode, and so ended a feast of love that will long be remembered by many loving brethren and sisters.

C. C. ARNOLD.

From Urbana, Ill.

Dear Brethren:—

THE Brethren of Urbana church, Champaign Co., Ill., realized at their Love-feast and series of meetings, a most enjoyable season. The writer was much encouraged and built up, by making the acquaintance of some brethren, whom we met for the first time, and a re-union with those whose names are always dear to us. Especially precious was the interview we had with Sister Mattie A. Lear; it reminded us of former years, that afforded us seasons of real pleasure in hearing a voice altogether devoted to God, and the cause she has espoused. More especially was my soul stirred while hearing her pleading voice in prayer, in the examination service. What hinders a congregation from prospering, where there is such a Mary to anoint and wash with tears, and wipe with the hairs of her head, (soothing speech,) cleansing the atmosphere of the whole house. We predict a glorious future for the church at Urbana, While they are scattered over a large territory, they manage to get together to commune. The meetings were large, and the order good.

The ministers present from abroad were D. B. Gibson, A. Bowers, of Indiana, John Barnhart, J. Y. Snavely, and the writer. The principal part of the preaching was done by D. B. Gibson, an efficient evangelist who devotes most of his time to traveling. Two precious souls came out on the Lord's side, and were baptized, one a tender lamb of fifteen years, the other a married lady, and also young; the Lord bless them and keep them in the bonds of the Gospel. Others were convicted, sobbing like a child, even for hours together, and yet unsaved. O that they, too, may yet find the Lord, and obey his Word, and go on their way rejoicing.

T. D. LYON.

Hudson, Ill.

From Garrison, Iowa.

Dear Brethren:—

TO-DAY we met in church-council, and business was done with reasonably good feeling. We made arrangements to have our meeting-house painted, and also gathered some money for missionary purposes. Our Communion was appointed for October 17th and 18th. Our church here has passed through some severe trials; a dark cloud had been hanging over us, but the way seems clear now; the cloud is passing away, and the sun is beginning to make its appearance.—Ministers will please give us a call.

GEO. ASCHENBRENNER.

THE skeleton was lately found, near Shelbyville, Ind., of a giant not less than nine feet in height, and as large in proportion.—His head was nearly four feet in circumference.

ANNOUNCEMENTS.

Love-Feasts.

Oct. 5, at 2 P. M., Walnut Level church. Wells Co., Ind.

Oct. 5, at 4 P. M., Macoupin Creek church, Montgomery Co., Ill.

Oct. 5, at 10 A. M., Four Mile church, White Water meeting house three miles north-east of Connersville, Fayette Co., Ind.

Oct. 6, Silver Creek church, Cowley Co., Kan., about 6 miles east and 4 miles south of Winfield.

Oct. 6, at 10 A. M., English Prairie church, La Grange Co., Ind.

Oct. 6, near Longmont, Colo

Oct. 6 at 2 P. M., Peabody church, Kan.

Oct. 6, at 2 P. M., Ogan's Creek church, Wabash Co., Ind.

Oct. 6 at 4 P. M., St. Joe Valley church, three miles north of South Bend, Ind.

Oct. 6 at 10 A. M., Greentown, Howard Co., Ind.

Oct. 6 and 7, at 2 P. M., in the Perry church, in the Three Sprung meeting-house, Perry Co., Pa.

Oct. 6 and 7 at 10 A. M., Middle Creek church, Manaska Co., Iowa Conveyance from New Sharon on the 6th.

Oct. 6, at 10 A. M., Hudson church, Ill.

Oct. 6, in the Warriorsmark church, Huntingdon Co., Pa.

Oct. 6, at 3 P. M., Exeter church, Neb., 8 miles south of York, York Co., on Bro. David C. Kruse's farm.

Oct. 6 and 7, at 2 P. M., at house of Bro. Henricks', 2 miles east of Kidder, on Hannibal & St. Joe R. R.

Oct. 6 and 7, at 2 P. M., North Beatrice church, seven miles north of Beatrice, Neb.

Oct. 6 and 7 at 10 A. M., Morrill church, Kan., at John E. Springer's, 2¾ miles south-east of Morrill, Brown Co.

Oct. 6 and 7 at 2 P. M., Naperville church, Du Page Co., Ill.

Oct. 9 at 1:30 P. M., Meadow Branch, Md.

Oct 9 at 4 P. M., Tippecanoe church, Ind.

Oct. 9, at 1 P. M., Waddam's Grove, Stephenson Co., Ill.

Oct 10, at 10 A. M., Northfork church, Carroll Co., Ind.

Oct. 10 and 11, at 11 A. M., South Keokuk church, Keokuk Co., Iowa. Those coming on the Central Iowa R. R., from the East, will stop off at Richland; from the West at Ollie.

Oct. 11, at 10 A. M., Donald's Creek church, Ohio.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz.

Oct. 11, at 4 P. M., at Claar meeting-house, Woodbury congregation, Blair Co., Pa.

Oct 11, at 10 A. M., near Olathe, Kan.

Oct. 11 and 12 at 10 A. M., 2 miles east of Middletown, at the old meeting-house in the Upper Fall Creek church, Henry Co., Ind.

Oct. 11 at the Brick church, one mile north of Union City, Randolph Co., Ind.

Oct. 11, in the Mineral Creek church, Johnson Co., Mo.

Oct. 11 at 1:30 P. M., Sam's Creek, Md.

Oct. 11, at 4:30 P. M., in the Maple Grove church, four miles north of Ashland, Ashland Co., O.

Oct. 11 at 10 A. M., Silver Creek church, Williams Co., Md., at Hickory Grove meeting-house.

Oct. 11, at 2 P. Antioch church, Andrews, Ind.

Oct 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill

Oct. 11 and 12, Summit, Augusta Co., Va.

Oct. 11 and 12, at 2 P. M. at the house of John E. Bogserman, Log Creek church, Caldwell Co., Mo.

Oct. 11 and 12 at 1 P. M., Shannon, Ill.

Oct. 12, at 10 A. M., Upper Twin Creek church, Gratis, Ohio.

Oct 12, at 1 P. M., Des Moines Valley church, Iowa.

Oct. 12, at 10 A. M., Stony Creek, Hamilton Co., Ind., 4 miles east of Noblesville, on Clarksville pike.

Oct. 12, at 4 P. M., Clover Creek church, Pa.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen, Ind

Oct. 12 and 13, at 1 P. M., Free Spring church, Juniata Co., Pa.

Oct. 13, at 1 P. M., Clarion Co. Pa.

Oct. 13, Osage church, Crawford Co., Kan., 2½ miles north-west of Monmouth, on the farm of J. B. Wolf.

Oct. 13, at 10 A. M., nine miles north and one mile east of Ovid, Clinton Co., Mich., in Bro. Albaugh's barn.

Oct. 13, evening, in the Cowenshannoc meeting-house Pa.

Oct. 13 at 10 A. M., Bush Creek, Md.

Oct. 13 at 1 P. M., Blue River congregation, Butler Co., Neb

Oct. 13 at 2 P. M., at Benton Miller's, 5 miles east of Fredonia Kan.

Oct. 13, at 4 P. M., James Creek, Huntingdon Co., Pa.

Oct. 13 at 10 A. M., Locust Grove, Md.

Oct. 13, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 13 and 14, Maple Valley church, Aurelia, Iowa.

Oct. 13 and 14 at 10 A. M., Pleasant Grove church, Kan.

Oct. 13 and 14, Bridgewater, Rockingham Co., Va.

Oct. 13 and 14 at 10 A. M., in the Spring Run church, at their meeting-house six miles east of Prairie City, Fulton Co., Ill

Oct. 13 and 14, Shoal Creek church; stop off at Pierce City Mo., and notify L. E. Prickett, Pioneer.

Oct. 13 and 14, State Center church, 6½ miles south-east of State Center, Marshall Co., Iowa.

Oct. 13 and 14, at 2 P. M., Big Creek church, near Parkersburg, Ill.

Oct. 13 and 14 at 10 A. M., Cedar Co. church, Iowa, 4 miles west of Tipton, Iowa. Inform A. M. Zook, Tipton, Iowa.

Oct. 13 and 14, at 2 P. M., Mound church, Crescent Hill, Bates Co., Mo.

Oct. 13 and 14, in the Blanchard and Anglaise church, at Eld John Provont's, 1½ miles west of Dupont on the N. G. R. R., and three miles from Hartsburg on Nickel Plate R. R.

Oct. 13 and 14 at 2 P. M., in the Roann congregation, Wabash Co., Ind.

Oct. 13 and 14, Bellville church, 6¾ miles east of Scandia, Kan.

Oct. 13 and 14, at 11 A. M., in the English River congregation, Keokuk Co., Iowa, 3 miles east of South English, and 2 miles west of Kinross.

Oct. 13 and 14, Lake Branch church, Sibley Co., Minn., 2¼ miles south of Gaylord station.

Oct 13 and 14, South Beatrice church, Gage Co., Neb.

Oct. 13 and 14 at 2 P. M., Rock River church Ill., at Franklin Grove meeting house.

Oct. 13 and 14. Lick Creek church, Bryan, Williams Co., Ohio.

Oct 14 at 10 A. M., Hopewell church, Bedford Co., Pa.

Oct. 16 at 10 A. M., Nettle Creek church, Hagerstown, Wayne Co., Ind.

Oct. 16, at 2 P. M., Fairview church, Tippecanoe Co., Ind.

Oct. 16, Middle River, Augusta Co., Va.

Oct. 16 at 4 P. M., Woodbury, Bedford Co., Pa.

Oct. 16 and 17 at 10 A. M., West Branch, Ogle Co., Ill.

Oct. 17, at 10 A. M., in the Santa Fe church, six miles south of Peru, Ind., on the Strawtown Pike.

Oct. 17, at 10 A. M., Lower Fall Creek church, five miles south of Andeason, Madison Co., Ind.

Oct. 17, at 2 P. M., Marion church, Ind., stop off at Landisville.

Oct. 17, at 2 P. M., Upper Stillwater church, Miama Co., Ohio.

Oct. 17 and 18 at 2 P. M., Big Grove church, Benton Co., Iowa.

Oct. 17 and 18, at 4 P. M., Dry Valley meeting-house, Mifflin Co. Pa.

Oct. 17 and 18, at 10 A. M., in the Coal Creek church, Fulton Co., Ill.

Oct. 17 and 18 at 2 P. M., Paint Creek church, Bourbon Co., Kan., at A. C. Numer's, 12 miles south-west of Ft. Scott.

Oct. 17 and 18, Beaver Creek, Rockingham Co., Va.

Oct. 18 at 4 P. M., Dunnings Creek, Pa.

Oct. 18, at 10 A. M., Price's Creek church, Preble Co., Ohio.

Oct. 18 at 2 P. M., Montgomery church, Indiana Co., Pa.

Oct. 18, Mt. Vernon church, Jefferson Co., Ill.

Oct. 18 and 19, at 3 P. M., Silver Creek, Ogle Co., Ill.

Oct. 18, at 1 P. M., Monocacy church, Rocky Ridge, Frederick Co., Md.

Oct. 18 and 19, at 10 A. M., Broad Fording, Washington Co., Md.

Oct. 19 at 1:30 P. M., Spring Run church, 2½ miles from McVeytown, Mifflin Co., Pa.

Oct. 19 at 4 P. M., Monticello church, Ind.

Oct. 19, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 19, at 10 A. M., Painter Creek, Darke Co., Ohio.

Oct. 19 at 10 A. M., Pleasant Hill church, near Virden, Macoupin Co., Ill.

Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 20, at 2 P. M., Prairieview church, Mo.

Oct., 20, evensng, in Brush Valley meeting-house, Pa,

Oct. 20, at 3 P. M., in Blue Ridge church, in their new meeting-house, four miles north-east of Mansfield, Piatt Co., Ill.

Oct. 20 and 21, Beaver Run, Mineral Co., W. Va.

Oct. 20 at 10 A. M., Beaver Dam, Md.

Oct. 20 at 2 P. M., Mexico, Miami Co., Ind.

Oct. 20 and 21. Linn Co., Iowa, at the new house, if finished in time; otherwise at the old house.

Oct. 20 and 21, at the Welty meeting-house, in the Antietam church, Franklin Co., Pa. two miles north-west of Smithburg, Md.

Oct. 20, at 10 A. M., Dry Fork church, Jasper Co., Mo., at house of Bro. W. M. Harvey, 4 miles south-east of Jasper.

Oct. 20, at 2 P. M., to be held at Bro. Samuel Cornelius', three miles north of Parsons. Labette Co., Kan.

Oct. 20 and 21, three miles south east of Abilene, Dickinson Co., Kan.

Oct. 23 at 10 A. M., ¾ of a mile east of Arcadia, Hamilton Co., Kan.

Oct. 25, at 2 P. M., Loraine church, at Loraine, Adams Co., Ill.

Oct. 27, Salem church, Marion Co., Ill.

Nov. 7, at 2 P. M., Bethel church, Ladoga, Montgomery Co., Ind.

Nov. 9, at 1 P. M., Wakendah church, Ray Co., Mo.

Nov. 9 and 10, at Massinewa church, ½ mile west of Eaton, Delaware Co., Ind.

Nov. 10, at 10 A. M., Sunfield church, Eaton Co., Mich.

Nov. 17, in the Mulberry Grove church, Ill.

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HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH.		STATIONS.	LEAVE NORTH.	
Mail P. M.	Exp'ss A. M.		Exp'ss P. M.	Mail P. M.
6 05	8 35	Huntingdon	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	Grafton	5 35	12 23
6 35	9 05	Marklesburg	5 25	12 10
6 43	9 13	Coffee Run	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	Cove	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	Saxton	4 48	11 35
7 25	9 52	Riddlesburg	4 35	11 20
7 30	9 57	Hopewell	4 29	11 13
7 40	10 07	Piper's Run	4 17	11 03
7 51	10 15	Tatesville	4 07	10 52
8 02	10 27	Everett	3 58	10 43
8 05	10 30	Mt. Dallas	3 55	10 40
8 15	11 00	Bedford	3 30	10 20
6 55	12 85	Cumberland	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ..... 2 13 P. M.	8 50 A. M.
Fast Line..... 6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 35 P. M.
Mail ..... 3 50 P. M. H'bg.,	7 30 P. M.
Mail Express ....8 05 P. M.	2 55 A. M.

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	———
Mail Express...*1 12 A. M.	6 40 A. M.
Limited Exp'ss,*8 57 P. M.	10 40 A. M.
Fast Line ....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....*8 40 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Exoress...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

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Gen. Sup't, Chicago. Chicago.

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"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Oct. 9, 1883. No. 40.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All monies due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books, Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

BRO. Quinter has gone to West Virginia to attend the opening of a new church, erected by the Brethren for the worship of God.

SEND in your orders for the "Brethren's Family Almanac" for 1884. A copy of it should be in the house of every family in the Brotherhood.

WE met Eld. G. W. Brumbaugh on the train last week as we were going west-ward. He had been attending a "blooded stock" sale and from figures shown us the animals went off at fancy prices.

THE Pennsylvania Central R. R. Co., is introducing their new and improved coaches which will add greatly to the comfort of the traveling public. The company spares no pains to accommodate their patrons.

DURING the coming Winter we expect to give some attention to publishing tracts, and other church literature. Any of our brethren having something prepared for publication in this line, will please confer with us in regard to its publication. We are now fully prepared to do this kind of work.

AN editor's table is a piece of furniture that admits of quite a variety of shapes, and may be set up and used almost anywhere. The one we are now using is in the front parlor of a friend, in Indiana, Pa., and being round, is just thirteen inches in diameter. As all of our editorial is written on this table this week, due allowance must be made for its character as our surroundings are not the best.

THE Normal is having an unusually pleasant term. Though the attendance is not so large as that of some other schools, yet the advantages to those who are there are all the better for it. The classification is very close, and the instruction given, unusually thorough, so that all who are desirous of getting the most instruction for the least money can be accommodated with all that it is possible for them to receive. Students are solicited and all who may come will be heartily received.

A NUMBER of plans are being agitated as how to best get money to be used for church-building and other charitable purposes. The first and most essential thing will be to ask God to help us to loosen our purse-strings. This done, almost any plan will be a success.

As some of the Sunday-schools are closing and the young folks will be thus deprived of reading the *Young Disciple*, we offer it the balance of the year, in clubs of ten, for $1 00, and a *free* copy to the getter up of the club. We make this very low offer that our Sunday-school scholars may have it continued, and also to have it more generally introduced. We hope that our young folks will get to work at *once* and send us large clubs.

ON Saturday morning we were taken out into the country some eight miles from Indiana. On Sunday we attended services in the Presbyterian church. They had a new minister lately called, and there was considerable anxiety among the members as to his future.—He is a young man, and shows considerable ability. His discourse was well delivered, but was a little too high up for many of his country parishoners. He gets $1,000 and this congregation pays one-half.

SOME people do not put much stress on the differences existing between the churches. — We were somewhat amused the other day on hearing a good friend giving his reasons for changing his church relations and that of his whole family. He said he was raised a Lutheran, and united with that church; but to get to that church it was necessary to cross a creek, and in crossing it his wife always got giddy-headed. To avoid crossing this creek he and family united with a Presbyterian church on this side of the creek. In his estimation this was sufficient cause for making the change.

ASCENDING THE ALLEGHANIES.

IT was after a morning shower that we left the buzzing city of Altoona, that nestles at the base of the Alleghanies, which we were about to ascend. Our train of coaches was well manned with power, having an engine at each end. Slowly, upward we went. The clouds, that a short time before, had been sending down heavy showers of rain, now separate and roll to the north and south while the sun breaks forth in all its beauty, giving the surrounding mountains an appearance grand beyond description.

As we go up, our view is enlarged, and mountain after mountain appears, one above the other, as far as the eye can carry. The late frosts have done their work, and the foliage has turned just enough to give the forests that autumnal tinge that is so much admired by the lovers of the beautiful. Every imaginable hue is depicted, and the scene is grand indeed. Not only do we have variety in the leaves of one kind of trees, but on less than one acre may be found, growing in most peaceful harmony, the white, the black, the red, the chestnut, and the swamp oaks, the white and yellow pine, the hemlock, the cedar, the savine, the chestnut, dogwood, June berry, walnut, hickory, shell-bark, and twenty more varieties that we might mention.

All these, tinged in their shapes and sizes, form an unending variety that cannot fail to strike the beholder with admiration. The time seemed to be most auspicious, as all nature seemed to be putting forth all her energies to put on her most lovely garb.

As the fading sister or loving child put on their most endearing smiles, as the seeds of life are ebbing out, so do the fading leaves before they loosen and fall to the ground.—It is impossible with pen, to describe the scene that was stretched out before us, as we were ascending the Alleghanies. Art has done much towards beautifying the world, but nature unadorned cannot be surpassed by art.

But there is now another scene presented before us. The "Horseshoe Bend," at any season of the year, is grand; but beautified as it now is, by nature's most lovely habiliments, the sight is one worth a day's travel to behold. The mountain sides, around which the road curves, a few years ago, were cleared of the larger timber; since when, the under-bushes have grown up nicely and evenly, so that it is much more beautiful than ever before.

Directly in the curve, Altoona City is now building a reservoir which, when filled with the pure fresh mountain water and ornamented around the sides, will add renewed attractions to the place. At the highest point in the curve, the P. C. R. R. Co., have erected a beautiful rustic house for the use of the watchman and on either side large beds of geraniums, petunias, etc., in full bloom. All these things add to the attractiveness of the place, making the ascending or descending of the Alleghanies, one of the grandest rides to be enjoyed anywhere on the Continent, and those traveling East or West can well afford to go out of their regular course to enjoy it.

Some men show more zeal than principle. They say and do not. Men preach loudest who practice what they preach.

In our "Why is it?" No. 37, the type-setter made us say some funny things, but as it is now too late to make corrections, we let it pass.

The Brethren everywhere seem to be taking courage, and new life is being instilled into the churches. Meetings are being held and an interest is being awakened which, we hope, will result in an ingathering of precious souls.

The late idiotic "bangs," worn by our fashion-duped girls, will now likely disappear, as the latest Paris style is to comb the hair straight back over the head. What a terrible tyrant Madame Fashion is! Yet she has thousands of willing slaves.

Eld. Geo. Worst, of Ashland, Ohio, thinks that the early September frosts destroyed millions of bushels of corn. The loss to the country, no doubt, will be great; but then as all the other crops were abundant, we should not complain as we still are greatly blessed.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE SICK-BED SOWER.

"What seed have I to sow;" said one—"I lie
In stilled and darkened chamber, lone and low;
The silent days and silent nights pass by
In monotone of dimness. Could I throw,
Into the nearest furrow, one small seed,
It would be life again, a blessed life indeed!"

And so she lay through lingering month and year:
No word for Him to speak, no work to do;
Only to suffer and be still, and hear
That yet the golden gate was not in view;
While hands of love and skill, this charge to keep,
Must leave the whitening plain, where others now would reap.

One by one the singers gathered,
Ever swelling that great song,
Till a mighty chorus thundered,
Till the listening seraphs wondered,
As its triumph pealed along.

Onward came they with rejoicing,
Bearing one upon their wings,
With their waving palms victorious,
To the presence-chamber glorious
Of the very King of kings.

And a whisper, clear and thrilling,
Fell upon her ravished ear—
"Lo, *thy* harvest song ascending!
Lo, *thy* golden sheaves are bending
Full and precious round thee here!"

"Nay," she said, "I have no harvest,
For I had no power to sow;
Burdening others, daily dying,
Year by year in weakness lying,
Still and silent, lone and low!"

Then a flash of sudden glory
Lit her long life-mystery;
By that heavenly intuition
All the secret of her mission
Shone, revealed in radiancy.

And she knew the sweet memorials,
Of her hidden life, had shed
Glories on the sufferer's pillow,
Calmness on the darkling billow,
Peace upon the dying bed.

Thousand, thousand-fold her guerdon,
Thousand, thousand fold her bliss!
While His cup of suffering sharing,
All His will so meekly bearing,
He was gloriously preparing
This for her, and her for this!

—*Francis Ridley Havergal.*

ORIGIN OF WEEKS.

BY THOS. E. DAVIS.

We are informed in the beginning of the second chapter of the Book of Genesis, that "the heavens and earth were finished, and all the host of them." Also, that "on the seventh day, God ended his work which he had made." These seven days constitute one week.

Now, we desire to notice the phenomenon of weeks. There is nothing in nature to suggest it. We know that the moon works out the months, and the sun rules the day, while four seasons are produced by the variations of the earth, revolving upon its axis, as affecting the relative positions of the earth to the sun. Nature makes the day, the month and the year; but what makes the week?

This is a question of great importance—a question that staggers the boldest of infidels and the most expert of theorists.

I believe you will give room in your paper for a few thoughts on this subject, which has developed much ingenious thought and profound reasoning; but we affirm that nothing on earth or in heaven can be assigned as an argument for the week, aside from the fact that the heavens and the earth were created in six days, of twenty-four hours each.

This ordinance of time depends entirely upon absolute will for its origin. The cessation of the creative labors of God, on the seventh day, gave rise to this division of time; for which there is no type in nature.—There is a type, or some symbolic mark, for every cardinal institution of the divine economy, except the week, and that has none.

We therefore designate this in the category of positive institutions, and the fact of its being a positive institution, places the explanation thereof beyond the power of human reason.

It cannot be accounted for by any Egyptian or other scheme, which has been, or may be digested in the human brain. The most careful skeptics have overlooked this in their inquiries; and when it is propounded to them for an explanation, it brings them to a full stop, and they are obliged to acknowledge themselves at a loss to account for this remarkable division of time.

The creative drama culminated in a week; and while the works of God are commemorated by it, God himself commemorates the week as a positive institution. Those matters which refer to the division of time into weeks, are identified in a prophetic view, and none other could comprehend the subject, for it is above and beyond the pale of mortal nature.

In the writings of Jeremiah, reference is made to similar subjects. "The Lord gave the sun for a light by day, and the ordinance of the moon and of the stars, for a light by night." You perceive, nothing is said relative to the institution of the week. That remains among the positive ordinances of God, and, as such, surpasses the comprehension of man.

The week culminated in the seventh day—at the end of the creation of the world—and that being a day of rest for man, is commemorative of God's ceasing to create, and the term rest is disposed of, on the ground that it is simply a figurative expression, so far as God is concerned, signifying merely, that he ceased to act at the end of the week, but by no means indicating that the Almighty stopped to rest—to recover from the exhaustion of labor.

"Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the Creator of heaven and the earth, fainteth not, neither is weary?" On that day of days, God terminated the creation, and retired into the solitude of his own infinity. Out of respect for this great truth, it was meet that man should cease to work on the same day.

SELECT NOTES.

BY J. B. LAIR.

—Some people seem to think that their salvation depends more on what other people do, than on what they do themselves.

—Some people seem to love themselves so much, that they cannot love any one else, not even their Maker.

—It is not what people read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them good.

—Some people are so busy watching themselves, that they cannot watch any one else—*vice versa.*

—Some people join church for the love of God—others for the fear of punishment.

—On the 3rd of the present month (Sept.) in company with Eld. Jos. Leedy, we boarded the train for Ft. Wayne, where we were requested to be at the bedside of one who had, at one time, been a member of the church, but had strayed off from the fold.—But being brought, by the hand of affliction, to a sense of her duty, she desired to be reinstated to fellowship with the saints. Being authorized by the church to attend to her wants, we had a meeting at two o'clock, after which she was re-instated in the regular order. At night, we held a Communion with her and the few other members present.

No doubt, our manner of procedure looked very strange to some of those present, but they manifested a commendable spirit of behavior, and we were urged to return again and preach for them. And I wish right here to call the attention of the Brotherhood to the fact that in almost every city of our country, the common class of people would gladly accept the doctrines and faith of the Brethren, and there ought to be a greater effort made to establish a mission in such places.

—It is said that an obstinate man does not hold opinions—they hold him.

—On Saturday, Sept. 8, the Antioch church met in regular quarterly council. There being nothing of special importance before the meeting, the time was largely occupied in admonishing the members to duty—to greater love and union—love to each other and the cause of Christ. The church also appointed a committee of three—one minister and two deacons—to formulate some plan by which the church may labor to a better advantage, for the promotion of a greater degree of holiness in each other—build each other up—get nearer Christ, and farther from the world.

Should the committee devise a plan by which some efficient work can be done, to the redeeming of some precious souls, we will, some time in the near future, give you a report of the work of the committee.

—Sept. 12.—Again it was our happy lot to meet in a season of Communion with the members of the Salimony church, Huntington Co., Ind. A large number of members communed; the attendance was very large, and the order uncommonly good. I. J. Rosenberger, of Ohio, was there to hold forth in his usual impressive manner. One dear soul was added to the number of the faithful, by baptism; all rejoiced, and the Lord was glorified.

—I do not want to accuse Paul of any short-comings, but when he was telling the Corinthians that he "would sing with the spirit and with the understanding also, and that he would pray with the spirit and understanding also," why did he not say that he would preach with the spirit and the understanding also? Then everybody would have known just how Paul did—and probably have done likewise; but is it not a fact, that some (of our) preachers get more style and system in their sermons than spirit and understanding? Style and system are good enough in their places, but spirit is much more important.

—Take church members, for instance, who attend church tolerably regular between fairs, excursions, social entertainments, etc., and what should we call them? We might call them religionists, but we could hardly call them Christians with propriety—could we?

—"It is not all of life to live." Then why do we spend all of life in living?

THE TEXAS MISSION.

As we believe many of our brethren and sisters feel an interest in the Lord's work in Texas, we here state that the arrangements are all made, and the time fixed for our messenger to set out on his mission to the "Lone Star State." The time now set for him to start, is the 22nd of October. And as some may wonder why we make it so late in the season, I will say that Bro. Bollinger had arranged to leave here about the 23rd of Sept., and I so wrote to Bro. Gephart, who answered, that it would suit them better if he would come at least two weeks later; giving, as a reason, that this time would be right in the midst of their cotton-picking; which would greatly militate against the work, as they could not get a congregation out at that time. Cotton must be cared for at the proper time, or be lost. October and November are as good a time as we can get for the Master's work in that country.

Bro. Bollinger, in order to suit himself and business to the two weeks asked for on the part of the Texas brethren, added about two weeks more to the time, and so will be off (if the Lord will) as above stated.

Dear brethren and sisters, the cause is one that demands our attention, and we should not forget our brother, to whom we commit the Lord's work. Souls are as precious in Texas as in any other part of the Lord's great vineyard. And we see, from the list of names given in the MESSENGER, that there were several brethren who had thought of going to Texas, in answer to the call made.—These all being faithful brethren, gives us reason to believe there is a chance yet to have the good work followed up.

Bro. Gideon Bollinger, of Centreview, Mo., is the brother who is now going. He may be addressed at Pleasant View, Cook Co., Texas, after Oct. 22, until further notice.

A. HUTCHISON.

Centreview, Mo.

TWO SWIFT WITNESSES PROVING THE AUTHENTICITY OF THE BIBLE.

BY I. J. ROSENBERGER.

JEROBOAM, as king of the ten revolting tribes of Israel, to prevent his subjects from going up to Jerusalem, to their former temple worship, built two small temples, one at Bethel and the other at Dan, placing a golden calf in each. In addressing the people, in behalf of these images, he exclaimed: "Behold, O Israel! thy gods which brought thee up out of Egypt."

But the king met with a sad reverse, while acting as high-priest, in the service at Bethel. The Lord had sent a man (Jadon, so termed by Josephus,) to prophesy against his altar; who, in the presence of the king, uttered the following bold prophecy: "O, altar, altar! behold, a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee. And men's bones shall be burned upon thee." 1 Kings 13.

After the long, long lapse of three hundred and fifty-one years, according to Bible chronology, and three hundred and sixty-one years, according to Josephus, the above prophecy was literally fulfilled. In Josiah's work of cleansing Israel of her idolatry, the record is thus: "Moreover, the altar that was in Bethel, and the high places which Jeroboam, who made Israel to sin, had made, both the altar and the high places he brake down, and burned the high places and stamped them to powder, and burned the grove. And as Josiah turned himself, he spied the sepulchres that were there in the mount; and he sent and took the bones out of the sepulchres and burned them upon the altar." 2 Kings 23: 15, 16.

A second witness we call up, is the prophecy naming Cyrus as the person who was to rebuild Jerusalem, or the temple, over one hundred years before the temple was destroyed. Isaiah thus foretells the event: "Cyrus, he is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid." 44: 28.

In the above prophecies, there is in each a work named, and the distinct person named to do said work, which, as we see, were literally fulfilled; I therefore hold them up as two swift witnesses, proving that the Bible is a revelation from God, and hence true.

INFORMATION.

AFTER some delay, I will again write for the information of the members living in the Northern District of Iowa and Minnesota.—Since I last wrote, I have been visiting and preaching among the isolated members in the counties of Blackhawk, Butler, Franklin, Grundy, Bremer and Clayton. In the latter, assisted by Elder Shultz, we held a Love-feast. I remained over a week after the Feast; preached every night to large congregations.

To day (the 26th) I start for Frederick, Dakota, to assist the Brethren to organize a church. From there, I expect to visit two other points in Dakota, where there are requests for preaching. This will also inform the Brethren in Minnesota, that I cannot now tell when I will be with them, as I find it is best not to limit my time, but remain at a place as long as there is any prospect of doing good. I will, however, inform them in due time, of my visit among them.

J. A. MURRAY.

Waterloo, Iowa.

JOHN'S BAPTISM.

BY A. G. CROSSWHITE.

IN No. 36, G. M., Bro. John Harshbarger gives his views upon this subject, which, upon the whole, are very good; but, according to the strict meaning or general acceptation of the term, Christian Baptism, I cannot fully concur.

The mission of John was to prepare a people for Christ. The people were commanded to repent, for the kingdom of heaven was at hand.

They were baptized of John in Jordan, "confessing their sins." Matt. 3: 6. In verse 11, same chapter, we read, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost, etc."

Christ was baptized in order "to fulfill all righteousness." Then we must conclude that it was a righteous act; but may we not presume, if it was Christian baptism in one age of the world, it is to-day, and all Christians must be baptized in the same way? Paul says, "One Lord, one faith and one baptism."

John taught his disciples not to believe on him, but on him which should come after

him. "I must decrease, but he (Christ) must increase." Again, "The law and the prophets were until John; since then, the kingdom is preached, and all men press into it." In Acts, chapter 18, we read of a certain Jew of Alexandria, named Apollos, who was "eloquent and mighty in the Scriptures." This man was instructed in the Scriptures, fervent in the Spirit, and taught diligently the things of the Lord, knowing only the baptism of John. . . . "whom, when Aquila and Priscilla had heard, they took and expounded unto him the way of God more perfectly."

Again, we find Paul at Ephesus, catechising certain disciples (twelve in number), as follows: "Have ye received the Holy Ghost since ye believed?" They say, "We have not so much as heard whether there be any Holy Ghost." "Unto what, then, were ye baptized?" "Unto John's baptism." . . "And when they heard this, they were baptized in the name of the Lord Jesus." Read Acts 19: 1–8.

Some maintain that these disciples were not baptized by John or his disciples. I think they were, but were not instructed properly about the Holy Ghost.

Bro. Harshbarger says, John and Peter preached the same doctrine; likely they did, but we do not remember of any of Peter's disciples being rebaptized. Thus we see, that John's was only a preparatory work, disciplining men for Christ, while Peter, holding the keys of the kingdom, wrought a more perfect work, inducting believers into the kingdom by the initiatory rite of Christian baptism, which we hold and teach to-day.

MISTAKEN.

BY C. H. BALSBAUGH.

THERE is no pleasing everybody, and he that is sanguine enough to believe he can, borders on lunacy. Christ could not, neither did He try. He did right, and *we* must according to our apprehension of right. Our apprehension is not like Christ's, for He was a perfect Incarnation of God, and could not be misled by the law of solidarity. Heredity and conventionalism did not warp him as it does us.

Our old sainted brother, Henry Kurtz, uttered a great truth when he said, in the first number of *Gospel Visitor*, that "we are all liable to err, in theory and practice." It *cannot* be otherwise in a state of general derangement by sin. God in the flesh is a fundamental fact that determines all our apprehending, reasoning, and acting.

Failing in this point, we never get into God's mind, and never correctly interpret or symmetrically illustrate His infleshing. By faith, we accept the Godman in all his fullness as Absolute Deity and perfect Redeemer, but we accept Him not so in our thought, simply because we cannot. He is too great for our reason, but not for our faith. We know that God is, without knowing *what* He is.

He is Love, and we believe it, but know not how vast a word we employ. He is holy, and we know that "without holiness no man shall see the Lord," but holiness is an attainment and a beatitude of which the most advanced among us has only a nebulous conception. But our faces and hearts and aspirations and endeavors are all in the direction of these great verities as embodied and manifested in the Divine Incarnation.

No one knew this better than Henry Kurtz, of blessed memory. He was a Bible-alone saint of a decided cast, and yet he was one of the most rigorous men in maintaining the adopted costume of the Brotherhood I ever met. Had he been at Arnold's Grove, he would have voted for the validity of the decisions of Conference, just as he did all the time of his connection with the Brotherhood. He would have repeated what he published in the first number of his Magazine; "*in believing and testifying as the Brethren do, they have no other object in view but the glory of God and the salvation of souls.*"

In our protracted correspondence, he ever insisted on the right of the church to expand principles to meet emergencies, and to regulate dress in accordance with the world-separating, flesh-crucifying fact of the Incarnation.

I will here put a reminiscence on record. About twenty years after publishing his manifesto in first number of *Gospel Visitor*, Bro. Kurtz paid me a visit. *One* of his objects was to see how I dress. He rebuked me sharply for non-compliance with the order of the church in some little points that seemed to me utterly insignificant. He was not content with a private correction, he raked me fore and aft in his sermon, until the eyes of the congregation were fixed upon me.

I give this as an illustration of Elder Henry Kurtz's idea of Bible-alone religion. He is quoted in support of the late revolt against the authority of the church. It is doing him gross injustice. The same is true in relation to Alexander Mack. They believed that the Bible included seminally all that the passing centuries would demand for the exemplification of the fundamental principles of Christianity.

I loved Elder Henry Kurtz, and his memory is precious, although we widely differed on various points. He was much stricter in dress than I, although we were a unit in principle in relation to church-authority and individual conformity to the essential idea of the cross. And I hesitate not to confess my love for those who theoretically and practically ignore the authority of the church and the claims of the incarnation on our manner of dressing, and announce it as Bible-alone religion.

Many noble but mistaken souls are in their ranks. The weapons of their warfare against the Brotherhood are too often carnal. When once they consent to forget Annual Meeting and its doings, and their own proclivities and predilections, and know nothing but the Crucified, and acknowledge no principle but the Incarnation of God, we will have a great reunion, a blessed Pentecost, and a jubilation that will thrill through earth and heaven and hell.

Let us not forget this one truth: GOD IS ONE OF US. *This* is Christianity, this alone is salvation.

LIFE IN GOD.

BY JOHN KNISLEY.

IF we have life in God, we have peace with him; and if at peace with him, we are with everybody else, as far as in us lieth, as Paul demands in Rom. 12: 18. But, some say, how can we have life in God? If we obey God, in all his commandments, we will obtain life in him.

Jesus says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4. If it takes every word that the Lord left to give life, we certainly cannot get life in him without doing all. The mother of Jesus said unto the servants, "Whatsoever he saith unto you, do it." John 2: 5.

If we do it all, it will make us strong and healthy in the Lord. The closer we live to, and obey God, the more life we will have, and it will make us stronger. The more we feast upon the bread of life, the more we want, for it will make us feel happy. Why do we feel happy? Because we have the love of God in our hearts, and the love we have for God causes us to obey him.

Jesus says, "If ye love me, keep my commandments." John 14: 15. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father." V. 21. If children love their father, they will obey him.

God is our Heavenly Father, and we are his children; and if we love and obey him, he will provide for us much better than any earthly parent can provide for his children. Our Heavenly Father will give us eternal life, and that is worth more than all the world.

Jesus says, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." John 6: 28. We cannot get that everlasting life by partaking of natural food; we must obtain it from God only, and we get it by obeying him. The Savior says, in Jno. 6: 63, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

Natural food is for the body, and if we have the best that the earth can bring forth we may become tired of it; but not so by partaking of heavenly food. The earth is our mother, and can only feed our natural bodies. By our Heavenly Father blessing the mother, she brings forth for the natural body, while God is our Father, and feeds our spiritual bodies, when we obey him.

As the earth will not bring forth bread for us unless we till it, neither will our Heavenly Father give us everlasting life unless we obey him. If we are his obedient children while on this earth, we will have two lives and this will be as the Apostle Paul says, Gal. 5: 17: "For the flesh lusteth against the spirit, and the spirit against the flesh, a

these are contrary, the one to the other, so that ye cannot do the things that ye would."

O, dear members, let us all fight against the flesh and overcome it, so that we will not lose the life of God. Rather lose our natural lives and retain the spiritual life, as the spiritual is the most valuable.

Plymouth, Ind.

THE TONGUE.

BY ISAAC STEEL.

The government of the tongue is a subject that concerns the entire human family, and upon which too little is said or written.—James 1: 26 says, "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Again, 3: 5, "Even so the tongue is a little member, and boasteth great things; behold, how great a matter a little fire kindleth!"

The Psalmist says, "I will take heed unto my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." The tongue is said to be the instrument of all strife and contention, the fomenter of law-suits, and the cause of division. It is the producer of lies, of error and blasphemy.

But when the tongue is properly controlled, it is also a great power for good. It is then the bond of civil society, the aid to science and the organ of truth and reason. It is the means by which cities are built, and governments established and administered.—It is that with which men instruct, persuade, and preside in assemblies; it is the instrument by which we perform the chief of all our duties, the praising and adoring of Almighty God.

Then, dear brethren, sisters and all who fear God, let us try and govern our tongues, as did one of old. Remember, that it is the instrument by which we can utter sweet and loving words, that will encourage our fellowmen; truthful words, that will carry goodness and benefits to them; generous words, that are richer than gold; pitying words, that bear smiles and joy and drive away tears; prayerful words, that touch God's heart and bring to us what we most need.

Yes! remember, the tongue of kindness is full of pity, love and compassion; it speaks a word of comfort to the desponding; a word of encouragement to the faint-hearted; of sympathy to the bereaved; of consolation to the dying. Urged by a benevolent heart, it loves to cheer, console and invigorate the sons and daughters of sorrow.

"GO WORK IN MY VINEYARD."

BY L. T. SHELLABARGER.

The first idea which the text suggests, is that of work. Christian life finds expression in duties performed. The ten commandments name things which we shall not do. It is very important that we keep those commandments, but we must do more to be saved. To refrain from evil is only part of our duty; the other part is to do good and to work in the Master's vineyard. When Jesus was here on earth, he went about doing good. If we would be Christians, we must be like him. We must seek opportunities for doing good. Such opportunities surround us on every side. Here are the sick to whom we can minister, aid and comfort. Here is some one destitute of the necessaries and comforts of life, whom we can help to relieve. We may have a brother, sister, or friend who is uncomforted, and if we are a laborer in the Lord's vineyard, we will, in a Christian way, do all we can to convert them. A few days ago a train of cars near here was running at full speed, and just as it was turning a curve, the engineer saw a little child on the track. As it was too near the child to stop, the engineer sprang hastily to the front of his engine and caught the child in his hand just in time to save its life.

How glad were its parents! How much more glad is our Heavenly Father when a sinner is saved from hell. We read that there is joy in Heaven even when one sinner turneth to God. We have not the spirit of Christ, if we are indifferent to the welfare of souls. Jesus wept at the grave of Lazarus; not for himself but for others. He often departed to some solitary place to pray. Sometimes he prayed nearly all night, and not so much for himself as for others. He took an interest in the welfare of souls. He walked from city to city healing the sick, performing miracles, and preaching to the people. Jesus was not urged and entreated to work in the Lord's vineyard. It was his delight even when opposed.

In a temporal point of view there is a great disposition to avoid work. We hear parents say that their children shall not toil as they have done. Our schools and colleges are crowded with children whose parents intend they shall "earn a living by some means easier than work." A business man advertised in one of our daily papers for a man to do book-keeping, and the next day he received over one hundred applications for the situation.

In a few days the same man advertised for an experienced farm-hand, when he received only eight applications. This almost universal dislike for physical labor has some influence in the decline of genuine Christianity. Neither agricultural, commercial, nor professional life, can be successful without industry. Industry in the Lord's vineyard is the essential condition of salvation. We are told to work out our souls' salvation with fear and trembling. Christianity is a work in the great harvest field of souls. Already the field is white unto harvest but the laborers are few. The command, "Go work in my vineyard," is not confined to the preachers alone. It extends to everybody. If we all, as individual members of the church will try, we can do even more good than the ministers. There are more of us. True we may not have the spiritual strength that many of our ministers have. We have not had the experience or exercise in the discharge of Christian duties that they have had. Exercise gives strength. During the years from infancy to manhood, various kinds of physical exercise have given us the strength with which we can now lift a bucket of water or a sack of wheat. The bodily exercise of the blacksmith's trade gives him great strength. It is just so in doing good; when we perform one duty it helps to give us the ability to perform other duties. We must exercise that ability in order to succeed in accomplishing more good. If we only have one talent,—that is, if we are only capable of doing good, let us do it gladly and still try to do more good. In that way we will gain other talents; that is, we will gain more spiritual strength. The more good we *try* to do, the more good we will be able to do. In the first place there must be a desire on our part to do good and to be good. It is easy to get such a desire when we consider the reward offered to us. The Christian's reward in this life and the life to come is greater and better than can be told or imagined, while on the other hand the sinner's doom is so undesirable, so terrible that no person can think seriously upon this subject for any length of time without feeling a wish to be saved. Just as soon and so long as we feel this desire we will begin and continue to seek the conditions of salvation which a willing heart can not fail to find.

Covington, Ohio.

RENDER OBEDIENCE.

BY ISAAC PRICE.

"Disobedience, how much of life's beauties are sadly defaced by thee!"—*J. S. Thomas.*

What pains and sorrows do mankind endure, in consequence of disobedience to rightful authority!

Why should children obey their parents? Because the parents know more than the children, and because the parent loves the child. For the same reason should we obey our Heavenly Father. He formed us, and knows what is best for us. He loves us, and has proved his love by the richest gift of heaven. O, that it might be our highest purpose to glorify him in all our actions!

THE TRINITY.

Wm. N. Michael asks for an article on the Trinity. If he will get Tract No. 214 from the American Tract Society, he will probably find all that he desires. The tract is entitled, "More than One Hundred Scriptural Arguments for believing in the Supreme Divinity of our Lord and Savior Jesus Christ. By Rev. Samuel Greene." It ought to be in every Christian family. Leah Replogle.

We are religiously struck at when the Bible is struck. Any religious denomination would sign its death-warrant and commit retrospective suicide that should renounce, surrender it, for the booty of a sect or the prey of unbelief. If it is not the great aorta of the moral system, it is a main artery to feed every part and return the life current to the heart, to be used over again out of all loss or waste.

SERMON DEPARTMENT.

"Preach the Word."

"BUT THOU ART RICH."—Rev. 2–9.

A Sermon Delivered by Eld. Jacob F. Oller in the Brethren Meeting-House, Waynesboro, Pa., Sunday Ev'g, Sept. 9, 1883.

EVERY age of the world has had its great men—some very pious; others were extremely wicked. The beloved disciple John was undoubtedly one of the best and greatest men that have ever lived since the creation. Endowed with strong natural abilities, coupled with that wisdom which only heaven can give, he, with his intimate aquaintance with all the great and good people of his day, and the high and holy office tendered him by the Lord of Glory himself, gave him unlimited power and zeal in the good cause he espoused. The hand of persecution was too weak to stop him in his career. The deceitfulness of flattery was not strong enough to lead him astray. Money could not have bought him. Nay, all these things strengthened his arm to fight more valiantly the battles of his great Chief, Much gratitude, therefore is due him from every member of the human family for his valor and Divine love, for his philanthropic labors have illumined the pathway of myriads of pilgrims journeying to their final home.

He was on the Isle of Patmos on the Lord's Day; he says, "he was in the Spirit, and heard behind him a great voice as of a trumpet, saying, I am Alpha and Omega, the first and last, and what thou seest, write in a book, and send it unto the seven churches which are in Asia. Unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia and unto Laodicea."

Away off from kindred friends, in a foreign land with none but savages and wild beasts for his comrades, he is commanded to write those things which he there saw and heard, not for his own good only, but for us to-day. Arduous as his duty may have been in such an isolated, dreary place, he falters not. Like Abram of old, the Divine command must be obeyed. St. Paul, the righteous, founded those churches years before. Through the hand of persecution they had in a great measure retrograded, became luke-warm, and some had well-nigh perished. A message was sent to each. Short as they are, there is a world of meaning in each, and as the globe on which we live grows older, the interest connected with them becomes more thrilling in its nature, and the Apocalypse, so dark and mysterious in ages past, becomes brighter every day. So it will continue, I believe, until everything will be revealed to us and our descendants, by our good Father in Heaven.

To those at Smyrna he says, "I know thy works and tribulations, and poverty, *but thou art rich*, and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan. Fear none of those things which thou shalt suffer: behold the devil shall cast some of you in prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life."

As a Father pities his children so the Lord pities us, all our faults and weaknesses. His Fatherly Hand is not withdrawn. He beckons, he pleads, he remonstrates, he praises, he promises; not money will he give, but what is immeasurably greater, A CROWN OF LIFE.

But thou art rich. Is it wrong to be rich, as we understand it, wrong to acquire wealth? We think not, when honorably accumulated, and properly applied. Wealth, in the passage under consideration, we think, was not in question; but their haughty spirit became an abomination in the sight of the Almighty; hence, the reproving message by the Revelator. Riches are powerful for good or evil, therefore they are given to man, as a free agent, to use at his pleasure; but the recommendation through the whole Gospel is for the former, and not the latter.

Riches have been the cause of much good in many ways. By them, the press has been reared up and improved, so that millions of religious tracts have been published, and scattered over the whole civilized world. It has sent the Bible to the ends of the earth; it has planted missionary posts where formerly man was but a little above the brute creation.

By it, cannibalism has received its death-blow. It has built churches, asylums for the deaf and dumb, for the aged, and for the insane. On the other hand, it has sent many into pauperism by its aiding the weak and indifferent in intemperance. It has waged wars, carrying desolation to the homes of many, and, in other respects, done an incalculable amount of mischief, though not of necessity, but of man's stubborn will.

The members of the church of Smyrna may or may not have been possessed of much of this world's goods; the inference rather is, that they were poor, or not in possession of much wealth; wherein were they censured, then? Was it in their inordinate love of money, of their gold or silver, or landed estates?

As before remarked, we are inclined to believe this was not their fault. The sentence following our text says: "I know thy works and tribulation and poverty." According to this, they were afflicted and poor, but still rich, for which they stood reproved.

Man's self-esteem and haughtiness makes him feel rich, and this it often does, though he may be poor in purse. They esteemed themselves great in the sight of the world.—They claimed to be more than they were, rich in the Spirit, not heeding the commands of the Lord.

"Behold," says the Lord, "the devil shall cast you into prison, that ye may be tried; be thou faithful unto death, and I will give thee a crown of life." A blessing is promised after the admonition. This has been the character of God in all ages; he wills not that one soul should perish. He is no respecter of persons. Some fathers seem to love some of their children more than others. Not so with God; in all climes under the sun the weakest of his children share the same Divine love.

In connection with this, we will notice the character of the Laodiceans. They gloried in their riches, their worldly possessions, or wealth, not applying the same to proper uses. We are rich, they said, and increased with goods, and have need of nothing. Here, too, the Lord is grieved. "I counsel thee," He tells them, "to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I chasten; be zealous, therefore, and repent."

No one should trust in his riches, for they are vain, unless applied to good and useful purposes. The wealthy can do much to ameliorate the woes of the poor, and bring upon them blessings that will bring happiness here and a great reward in the eternal world.—The poor should give due reverence to the donors for their gifts of love. So will the Lord be pleased; he will own them as his children, be to them a Father and a God, and in the end receive them unto himself.

To the poor we would say, Trust in the Lord, and you shall not want. The Psalmist says, he never saw the righteous forsaken, nor his seed begging bread. This life has many sorrows, from which none are exempt; but we can aid our fellow-men in various ways, thereby adding blessings and receiving them. A kind word, a smile, an affectionate deed, will aid to remove the heaviness from our brother's breast.

If we live to this we are rich in the right sense; the riches that will acquit us when we appear before the throne of Jehovah. Here we walk in weakness, there we will be strong. Here we have sorrow, in Heaven we will have joy. Here we move in darkness in a measure; there it will be light; here we part with loving friends, there we meet; here we are in tears, often, there they shall all be wiped away.

Let no one despair; hold fast to the promise in the Gospel and all will be well.

I have preached at another place to-day and feel somewhat weary. In conclusion I would say, Search the Scriptures carefully and obey their teaching. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

DO WE ALWAYS GRIND SOMETHING?

BY WM. M. LYON.

WHEN we talk, let us grind something. By some, the organs of speech, have been compared to a mill. The noise and clatter tell whether the mill is empty or full. The running of an empty mill makes the most noise and proves detrimental to the machinery. So, with talking. The empty babbling of the tongue always causes harm. Keep the tongue hopper full of good grain, then you can treat your customers to wholesome nutriment. Talk with sense, sobriety, wisely and discreetly,

that your reciprocal be benefited. Don't overfeed; there's danger of choking. Be sure your auditor receives a full grist, for it would be wrong, yea, deceptive, to have him wait and listen to the din of empty burr-stones, and finally leave with an empty sack. Don't demand a listener, till you have something to tell. But, should *you* be a hearer of a poor talker, wait till he finishes before you begin. Never "*throw in*" words. Would you be a good talker you must be a good listener.

Every man works best with his own tools; every mill must do its own grinding; therefore, if one be working, grinding, (talking,) let the other keep hands off; take not another man's toll. It is unfair to pour *our* grist in on top of another's. How many can verify this fact?

Who speaks from knowledge? Who can have the audacity to reach forth with eager hand and grapple with a string of goods belonging to another man? Anybody? Let's see: There's A. and B. talking; A. wishes to tell something, but B. seeks to help him; consequently, whenever A. in his discourse sees fit to respire rather lengthy, B. with great eagerness grasps the latter end of his unfinished thoughts, and completes it to suit his own taste, as if A. had failed to find language to express his meaning. A. pities his miseducated friend, B., and resolves to wait with patience and forbearance till he gets through. B. not yet satisfied with taking all the last part of A's discourse, continues anxiously supplying every intervening ellipsis, while A. "learns to labor and to wait."

It has been said by hunters, that the giraffe in his native country, sometimes secures his safety by keeping perfectly still, the hunter taking his form for that of the trunk of a dry tree. We would do well to observe the following rules in conversing and speaking: Gather all the *good grain* you can, have your hopper full and grind whenever the supply will afford strength and good to the consumer. But some would rather have "*cheat*" cockle, or even blue-thistle seed, and such filth is easily accessible, but deal it not out to them, knowing that if "*pearls*" do them no good, the rubbish will do them harm. When thus circumstanced, imitate the giraffe and keep safe by keeping still.

Greenland, W. Va.

LITERARY NOTICES.

Lippincott's Magazine for October is especially rich in articles on travel. Amelia Barr, in an illustrated paper, "Spin-Drift from the Hebrides," gives an interesting reminiscence of her tour through the regions with which many readers have been familiarized by William Black; Alfred M. Williams, in "The Giants of the Plain," describes the habits and customs of the Osage Indians, the largest race of men in North America; Louise Coffin Jones sketches the "Highlands of North Carolina," and F. B. De Costa has a timely contribution, entitled, "A Trip to Ischia," the scene of the recent volcanic eruption. Frank D. Y. Carpenter, having started out "In Search of a Free-Trader," and communicated in the course of his quest with such men as Prof. Sumner and David Dudley Field, comes to the conclusion that there are no free-traders in this country.—"In the Hands of the Mob" is a reminiscence of a thrilling scene in the lawless early days of San Francisco, as witnessed by a child, and "The White-fish of the Great Lakes," by G. Archie Stockwell, gives an account of one of the great industries of the North-west.

The Singer's Welcome is the title of a rare collection of new music for singing classes, by L. O. Emerson. Price, 75 cents. Published by Oliver Ditson & Co., Boston.

The collection is well adapted to the wants of schools, and especially literary classes, and is so arranged that all the parts of music may be easily understood. Its construction is very simple. The book will be welcomed by the lovers of good music.

Memorial Tributes is a handsome volume of 500 pages, edited by J. Sanderson, editor of "The Pulpit Treasury." It is a compend of funeral addresses, and is intended as an aid to ministers, in preparing for these sad, and often perplexing occasions. Calls to attend funerals are necessarily of short notice, and to get an appropriate subject for the occasion is, sometimes, very difficult. This work contains a very elaborate selection suited to all ages, from childhood to old age, and will prove "a friend in a time of need" to many ministers. Published by E. B. Treat, 757 Broadway, New York. Price, $1.75.

"The New Cyclopedia of Family Medicine, Our Home Physician, a popular guide to the art of preserving health and treating disease, with plain advice for all the medical and surgical emergencies of the family." By Geo. M. Beard, A. M., M. D., of New York, assisted in the various departments by eminent medical authorities. 1,506 pages; price $12. People's Edition reduced to $6. E. B. Treat, Publisher, 757 Broadway, New York.

In scope and character, this work is new, full and comprehensive; and throughout it is emphatically common sense and practical.—The sections relating to hygiene—the preservation of health, prevention and treatment of disease, etc., etc.—are full and explicit, and brought down to the latest dates, and adapted to the wants of the people. The several departments are each edited by a well-known physician. We know of no other medical guide for popular use that at all approaches it. The work is fully illustrated, and is free from such as would offend propriety and good taste.

The careful study of the book may be confidently recommended to all who desire to understand the general principles of a science which deals with our lives and dearest interests. To those seeking such information, "Our Home Physician" contains all that the unprofessional can need or care to learn of medical science.

The book bears the highest endorsements from eminent physicians, the religious and secular press. Canvassers are wanted in city and country to introduce the work.

Matrimonial.

PORTER—BROWN.—At the residence of the bride's parents, Aug. 7, Mr. Samuel Porter, of Pa., and Miss Sarah M. Brown, of Ohio.

REYNOLDS—HELPHER.—At the residence of the bride's parents, Mr. Frank D. Reynolds and Miss Ellen Helpher, both of Ohio. J. C. McMullen.

LEEDY—MOOMAW.—Sept. 12, 7:30 P. M., at "Guildhall," the residence of the bride's parents, D. C. and R. A. Moomaw, Jesse O. Leedy, of Johnson City, Mo., and Ora Ella Moomaw, of Roanoke City, Va., John C. Moomaw and B. F. Moomaw officiating.

Mrs. R. A. Moomaw.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

FIKE.—At Eglon, W. Va., Sept. 16, sister Magdalena Fike, aged 86 years and 10 months.

She was a very zealous, consistent member of the Brethren church for about sixty years; was the mother of Elders Samuel A., Aaron, and Moses Fike, all prominent ministers in this arm of the church (German settlement congregation). She leaves 10 children, 88 grandchildren, 114 great-grandchildren, and 2 great-great-grandchildren. Jesse Hays.

BERKEYBILE. — In Swan Creek church, Ohio, Sept. 16, Frankie, son of friend Washington and Sarah Berkeybile, aged 3 years, 8 months and 13 days. Funeral by the writer, from Matt. 18: 1-3, to a very large and sympathizing audience. P. McKimmy.

BEASOR.—In Panther Creek church, Iowa, August 3, sister Barbara E. Beasor, aged 40 years, 9 months and 3 days, after an illness of several weeks. She leaves a husband and one son. Funeral by Elder R. Badger, from Matt. 24: 44. Samuel Badger.

HEEFNER.—In Dry Creek church, Linn Co., Iowa, Aug. 23, infant son of Amos and sister Heefner, aged 6 months and 13 days. Funeral by the writer, from Mark 10: 14. Dear father, brothers and sisters, prepare to meet your little angel in heaven.

Thos. G. Snyder.

SMITH.—Sept. 21, James, consort of sister Amanda Smith, age not given.

He had been in feeble health for several years. Funeral at Monument City, Ind., by the writer, from Heb. 8: 27. J. W. Southwood.

HELMAN.—In Ebensburg, Pa., Sept. 13, friend Annie Helman, aged 76 years. Funeral by Eld. Samuel Brallier, from 1 Pet. 1: 24. Sadie C. Brallier.

BRALLIER.—In the Altoona church, Pa., Sept. 15, sister Mary Brallier, aged 25 years, 11 months and 5 days.

Sister Mary was a consistent member of the church for over seven years. She had been long afflicted, but endured all with patience. Funeral services by the writer, to a large and sympathizing audience.

J. W. Wilt.

SMITH. — In Thornapple church, Ionia Co., Mich., Sept. 20, Catherine, wife of Samuel Smith, and daughter of Solomon and Lydia Flory (formerly of Rockingham Co., Va.), aged 32 years, 11 months and 19 days.

She was an exemplary member fourteen years; was anointed some two weeks before her death; leaves a husband and two children. Funeral by brethren Emanuel Hoover and Isaiah Rairigh, from Isa. 38: 1.

J. M. Smith.

SNELL.—In Stone Lick church, Clermont Co., Ohio, Sept. 17, Bro. Peter Snell, aged about 55 years. Funeral by the writer.

CRAMER.—Also, Sept. 18, Nancy Cramer, aged 15 years, 3 months and 6 days.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

Agents Wanted in every locality to gather subscribers. Sample copies and agents' outfit free.

Sending Money.—Send money by Drafts, Postal Orders, or Registered Letters. Drafts and Postal Orders should be made payable to the BRETHREN'S PUBLISHING CO. Postal Orders must be made payable at the office to which they are sent.

How To Address.—Subscriptions and communications for the GOSPEL MESSENGER, as well as all orders for Hymn Books etc., may be addressed either of the following ways:
BRETHREN'S PUBLISHING CO., MT. MORRIS, OGLE CO., ILL.
BRETHREN'S PUBLISHING CO., BOX 50, HUNTINGDON, PA.

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Mt. Morris, Ill., - - - - Oct. 9, 1883.

A church was recently organized in Brown Co., Dakota.

TWENTY-three lately united with the church at Cedar Grove, Tenn.

BRO. J. A. Murray, of Waterloo, Iowa, is now preaching in Dakota.

OUR correspondence department will be found unusually interesting this week.

TRIAL subscribers can get the MESSENGER from now till Jan. 1, 1884, for 25 cents.

IT now looks as though Kansas is going to become the stronghold for our people in the West.

GADSDEN, Alabama, with a population of 3,500, has sixteen lawyers, ten preachers, and nine doctors.

BRO. M. Hodgden, of South-eastern Kansas, has been advanced to the second degree of the ministry.

One was baptized at Mt. Morris, Sept. 30, a daughter of Eld. John Forney. She is attending school here.

BRO. K. Heckman writes that the lumber is on the ground for their new meeting-house near Cornell, Ill.

ELD. Berkeybile, of South Beatrice, Neb., has purchased a home in Pawnee Co., Kan., and will move before Spring.

ENGLISH physicians, who have had experience in India, say the cholera in Egypt is different from the Asiatic type.

THE Brethren in Neosho county, Kansas, are now holding meetings in their new house. It is said to be the first meeting-house built by the Brethren in Southern Kansas.

ONE scientist says the days are growing shorter; that within the last three thousand years they have grown one five hundreth of a second shorter. More than likely the man made a five hundreth part of a mistake.

HAVE you ever seriously considered how much you have done for the cause of Christianity?

INDIA after six years of missionary effort has 2,000,000 Protestants—two-thirds as many as there were in the United States 150 years after the Pilgrims landed.

WE request a careful perusal of Bro. C. H. Balsbaugh's article in this issue. He shows that Bro. Henry Kurtz's Bible-alone doctrine did not keep him from rebuking pride on every hand.

MR. LESLIE Hill, a practical printer and pressman, takes charge of our press department in the MESSENGER office this week. It will be in order for our readers to look for first-class printing now.

THE Jews in Hungary are being subjected to persecution since the acquittal of the alleged murderers of Esther Solymosi. At Pressburg it became necessary to order out the militia to disperse the riot.

WE are entirely out of numbers 38 and 39, and had to send out a few spoiled copies in order to supply all of our regular subscribers. We will make an effort to keep more extra copies on hand after this.

BRO. J. C. Lahman, of Franklin Grove, Ill., has just returned from a trip through Northwestern Iowa and a portion of Dakota, much of which he says is a fine country, the frost there having done about the same amount of damage as here.

NOW is a good time for agents to canvass for new sub cribers, as the MESSENGER will be sent from the time the names are received to Jan. 1, 1885 for $1.50. This will be quite an inducement for those who are not taking the paper to subscribe now.

IN far too many instances it is plainly evident that the children of this world are wiser than the children of the light. The world leaves not one stone unturned to accomplish that which is to its interest, while some professing Christians will walk around a lucky stone to keep from turning it.

THE tombs of Egypt continue to furnish evidence in support of the Scriptures. In one at Sakkarat the name and titles of Joseph have been found, and inscriptions virtually calling him the Savior of the people. In another at Thebes a painting has been discovered, which it is decided represents the Hebrews making brick. In every field of oriental archæology confirmations of the Scriptures are found.

CONDUCTOR Harris, of Boston, is trying to raise a fund of $18,000, to be placed in the hands of trustees for the construction and equipment of a mission car, to be used in evangelistic work among railroad men. The car is to be constructed after plans and models suggested by practical railroad men, and be so arranged as to furnish a room for meetings, and be supplied with cooking and sleeping apartments for those engaged in the work.

BRO. Boyd Cooper, of Claremont, Va., writes that he has been traveling considerably over portions of Virginia in the James River Valley, around Richmond and Petersburg, where he finds much fine country but not many members. He says that Northern people are flocking in there by the hundreds.

BRO. A. Hutchinson, of Centerview, Mo., says that if his health would permit, he would be pleased to spend a few months in the mission fields in Arkansas and Texas. He has concluded to spend most of the Winter in Virginia. He adds that the MESSENGER is a welcome messenger at his home.

BRO. D. L. Miller has a very interesting letter in this issue. It would seem that life among the common people in Germany is not so pleasant as some have thought to picture it. Perhaps our lady readers can appreciate their freedom more fully after reading how some of the women in Germany have to work.

WHENEVER a man imagines that he is just a little too good to associate with his brethren, we may rest assured that there is something wrong with that man. Men are very much inclined to think of themselves more highly than they ought to think; they place too great an estimate upon their own quality. At best man is but a poor fallible sinner, with nothing about him to boast of. Then let him take heed how he exalts himself above his fellow-men.

THE lines below, is a new way of stating this controverted question. It shows the weakness of those who hold this objection to baptism for remission of sins:

We preach, as did the apostles, that baptism is "for the remission of sins." Most religious parties, holding it to be "because of," or a "symbol of," contend that we should, with our view of it, baptize a person every time he sins. Should not they, according to their own logic, baptize a person every time he is pardoned? Now think.

AT the close of an article, a brother who writes on every other line, says: "I hope my dear brethren editors will not throw this in the waste basket just because it lacks scholarship." Certainly not. It is a pleasure to fix up manuscript for those who need help, and leave every other line for room to make corrections, but when real good scholars fill their articles with *hard* words, we think the waste basket is a most excellent place to soften such words. It is a very soft place at any rate.

THE Archbishop of Canterbury in his address at the anniversary of the British and Foreign Bible Society, took occasion to give this emphatic endorsement of the society's action, in directing the insertion of "immerse" in the margin of its foreign translation: "I thank them very much," he said, "for having put the word "immerse' in the margin of their translation. I must say that I think they were justified in taking this step; and I do not doubt that this conclusion, based upon the real root-meaning of the word, will have its effect."

FREDERICK BOYCE, of London has sent forth a proclamation, claiming himself as an authorized servant of Jesus Christ, and proceeds to call together the "faithful few" to duty, testifying that Christ will appear in 1888 to take charge of the Kingdoms of the world. We have perused a few pages of his proclamation, which reads very much like the writings of Wm. C. Thurman. It would seem to us that enough men have made mistakes in trying to determine the time of Christ's second appearance to convince the rest of mankind that it is not in our power to know the time of his coming.

WE have just printed the Program for the Lutheran Synod of Northern Illinois, to be held at Sharon, Wis., Nov. 6 to 8, and find, among other points, the following for investigation: "The Lutheran Doctrine of the Lord's Supper." "Harmonize Romans 3: 28 and James 2: 24." "Does Doubt Lead to Investigation?" "Catechization: Its History and Importance." "Who settles the question of the sinner's salvation, God or man?" "Luther's Relation to the other Reformers of His Time." "Best Methods of Church Growth." "The Perseverance of the Saints."

JUDGE Hare, of Philadelphia was appealed to by Mrs. McQuillan, the mother of three little children, to liberate her husband, who had been sentenced to one year's imprisonment for assault. Calling the woman behind the bar the Judge said: "On second thought, I have concluded to give your husband one more chance. I will reduce his sentence one-half—that is, to six months—and while you are waiting for him to come out, perhaps you and your little children may find this of some use." As he finished he drew a fat roll of greenbacks from his pocket, thrust it into the woman's hand, and, with a quiet "good day," hastened into his private room.

TEN elders, from Northern Illinois, met in council with the church at Milledgeville, Sept. 27, for the purpose of assisting the church in her work. The meeting lasted till late in the night, and ended, seemingly, in a satisfactory manner. The interchange of thought was indulged in quite freely, and at times it was both interesting and instructive. The church was left in a condition which will doubtless render the government far less difficult than heretofore, and also place the church on a better working basis. We suggest that the ministers from adjoining congregations visit the Milledgeville church more frequently than heretofore. The members there will not only appreciate visits of the kind, but such visits tend to strengthen the bond of union that should exist between the sister churches. Elder Jacob Hauger, who is now quite old, and has stood faithfully to his post for many years, finds himself too feeble to take a very active part in caring for the church. The church made choice of Elder Tobias Meyers for house-keeper. He has for his assistance in the ministry, D. M. Miller, Michael Kimmel and Z. T. Livengood. Most of the members live near the meeting-house, and are in well-to-do circumstances.

HOW WAS PETER KNOWN.

"CHRISTIANS are known by their fruits, and not by their dress," says an opponent of plainness. When asked, what are the fruits, he responds by saying, Peter was known by his speech, not by his dress. He refers to Matt. 26: 73, where it reads: "After awhile came unto him they that stood by, and said to Peter, surely thou also art one of them; for thy speech betrayeth thee." Those who try to make it appear that Peter was known as a Christian by his speech, misconstrue this passage. His speech on that occasion did not prove him to be a Christian, but a Galilean. In Mark 14: 70, we have this language; "Thou art a Galilean, and thy speech agreeth thereto." By his speech it was evident that he was a Galilean, for it is proboble that the Galileans were in some way distinguished by their language, just as people of different sections are now distinguished by their speech. In that way Peter was known to be from Galilee. It was thought that no other Galileans, save the disciples of Christ, would likely be present on that occasion. That is the reason those who questioned Peter thought he must be one of the disciples. It was not from his conversation that they could judge, but from a peculiarity in the defective articulation prevalant in Galilee. This defect, or peculiarity, was not common to the disciples of Christ; it was confined exclusively to those who were from Galilee. Hence those who use this circumstance to prove that the disciples of Christ were known, as Christians, by their speech, pervert the meaning of the Scriptures. We introduce this thought solely for the purpose of showing how people will sometimes misapply the Word in order to defeat that which happens to be contrary to their doctrine. Christians may be known by their conversation, but not by their speech. J. H. M.

OUR GREAT MISTAKE.

CHRIST censured the Pharisees for omitting the weightier matters of the law, such as judgment, mercy and faith, (Matt. 23: 25.) and perhaps he might have reason to censure some of us for making similar mistakes, were he here to do so.

In our preaching and writings, we have been very precise about the ordinances and have dwelt long and learnedly at times on church government, but we fear that we have, in too many instances, neglected preaching and writing on the matter of personal and heart religion. We have given much attention to the external parts, but have greatly neglected the internal work of the heart. Far too little preaching and writing has been done on this subject. All the external ordinances in the Bible will not save one soul whose *heart* is not truly converted to God. And if the heart can be got right, there will be but little difficulty about the externals.

We are confident that we need to preach more heart religion into the people. We need more personal heart religion in the members of the church. And we believe if we had more *heart* religion there would not be so much trouble between members, nor would there be much trouble in the church. We ought to preach many good practical sermons on subjects that pertain to heart-culture.

These sermons ought to be preached to the members, for they need much of that kind of preaching. If we spend our time preaching on external ordinances, and say nothing of the heart work of religion, we starve the members while trying to convert the world. And right here is where some of our preachers have made great mistakes. They have not given enough attention to the *feeding of the* flock; not enough attention to true Christian culture.

Not long since we heard a man fifty years old say he never heard a sermon preached on the training of the thoughts. We have heard preachers take up the subject of Non-conformity and apply it wholly to dress; their whole sermon was about the external part, when in fact dress is only a very small part of the real doctrine of Non-conformity. Preaching on plain dressing is much needed, but we do not want to neglect the other parts of the doctrine; if we do, we may have wolves in sheep's clothing. We may have a class of men whose externals are right, or seem so, but their hearts are full of corruption.

There is another thought to which we wish to call special attention. Ministers may dwell so long, and spend so much time preaching on external works that they actually forget heart-culture in themselves. They spend much valuable time defending the doctrine but seldom think of the real heart work that is so essential to their own welfare.

Ministers are often much benefited by their own sermons, and when they fail to preach on these great themes that so greatly affect the heart, they do not receive that which their own hearts so greatly need. This is perhaps the reason so many great men are overcome by sin and temptation that weaker ones are able to resist.

As preachers and writers let not our people neglect this great work of heart religion. We all need that which we can feel in our hearts. We sometimes need subjects that will warm up the soul and give to it a glow that will produce more life and energy. Let us labor to keep the sacred fire burning on the altar of our hearts. J. H. M.

MEN of prosperity and talent, who do nothing for the cause of Christianity will some day have to render a fearful account.

ON account of the new meeting house not being ready for services the Love-feast at Round Mountain has been postponed till Oct. 27 and 28.

OUR TRIP TO EUROPE.

NUMBER V.

Germany.

We closed our last letter at Hanover, where we made our first stop after leaving Bremen. The ride from Bremerhaven to Hanover, about 160 miles, presented to us many scenes of interest. The quaint many-gabled old Dutch houses with high and very steep roofs covered in many places with thatch of straw, and in others with tiles, the old windmills with their immense sweeps, all seemed strange enough to us. The face of the country however between Bremerhaven and Bremen is flat and level, and it did not require a very great stretch of imagination to think that we were riding from Chicago to Mt. Morris. Take away the fences from the prairies, put up an occasional Dutch windmill and a thatch-covered house, and there would be hardly a noticeable difference unless it were the fact that in every field women were to be seen doing men's work.—After leaving Bremen the general appearance of country changes somewhat, growing more rolling, and reminds one more of the hills and valleys of Pennsylvania and Maryland. The methods employed in farming are, however, quite different from ours. As stated above, no fences are to be seen, and the farms look like large garden patches. A few acres of oats, then a patch of some kind of vegetables, (the sugar beet is largely cultivated) a grass patch of a few acres, and so the small farms are divided up. It is simply gardening on a large scale.

A noticeable feature in farming is the adherence to the old-time implements. Plows look much like those used in primitive times, whilst the olden-time sickle has hardly been discarded. In riding from Bremerhaven to Hanover, we saw many farmers cutting oats and grass. It was all being done with the scythe. Usually in the oats patch a man would be seen cutting with a cradle and a woman raking and binding the grain into sheaves. Much of the cultivation is done with hoes and in some of the larger vegetable fields, many women are to be seen hoeing and pulling weeds. Judging from what we saw on this ride, about three women work out-doors to one man. In a hay field it is quite common to see women pitching and hauling in the new-mown hay, and so in every kind of hard, drudging work, the woman is compelled to do her share.

The land seems to be very productive, and is very carefully tilled. The idea here seems to be, how little and how well; whilst with us all are anxious to see how much can be done without so much anxiety as to how well it is done. I am well satisfied that if the rich lands of America were as well cultivated, and their resources as carefully husbanded as are the garden-farms of Germany, that there would be a two-fold increase in the annual production. In the years to come when the Mississippi Valley alone will contain forty million people, then this method of gardening will be a necessity. For the present, however, we prefer the American plan, with the enterprise and push, the industry and the grand results, in the aggregate, accomplished by our farmers at home.

RAILROADS.

The first thing that is likely to strike an American traveling for the first time in Europe, as being especially peculiar, is the marked difference in the railroads and their management, as compared with ours at home. The cars are much smaller than ours, being but little larger than those used on our narrow gauge roads. Each car is divided into four or five compartments seating from five to eight passengers. These compartments are entered from the sides of the cars, and are entirely separated from each other. After one gets used to the change, it is quite a pleasant way to travel. Especially is this true, if four or five friends are traveling together; they can usually have a section to themselves, and this is decidedly pleasant, as we have already found. With a well-filled lunch basket, a day's travel in one of these rooms, with a couple friends, is very enjoyable indeed. You have the same privacy and seclusion that you would enjoy in your own home.

On the whole, traveling here is much cheaper than it is in America. First class tickets are sold at about three cents per mile; second class, two cents; third class, one and one-fourth cents, and fourth class at about three-fourths of a cent. There is but little difference between the first and second class compartments, both being very nicely upholstered, and quite comfortable. The third class has comfortable seats, but they are not upholstered; and the fourth class is without seats. The second and third class cars are the more largely patronized, very few going first class. I have noticed many seemingly well-to-do people going into the fourth class cars.—Many who go fourth class, carry with them camp stools, while others stand up during the entire journey. The cars run at about the same rate of speed that we are used to at home, perhaps a trifle slower, but there is not a noticeable difference in this respect.

There are also sleeping cars, (*Schlafwee-gen,*" as they are called here,) attached to the night trains.

Great care and caution is used to prevent accidents, especially is this the case in the country where the public roads cross the railroad track. At every one of the crossings a guard is stationed, whose duty it is to open the highway when any one wishes to ride or drive across the railroad. At all other times it is kept closed, and is only opened when there is no danger from an approaching train. People in Germany are not killed on railroad crossings.

This same care extends to every department of the road. At the depots, ropes are stretched along the side of the platform to prevent any one from being thrown under an incoming train. No one is allowed to pass immediately in front of an engine when it is standing at the depot. These and many other precautions are taken that might be well for American railroads to import and adopt.

HANOVER

Is one of the royal cities of Germany, and is the capital of the Prussian province of Hanover. It has a population of about 150,000, including its suburbs. Prior to 1866, it was an independent kingdom, but after the war between Prussia and Austria, it was ceded to Prussia, and its reigning family was sent into exile.

Here we spent a few days visiting a few of of the many places of interest to be seen.—Here is the Palace and estate of the late King. The Palace is beautifully fitted up within, but has been unoccupied since the banishment of the King in 1866. The entire estate is held intact by the Prussian Government, and it is said will be given to the son of the late King as soon as he renounces all claims to the throne of Hanover. This he refuses to do, preferring to live in banishment, and so these fine buildings and beautiful grounds are left unoccupied. It fills one with sad reflections and sympathy for the unfortunate exiles, to visit these places.

On Sunday, September the 2nd, we attended services in the "*Schloss Kirche.*" This is one of the oldest churches in the city, as well as the largest. It was built some hundred years ago, the exact date we could not learn. It looks very old. It contains the body of George I, of England. The congregation was large, and all seemed solemn and devotional. The singing was grand, and when the solemn old German hymns were sung by the whole congregation, in good time, it made one feel that it was a good place to be.

Germany is a land of song, and everybody seems to be not only able to sing, but to sing well. Troops of children singing on the streets, is not an unusual sight. The preacher was earnest and apparently effective. He preached in German, from the text, "No man can serve two masters." We managed by close attention, to understand a very little of the sermon. His manner was impressive, and as he appealed to his hearers to serve God and not Mammon, he grew eloquent.—The services were Lutheran, which is the State religion.

After spending a few days at Hanover, very pleasantly, and, we trust, not unprofitably, we went to Berlin, the capital of Germany. But what we saw there, must be left for another letter. At this writing, September 17th, we are in Dresden. We are boarding in a private family, and have a very pleasant and homelike place.

Here we expect to remain for some weeks, studying German. About October 15th, we go to Halle, where we expect if the Lord will, to spend the Winter. So far, with the exception of a cold, we have both enjoyed most excellent health, for which we thank the benificent Giver of all good. All letters should be addressed to us at Halle, Germany, *Poste Restante.* D. L. MILLER.

THE serene, silent beauty of a holy life is the most powerful influence in the world. next to the might of the Spirit of God.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Come to Jesus.

BY BISHOP FABER.

Souls of men! why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?

Was there ever kindest shepherd
Half so gentle, half so sweet
As the Savior who would have us
Come and gather round his feet?

It is God! His love looks mighty,
But is mightier than it seems.
'Tis our Father and his fondness
Goes far out beyond our dreams.

There's a wideness in God's mercy,
Like the wideness of the sea:
There's a kindness in His justice,
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in Heaven;
There is no place where earth's failings
Have such kindly judgment given.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Savior;
There is healing in His blood.

But we make his love too narrow
By false limits of our own;
And we magnify His strictness
With a zeal he will not own.

'Tis not all we owe to Jesus;
It is something more than all;
Greater good because of evil,
Larger mercy through the fall.

Pining souls! come nearer Jesus,
And, oh, come not doubting thus
But with faith that trusts more bravely
His huge tenderness for us.

If our love were but more simple
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord.

Barking at Thunder.

The first time our young dog heard the thunder it startled him. He leaped up, gazed around in anger, and then began barking at the disturber of his peace. When the next crash came, he grew furious and flew round the room, seeking to tear in pieces the intruder who dared thus to defy him. It was an odd scene. The yelping of a dog pitted against the artillery of heaven! Poor foolish creature, to think that his bark could silence the thunder-clap or intimidate the tempest! What was he like? His imitators are not far to seek. Among us, at this particular juncture, there are men of an exceedingly doggish breed who go about howling at their Maker. They endeavor to bark the Almighty out of existence, to silence the voice of his Gospel, and to let him know that their rest is not disturbed by His warnings. We need not particularize; the creatures are often heard, and and are very fond of public note, even when it takes an unfriendly form. Let them alone. They present a pitiful spectacle. We could smile at them if we did not feel much more compelled to weep. The elements of a tragedy are wrapped up in this comedy. To-day they defy their Maker, but to-morrow they may be crushed beneath His righteous indignation. At any rate, the idea of fearing them must never occur to us; their loudest noise is vocalized folly; their malice is impotent, their fury is mere fume. "He that sitteth in the heavens doth laugh; the Lord doth have them in derision.—*C. H. Spurgeon.*

Fun With a Spider.

Spiders in many respects are just like other animals, and can be tamed and petted and taught a great many other lessons which they will learn as readily as a dog or cat. But you must take the trouble to study their ways and get on the right side of them.

One day I had been reading a book how spiders managed to get their webs across streams and roads, and from the top of one tall tree to another. I went out and caught a large garden spider, one of those blue-gray sprawling fellows, and fixed him up for my experiment. I took a stick about eighteen inches in length, and fastened a piece of iron to one end of it, so that the stick would stand up on that end of itself. Then I put the stick in a large tub of water, and placed the spider on top of the stick. I wanted to see if he could get to "land" which was the edge of the tub, without any help. He ran down first one side of the stick and then the other; each time he would stop when he touched the water, and shaking his foot as a cat does, he would run up again. At last he came to the conclusion that he was entirely surrounded by water—on an island, in fact. After remaining perfectly quiet for a long while, during which time, I have no doubt, he was arranging his plans, he began running around the end of the stick, and throwing out great coils of web with his hind feet. In a few minutes little fine strings of web were floating away in the slight breeze that was blowing. After a little one of these threads touched the edge of the tub, and stuck fast, as all spider webs will do.

This was just what Mr. Spider was looking for, and the next moment he took hold of his web and gave it a jerk, as a sailor does a rope when he wishes to see how strong it is or to make it fast. Having satisfied himself that it was fast at the other end, he gathered it until it was tight and straight, and then ran on it quickly to the shore—a rescued castaway saved by his own ingenuity.

Spiders are not fools, if they are ugly; and He who made all things has a care and thought for all. The earth is full of the knowledge of God.—*Christian at Work.*

A Benevolent Man.

"One of the first elements of freedom," said Dr. Wayland, "is to be out of debt," and he often quoted Burns' lines to express his own view that the primary use of money was to secure that freedom:

"Not for to hide it in a hedge,
Not for a train attendant;
But for the glorious privilege
Of being independent."

But Dr. Wayland also held that a man should "gather gear" in order that he might answer the calls of charity. Alms-giving, he thought, was a duty, placed by the Great Teacher on a level with prayer and a holy life.

What he thought he practiced. Never wealthy, he gave away, during many years, more than half of his income. He was industrious and economical that he might have money to distribute. "I must work," he once wrote, "in order to have something to give away. I have been losing by bad investments."

His horror of waste was a part of his religion. He hated it because it lessened the means of benevolence. During the Civil War, the advance of prices and the diminished sale of his books compelled him to retrench his expenses.

He began not with his charities, as a less conscientious man would have done, but with his personal and family expenditures. He gave up housekeeping and the pleasures of a home, and boarded for several months, in order to save money to give to benevolent objects.

In 1863, a committee was organized in Providence, to solicit donations for the Rhode Island Hospital. Its members, knowing that Dr. Wayland's income was greatly diminished, agreed not to call on him for a donation.

"Why have you not called on me?" asked the doctor, meeting a member of the committee.

"We did not feel it right to ask you to contribute," answered the gentleman. The doctor insisted on putting his name down for a sum which was large, considering his means, saying as he did so, "I could not sleep if this thing were going on and I had done nothing towards it."

"What could I do? I could not help myself; he would do it" said the gentleman, when reminded by his colleagues of their agreement.

The good man's notions of economy and plain living would have seemed quixotic to one ignorant of the broad benevolence which prompted them. He used to say that, in the millennium, people would manage their households, and especially their cooking, so as to secure perfect economy. They would do this to accumulate money and use the fund in doing good.

Dr. Wayland's frugality and industry enabled him to say, "I never had a bill presented to me twice, nor have I ever had a note discounted." It caused others to say, "The cause he knew not he sought out, and those he warmed and fed and clothed, he also made better by words of sympathy and council."—*Youth's Companion.*

It is told of a Christian mother that she had a little room of her own, where, on a stand, the great family Bible always stood open; and when work pressed hard and children were untoward, or when sickness threatned—when the skeins of life were all crossways and tangled, she went quietly to that room, and through faith and prayer took hold of a warm, healing, invisible Hand that made the crooked straight and rough places plain.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Carleton, Neb.—Sept. 26.

Dear Brethren:—

Our Feast came off as announced. The weather was inclement, so that all the members could not attend. We were fortunate however, in getting the York county Brethren's tent, so that the rain did not hinder the meeting. Elders J. J. Hoover, of Dorchester, and J. S. Snowberger, of York, were with us. We pray God's blessing to rest on those brethren for their labors of love, while with us. We believe they taught us nothing but Jesus and him crucified.

The meeting, though small, was truly a feast of love. We trust the members were all built up in their faith, and resolved to continue faithful to the end. The church much desires some minister to move here, for we are weak in the ministry. We have a good country, and a finer farming region can not perhaps be found. Is there not some minister or shepherd in Israel that is discontented or looking up a new location?—Just come over and help us; we are mostly poor in this world's goods, but liberal with what we have.

Crops are good here this year. Certainly we have great reason to be grateful to our Heavenly Father for his gracious blessings. No frost thus far. Levi Hoffert.

From Stillwater Church, Ohio.

Dear Brethren:—

To the members of the Lower Stillwater church, Montgomery Co., O., September 18th and 19th were days of more than ordinary importance; days long to be remembered by many, as the occasion of our annual Love-feast and Communion season. The day services were well attended by the members of this and adjoining congregations. In the evening about three hundred engaged in the solemn ordinances of the house of God, and partook of the sacred and life-giving emblems of the broken body and shed blood of the blessed Redeemer. The best of order and respect was shown by the friends and neighbors who had assembled only as spectators.

This seems to show that the brethren still "have a good report of them that are without." But why is it that these same spectators will continue to "harden their hearts as in the days of provocation," and "heap unto themselves wrath unto the day of wrath," in the face of every known testimony, temporal and spiritual? We cherish the fond hope, however, that the seed sown among them may have its desired effect, and be as bread cast upon the waters, returning after many days. On the following morning, many again repaired to the house of worship, not, we trust, with that sorrowing of heart and troubled mind, which characterized the disciples of old on the morrow following that memorable night in far Jerusalem, but enjoying that peace which the Comforter alone can, and will give to every true and earnest seeker after righteousness.

After enjoying a short season of encouraging and comforting addresses from the brethren, we again separated, each to go about his own peculiar vocation of life, and contend against the various temptations which we may meet.

We have had a considerable addition of members by baptism the past Summer, many of them had but reached the prime of life.—O how consoling is the thought that they were enabled to choose aright, and enter the straight and narrow way which alone leadeth to eternal life, light and glory. May we all continue therein to walk and grow, finally reaching the full stature of spiritual manhood. These meetings, Feasts of Love, as the name implies, are a very present means of "bringing all things to remembrance, whatsoever we have been commanded," and of showing and exemplifying, that "greater love than this, hath no man, that he lay down his life for his enemies." The desire is awakened that every day might be one of Communion, one with another, one continued Feast of Love.—But in all probability that desire will not be gratified in this world. The happy promises then present themselves and point us forward to a time, perhaps not far distant, when we shall enjoy not only the communion with each other, and the spirits of just men made perfect, but partake of that love at its very fountain head.

That these precious promises may ever stand before us in this life and enable us to reach that happy shore where congregations never break up, and Sabbaths never end, is the one hope of a weak brother.

L. A. Bookwalter.

Kinsey, O.

From Eldorado Church, Mo.—Sept. 24.

Dear Brethren:—

Our Love-feast is over; though the weather was cool, we had a pleasant meeting. Our hearts burned within us as our beloved brethren opened unto us the Scriptures.—Visiting brethren present, Eld. J. S. Mohler, La Due, Henry Co., Mo., and Bro. D. Hart of Indiana. Eld. Samuel Click, of Nevada, presided. An election was held on the second day of our Love-feast, and our dear brother, Thomas Allen, was advanced to the eldership, being duly elected and ordained. Bro. Danial Prough was elected to the ministry. Bro. Daniel Enyeart and Bro. J. Schutt, were elected deacons. Bro. Schutt, declining, was excused for the present. Br'n. Prough, and Enyeart were duly installed in their respective offices. The ceremonies were very impressive, and tears flowed freely.—After the evening of the second day the services were held at Virgil City, where the Word was preached with power by Bro. Mohler, assisted by brother Allen. A good state of feeling prevailed, and an interest was manifested, and we have no doubt good will follow.

Br'n. S. Click, and D. Hart being called away by imperative duties, could not be with us at Virgil City. Our meeting closed Sunday morning. Br'n. Mohler and Allen could not remain with us any longer.

S. T. Carpenter.

From Southern Kansas.

Dear Brethren:—

Left home on the 7th of September to visit the brethren in Neosho and Cherokee congregations, in Eastern Kansas.

Arrived at Thayer on the K. C. L. & S. K. R. R., on the 8th, and were met by Bro. David Clum and conveyed to his hospitable home. After enjoying refreshments, we passed on to the new meeting-house, where there was a council-meeting appointed. Here we met our worthy brother, M. P. Bear.

The council was very pleasant. All in love and harmony. Bro. M. Hodgden was advanced to the second degree of the ministry.

On the 9th Bro. Bear delivered the dedicatory sermon to a very large and attentive congregation. Meetings continued of evenings through the following week.

On the 10th Bro. Bear went home, leaving your correspondent with the home ministers to conduct the meetings.

The Neosho county congregation was organized in May 1872, and has since been divided into three districts. In consequence of the division of the territory, this congregation now contains only about forty members. The officers are Eld. Sidney Hodgden and his son, Merril, now in the second degree of the ministry.

For the satisfaction of our Eastern friends I will say, here is where Grable's live; Joseph, Daniel, Andrew, William, Sarah, and Henry's widow, all live in this congregation.

I am stopping with sister Sarah, and her excellent husband, James Bricker. This is near the Osage Mission, a mission established in 1847, among the Osage tribe of Indians. There are now about 100 Indian children being educated at this place. It is a Catholic Institution.

The new meeting-house in this congregation is the first the Brethren have built in Southern Kansas, if I am correctly informed. Bro. Hodgden wishes ministering brethren to come and preach here. Our meetings through the week were attended with good interests. Closed on Sunday night with a full house. Although we saw no immediate results of our labors in conversions, the church seemed built up. Some of the members said, "Don't be discouraged; the members are much built up."

On the 17th, cousin James Bricker conveyed me to Bro. Jas. Garver's, near Parsons.—In the afternoon I visited the kind family of Leonard Stenven. I baptized Leonard and his wife in Rocky Run, W. Va., about thirty years ago. Lodged with Bro. Joseph Garver, and on the morning of the 18th, Bro. Joseph took me to Parsons, where I boarded the train for Monmouth, to attend the Cherokee Love-feast. I was met at the train by Bro. Henry Shideler, one of the ministers of the

Cherokee church, who conveyed me to his home.

Had meeting on the evening of the 19th at Mt. Olive school-house, also the next evening. Lodged with Jacob Gripe, an old acquaintance.

On the 21st was the Feast at Bro. James Adamson's. He is an old acquaintance from Iowa. Although this was my first visit to this place, I found a number of acquaintances here. Bro. Geo. Studebaker has the oversight of this church, but lives in Wilson Co., Kan.

The ministers from abroad were,—Elders Geo. Studebaker, M. T. Bear, C. Kingery, John Neher, and your correspondent. The resident ministers are Samuel Edgecomb, Jacob Appleman, Henry Shideler, and Leonard Wolf, late of Illinois.

The Feast here was a very enjoyable one. The meeting continued over Sunday. At 4 P. M., Sunday, was the last meeting, followed by a solemn parting scene. Never will all meet on earth as we met at this time.

I was conveyed by Bro. E. W. Sine to his happy home; enjoyed the hospitality of the family, and on the morning of the 24th, Bro. Sine conveyed me to Hallowell, on the St. L. & S. R. R., and at 2: 20 P. M., I boarded the train for home.

At Altamont, Bro. S. C. Meek, of Washington Co., Arkansas, came aboard the train, from whom I learned that they are still in want of funds to complete their meeting-house. Contributions are now in order.

Brethren and sisters, please lend a helping hand to this worthy Christian work. I never knew the wants of the people in the West, until I came among them and felt the need of commodious houses to worship in.

Arrived at home the 25th, and found all well; thank God for his goodness. Many thanks to the dear ones for their kindness and substantial aid. May God bless all.

JOHN WISE.

From La Porte Church, Ind.—Sept. 25.

Dear Brethren:—

THE La Porte church Communion services took place on the evening of the 15th inst., and to most, if not all present, the occasion was one long to be remembered.

This church had long been deprived of that peace and union necessary to a Feast of Love, on account of the troubles brought about by the promulgation of the Progressive doctrine. But we have been greatly blessed in our efforts to restore order, and have succeeded even beyond our expectation.

This church numbered seventy-six by official count, when the census was taken two years ago. Ten went with the Progressives. Now, allowing fifteen for removals by death, change of residence and dismissal, since that time, it will number fifty-one strong, besides retaining two of the new recruits, who thought they were joining the regular church.

I make this statement to correct the misrepresentations that have been circulated to the effect that La Porte church had all, or nearly all, gone with the Progressive brethren.

One dear minister, one deacon and wife,—all useful officers, are among the number gone out from us. It is a severe ordeal to part with those we have loved to labor with so long, but we trust the separation will not be long. It is pleasant to learn that the social relations between the parties are peaceful.

The Communion passed off with the best of order, and on the part of the members with deep solemnity. Members were present from five other churches, for which our La Porte members feel very grateful; especially for the presence of those dear sisters who came so far (some of them thirty miles), through the heat and dust, to cheer and encourage their sisters here.

The ministry was well represented;—Eld. David Rupel, Andrew Rupel, Amos Peters, ——— Summers, from Pine Creek, St. Joseph Co., Ind.; Wm. Borough, South Bend, Ind.; Eld. James H. Miller, Portage, Ind.; Isaac N. Miller, Berrien Co., Mich., and Eld. John Knisely, Union, Marshall Co., Ind.—Eld. David Rupel officiated.

Meeting next day, at 9 A. M.; preaching by Rupel, Knisely and I. N. Miller. Then came the parting, thus closing the Communion season. From many expressions, I think all felt to say, "It was good to be here."

This church is under the care of the writer, assisted by R. J. Shreve, the resident minister; and in our efforts to conduct it to the glory of God and the salvation of souls, we ask your prayers. THURSTON MILLER.

From Neodesha, Kan.—Sept. 24.

Dear Brethren:—

MET in council, August 4th; all business transacted harmoniously. Two were received by letter. We decided to have a Love-feast October 13th, at 2 P. M., about six miles east of Fredonia, at Benjamin Miller's.

G. W. PRISER.

From Union City Church, Ind.—Oct. 1.

Dear Brethren:—

ONE more received by baptism. Ministers and members, do not forget the Communion, October 11th, at our meeting-house, one mile north of Union City, Randolph Co., Ind. The church is in love. Who will come and hold a series of meetings for us this Fall or Winter. W. K. S.

Human Weakness.

THE appeals made to the weakness of the flesh are frequent and various. At times, they come in ridicule and dread of what others may say or think; at other times, they come in opposition, threatenings and slander.

The first appeal sometimes comes to us through our friends, when they say, "I wonder how you can bear it," or "If I were in your place, I would let them know how to talk." These appeals are all made to the flesh, and not always without effect; but the spirit which prompts them cannot be of God, for "Charity suffereth long and is kind."

Our Master, who is the Model of the Christian's life at this place, as well as in all others, says, "Resist not evil." "Love beareth all things." LANDON WEST.

Dedication.

OUR new meeting-house is now completed, and our dedication-meeting will take place October 21st. Our Love-feast will be October 23rd, and we hope some of our brethren and sisters will make it suit to be with us at that time. HENRY STRYCKER.

From Frankfort, Ohio.

Dear Brethren:—

WE are a small body of colored brethren and sisters, living near Frankfort. On the 9th inst we held our Communion, with the brethren and sisters of Circleville, Pickaway Co., Ohio, and I can truly say, we had a glorious meeting, a meeting long to be remembered. Good order by the spectators.—The GOSPEL MESSENGER is a welcome weekly visitor. J. C. JONES.

From David Bowman.

Dear Brethren:—

I LEFT my home in Morgan Co., Mo., the 3rd of September. Stopped one day in St. Louis and took in some of the wonders of the city. I have visited Cook's Creek, Green Mount, Mill Creek and Barren Ridge churches, in Virginia. They are large churches, and are in union as far as the troubles of factions are concerned. They are for the church.

Dayton, Va.

From Milford, Ind.—Oct. 1.

Dear Brethren:—

WE had preaching in our church in Gravelton, and I am pleased to be able to report that two sisters, who are yet in their teens, were baptized. How good and how pleasant it is to see the young give their hearts to Jesus. We expect at our Love-feasts that more will make the good confession. Our church-house in Nappance we expect will be completed this Fall.

J. H. MILLER.

From Blanco, Armstrong Co., Pa. —Sept. 26.

Dear Brethren:—

THE brethren closed a series of meetings in Johnstown, Cambria Co., Pa., with the immediate result of six making the good confession and being buried with Christ in baptism, and arose, we trust, to walk in newness of life. The members of the Johnstown congregation seemed much revived. May the rich blessings of God attend them through life, and may they ultimately receive a crown of life. Thanks to all for their kindness manifested while with them.

J. B. WAMPLER.

From Moore's Store, Va.

Dear Brethren:—

Bro. A. Neff and myself visited our mission field and part of the Lost River congregation in West Virginia, during the last week. We had, on an average, two meetings per day; large audiences, and good attention. We were at the Communion-meeting on Kinsey's Run, in the Lost River congregation.—Four persons were baptized, and there are more applicants. We found much to encourage us on our visit. The brethren are using greater energy in every way; the people are respectful and attentive, and the young are giving their service to the Lord. In one of the remote country school-houses the brethren have a Sunday-school of forty pupils, some of whom recite over seventy verses of Scripture per week. It has had a remarkable effect upon the morality of the neighborhood.

DANIEL HAYS.

From Albany, Linn Co., Ore.—Sept 15.

Dear Brethren:—

WE are still trying to follow Jesus the best we can. My father-in-law, (M. M. Bashor,) still comes up from Marion county, once a month to preach for us, and help our ministers along in the good work. Our church-house is now in progress, and, I think, by the time Bro. Bashor comes up again, it will be ready to hold services in. It is the second church of the Brethren built in Oregon, so you see the good cause is slowly advancing here.

We are having a very dry Summer. We had the dust laid about a week ago, the first time since in May. To day the sun is shining brilliantly, the wind from the North and not a sign of rain.

Apples are almost a failure this year, the first time since Oregon was settled. Other fruit, vegetables, etc., are plenty. Our Fall wheat froze out in February, but we should be very thankful that we were given such a beautiful March that we could re-sow every foot of ground that had frozen out, without replowing. All of those who got their grain out in March raised excellent crops, making from 30 to 40 bushels per acre, on good ground, and some going even higher. Near the last of March the rain set in again and stopped seeding, until about the 15th of May, and the grain that was sown after that was mostly short, and not very well filled, as it had no rain to make it grow. I know one man who sowed some wheat with a drill after the dry weather had set in, and it made 25 bushels per acre, without one drop of rain.—Also one of my brothers raised as high as 60 bushels of oats per acre, without any rain.

Some men came out here from the East this Summer; they said if this dry weather had been back there, they could have scarcely raised anything. The Northern Pacific R. R. is now done, giving us a direct line from Chicago to our little town of Albany.—Yesterday a magnificent train of Eastern cars came bounding into our little town, bearing the guests of Mr. Henry Villard, who had come to witness the driving of the "golden spike," which took place the 8th of this month. Thousands had gathered around the depot to welcome it here. During the few hours they were here, we listened to some fine speeches from the guests, who informed us how badly they had been fooled about our country.—They said, considering everything, we had a better country than theirs, and that before they left the East, some would say "If you are going to Oregon, you must look out for your scalp," and for this reason, some are afraid to come to Oregon. But alas! the poor Red Men of the Forest have vanished, and civilization now reigns instead. No Ocean to traverse to get to Oregon now. Any brethren coming on the Northern Pacific, direct to Albany, can find our house by enquiring at the depot.

P. J. BALTIMORE.

Chips from the Workhouse.

I AM again in this busy city, (St. Louis,) having come here for the purpose of assisting Eld. John Metzger in the further progress of St. Louis meeting-house and work.—The house is up, covered, floored, and partly plastered, and when finished will be a plain, neat, and substantial brick building, 26 by 54 feet, having four living rooms in it for the accommodation of the minister and his family, who will move here to feed the flock of God, teach the children and youth the Bible in the Sunday-school, and preach the Gospel to all who will come to hear. The brethren are aware that much depends upon getting the right man for the place. Who it is that will come here to fill this important position is still an unsettled question, of much interest to those directly concerned. If he be an editor, doctor or other professional man who could thus earn wholly, or in part, his living while working for the Master in this great city, it would be a help. What he is not able to do alone, whether in the labors of the ministry, or in the support of himself and family, we hope there will be willing hearts and hands enough found to help, so as to make this mission a success. Who would not help in the great work of saving souls and glorifying God?

DANIEL VANIMAN.

From Harleysville, Montgomery Co., Pa. —Sept. 25.

I WAS very much pleased with your late article favoring a Bible class department in each normal and college belonging to the Brethren. It seems to me it would be a source of untold benefit to all students, especially to those who have been; or may be called to the ministry. I will not go into detail to relate the advantages such a course would bring, because you have already touched on many points which are worthy of consideration.

Yesterday morning brother J. H. Harley, and sister Harley, of Harleysville, Pa., and brother Jacob Gargas and sister Gargas, of this vicinity, started on a trip to the West.—The latter intends to stop at Sterling, Illinois, and to visit relatives and friends in Whiteside and Carroll counties; while the former intend to visit friends in Iowa, Nebraska and Kansas. There were several families more who had intended to start a week sooner, but one of them took sick and died, and now only two families have gone. Such is human life; so full of disappointments.—My book sells quite readily, and some brethren and sisters express themselves "much pleased with the book."

JAMES Y. HECKLER.

From Cedar Grove, Tenn.—Sept. 19.

Dear Brethren:—

WE have just returned from the Feast at the White Horn church; they had a splendid time; souls revived, and the members much encouraged. There were a great many preachers from adjoining churches, and some labored faithfully, and did good work for the Master. There were too many to all labor. Sometimes there are most too many, and sometimes not quite enough, but all such occasions are very enjoyable. There were three baptized during the meeting.

ABR. MOLSBEE.

From Barren Ridge, Va.—Sept. 18.

Dear Brethren:—

BRO. David Bowman of Missouri officiated at our Love-feast the 15th inst. He zealously contended for the truth. Our meeting was a pleasant one. Next day was the funeral of sister Nannie Phillips, whose obituary will be noticed in the MESSENGER.—Sister Nancy Brower, (mother of Bro. E. L. Brower,) who is now getting feeble, had some of her neighboring members invited to her house to observe the ordinances with her, after which she expressed herself very much strengthened. She has been long fighting the good fight, and is yet much concerned for the welfare of the church. May Christ dwell within us.

S. W. GARBER.

From Salamony, Ind.

Dear Brethren:—

ON the morning of the 12th of September, we met with the brethren above named, preparatory to their Love-feast in the evening. Owing to some misunderstanding as to the hour, the morning meeting was not so largely attended. The evening services were well attended both by members and outsiders. Great quietness and seeming powerful attention seemed to pervade the entire vast assembly; the services closing at 8:30. Eld. Samuel Murray has had this church in charge for a number of years, and it is thought he has done much for the cause among them; age, however, is leaving its marks upon him. Bro. Samuel's long experience and wide acquaintance renders him pleasant to converse with. The elements of extremes are not disturbing the Salamony brethren. A delegation of about thirty attended the Dayton Convention last June; since, they have experienced a marked quietness.

The membership of this congregation is large, with a very exemplary corps of min-

isters, whose acquaintance we enjoyed. We continued our labor with the Salomony brethren, taking our leave on the evening of the 14th.

On the morning of the 15th, we met with the Eight Mile congregation in Wells county. It took this church a long time to learn "that two cannot work together except they be agreed." Some went with the progressive element, leaving thirty-nine with the church, with one minister, George Holler, a seeming meek and devoted brother. It was thought by all present that the Eight Mile Brethren not only had a feast, but many at least realized that it was a Love-feast. Much of the Divine presence seemed to pervade the meeting.

Tears of joy were witnessed during the meetings, both by those in and out of the church. The brethren of Eight Mile realized what they had not for years: "How beautiful it is for brethren to dwell together in unity." At this meeting the adjoining ministering brethren present, made arrangements to assist brother Holler in the labor of the appointments. We expect to devote some of our time the coming Winter, in gathering the scattered lambs of Eight Mile.

Two were baptized; one at each of the above Feasts. I. J. ROSENBERGER.

From Martinsburg, W. Va.—Sept. 24.

Dear Brethren:—

OUR small congregation is still adding a few to our number. Yesterday we baptized two young men, which makes three in the last four weeks, and we look for more before long. We expect to hold our Love-feast on the 27th of October, at our meeting-house at Van Clevesville, a station on the Baltimore & Ohio R. R., five miles from this place, commencing at half past 10 A. M.

JOHN BRINDLE.

From Eglon, Preston Co., W. Va. —Sept. 15.

Dear Brethren:—

TO-DAY the members of the German settlement congregation met in quarterly council. It being the time of our annual visit, the usual amount of business came before the meeting. All passed off pleasantly and I think satisfactorily to all. Eld. Wm. George, of Grant Co., W. Va., was present, and took part in the deliberations of the meeting.—Our elder, Samuel A. Fike, will visit the Black Fork country in Tucker Co., W. Va., in a few days. His mission will be to look after the flock. May success crown his labors. ISAAC W. ABERNATHY.

From Martz, Ind.—Sept. 21.

WE, the brethren and sisters of the Lick Creek congregation, Owen Co., Indiana, do disown Franklin Smith, as a brother, for the cause of misconduct and not coming to the church as a brother should come. He carries a letter of recommendation to intrude upon the Brotherhood. He came into the church in the year 1873; soon after got a traveling letter, which the church tried to get from him, but could not. So we give notice hereby that we shall disown him until he will come and give full satisfaction to the church.

By request of the church,

ANANIAS HENSEL.

From Yellow Creek, Ind.—Sept 21.

Dear Brethren:—

THE Ark of the Lord is still moving on in our church. Last Sunday after meeting two precious souls came forward and made the good confession and were buried with Christ in baptism, we trust to walk in newness of life. Hope others will soon follow their example. We have a very interesting Sunday-school this Summer; hope the Lord will bless the good that is done, especially those small scholars who read and commit so many verses each Sunday. H. ROOSE.

Wakarusa, Ind.

From Holling, Douglas Co., Kan. —Sept. 23.

Dear Brethren:—

OUR church is in its usual working order. Only one was received by baptism this Summer. Crops of all kinds are good here. We have had what may be termed the latter rains, making the wheat that is up, look very well, though many are not done sowing yet.

I love the MESSENGER, but think it has most too much to say about the schools at Mt. Morris, Illinois, and Huntingdon, Pennsylvania. Some brethren are timid concerning colleges and it may go a little hard to read all that has been said. JAMES E. HILKEY.

Announcement.

To the Brethren of the Southern District of Indiana, Greeting:—

THIS is to certify that it was thought necessary by the Trustees of the Alms House, in order to forward the work, to call a District Meeting, and have concluded to have our regular meeting earlier than the date set by last District Meeting, and after consulting the different churches, make the announcement for December 12th, 1883, to be held at the place designated at District Meeting, two miles east of Middletown, Henry Co., Ind., in the Upper Fall Creek church.

JAMES WYATT,
JOHN HART,
J. W. YOST,
JOHN CRULL, } Trustees.

J. W. YOST, Sec'y.

From Larkins' Factory, Madison Co., Va. —Sept. 22.

Dear Brethren:—

ON last Saturday we held our Love-feast at this place. We had a good meeting; the largest attendance of strangers we ever had. We pray that the good Lord may bless those dear people who attend our meeting, and that we may all meet in a better world.

Brethren Long and Garber were here and held forth the Word to this dear people.—We had a choice for one deacon; the lot fell on Bro. Robert Utz. May the Lord bless our meeting here, and the few members be more faithful, that when death comes we all may be ready to sit down with those who have passed on before. We believe we shall know each other in the better world.

JAS. LARKINS.

From Cedar Grove Church, Tenn. —Sept. 15.

Dear Brethren:—

IN my card of the 12th, I told you our Love feast was still going on. It closed last night with the greatest gathering we have ever had in our church at one time. Three received by letter, nine baptized, and eleven applicants for baptism,—making in all twenty-three. Parents were made happy in seeing their children coming to Christ, taking up their crosses; wives to see their husbands turning to the Lord. Meeting continued seven days. The church is much revived, and to God be all the glory. ABR. MOLSBEE.

From Oakland Church, Darke Co., O. —Sept. 24.

Dear Brethren:—

OUR council-meeting preparatory to Communion came off Saturday, 22nd. It was a very pleasant meeting, nothing unpleasant to look after. Love seemed to prevail; not a harsh or unkind word was uttered. The dark cloud that hung over our church is vanishing and daylight is dawning, thanks to God for the same. Our Communion is the 13th of October 2, P. M. Sunday, 23rd, had meeting at the same place, after which we repaired to the river-side, where prayer was wont to be made, and two precious souls were received into the fold through the holy ordinance of baptism. May God help them to live faithful, is our prayer.

H. C. LONGANECKER.

From Panora, Ia.—Sept. 17.

Dear Brethren:—

OUR Love-feast on the 13th inst, was one of benefit to all present. Good order, good feeling and attention. One was baptized. All the ministers of the Panther Creek church were present, also Bro. John Beaver of Pennsylvania, and others. God bless their labors. On the 14th we had a private Feast for a poor sister over eighty years old. She lives with her sons in an humble cottage in the forest, in a secluded spot. The Feast was held under a brush bower, by the humble home. No scoffers, no critics, no spectators, no confusion, no sounds but those incident to the holy service, and the natural language of the animation of the forest. What a happy little band we were! What a lovely oasis in this desert life!

J. D. HAUGHTELIN.

EVERY day is a short life; our whole life is but a succession of days; he therefore who loses a day, loses a part of his life that can never be recalled or re-employed.

ANNOUNCEMENTS.

Love-Feasts.

Oct. 11, at 10 A M., Donald's Creek church, Ohio.

Oct. 11th, in the Pine Creek church, St. Joseph Co., Ind., three miles north-west of Lapaz

Oct. 11, at 4 P. M., at Claar meeting-house, Woodbury congregation, Blair Co., Pa.

Oct. 11, at 10 A. M., near Olathe, Kan.

Oct. 11 at the Brick church, one mile north of Union City, Randolph Co., Ind.

Oct. 11, in the Mineral Creek church, Johnson Co., Mo.

Oct. 11 at 1:30 P. M., Sam's Creek, Md.

Oct. 11, at 4:30 P. M., in the Maple Grove church four miles north of Ashland, Ashland Co., O.

Oct. 11 at 10 A. M., Silver Creek church, Williams Co., Md., at Hickory Grove meeting-house.

Oct. 11, at 2 P. Antioch church, Andrews, Ind

Oct. 11 and 12 at 10 A. M., 2 miles east of Middletown, at the old meeting-house in the Upper Fall Creek church, Henry Co., Ind.

Oct. 11 and 12, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 11 and 12, Summit, Augusts Co , Va.

Oct. 11 and 12, at 2 P. M , at the house of John E. Bosserman, Log Creek church, Caldwell Co., Mo.

Oct. 11 and 12 at 1 P. M., Shannon, Ill.

Oct. 12, at 10 A. M., Upper Twin Creek church, Gratis, Ohio.

Oct. 12, at 1 P. M., Des Moines Valley church, Iowa.

Oct. 12, at 10 A. M., Stony Creek, Hamilton Co., Ind , 4 miles east of Noblesville, on Clarkesville pike.

Oct. 12, at 4 P. M., Clover Creek church, Pa.

Oct. 12, at 4 P. M., in Yellow Creek church Elkhart Co., Ind., seven miles south-west of Goshen, Ind

Oct. 12 and 13, at 1 P. M., Free Spring church, Juniata Co., Pa.

Oct 13, at 1 P M., Clarion Co. Pa.

Oct. 13, Osage church, Crawford Co., Kan. 2½ miles north-west of Monmouth, on the farm of J. B. Wolf.

Oct. 13, at 10 A. M., nine miles north and one mile east of Ovid, Clinton Co., Mich., in Bro. Albaugh's barn

Oct. 13, eveuing, in the Cowenshannoc meeting-house, Pa.

Oct. 13 at 10 A. M., Bush Creek, Md.

Oct. 13 at 1 P. M., Blue River congregation, Butler Co., Neb.

Oct. 13 at 2 P. M., at Benton Miller's, 5 miles east of Fredonia, Kan.

Oct. 13, at 4 P. M., James Creek, Huntingdon Co., Pa.

Oct. 13 at 10 A. M., Locust Grove, Md.

Oct. 13, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Oct. 13 and 14, Maple Valley church, Aurelia, Iowa.

Oct. 13 and 14 at 10 A. M., Pleasant Grove church, Kan.

Oct. 13 and 14, Bridgewater, Rockingham Co., Va

Oct 13 and 14 at 10 A. M., in the Spring Run church, at their meeting-house six miles east of Prairie City, Fultou Co , Ill.

Oct. 13 and 14, Shoal Creek church; stop off at Pierce City Mo., and notify L. E. Prickett, Pioneer.

Oct. 13 and 14, State Center church, 6¼ miles south east of State Center, Marshall Co., Iowa.

Oct. 13 and 14, at 2 P M , Big Creek church, near Parkersburg, Ill.

Oct 13 and 14 at 10 A. M., Cedar Co. church, Iowa, 4 miles west of Tipton, Iowa. Inform A. M. Zook, Tipton, Iowa.

Oct. 13 and 14, at 2 P. M., Mound church, Crescent Hill, Bates Co., Mo.

Oct. 13 and 14, Valley church, Botetourt Co., Va.

Oct 13 and 14, in the Blanchard and Anglaise church, at Eld John Provont's, 1½ miles west of Dupont on the N. G. R. R., and three miles from Hartsburg on Nickel Plate R. R.

Oct. 13 and 14 at 2 P. M., in the Roann congregation, Wabash Co., Ind

Oct 13 and 14, Bellville church, 6¾ miles east of Scandia, Kan.

Oct. 13 and 14, at 11 A. M., in the English River congregation, Keokuk Co., Iowa, 3 miles east of South English, and 2 miles west of Kinross.

Oct. 13 and 14, Lake Branch church, Sibley Co, Minn., 2½ miles south of Gaylord station.

Oct. 13 and 14, Sonth Beatrice church, Gage Co., Neb.

Oct 13 and 14 at 2 P. M., Rock River church, Ill., at Franklin Grove meeting house.

Oct. 13 and 14 Lick Creek church, Bryan, Williams Co., Ohio.

Oct 14 at 10 A. M., Hopewell church, Bedford Co., Pa.

Oct. 16 at 10 A. M., Nettle Creek church, Hagerstown, Wayne Co., Ind.

Oct. 16, at 2 P. M., Fairview church, Tippecanoe Co., Ind.

Oct. 16, Middle River, Augusta Co., Va.

Oct 16 at 4 P. M., Woodbury, Bedford Co., Pa.

Oct. 16 and 17 at 10 A. M., West Branch, Ogle Co., Ill.

Oct. 17, at 10 A M., in the Santa Fe church, six miles south of Peru, Ind., on the Strawtown Pike.

Oct. 17, at 10 A. M., Lower Fall Creek church, five miles south of Andeason, Madison Co., Ind.

Oct. 17, at 2 P. M., Marion church, Ind., stop off at Landisville.

Oct. 17, at 2 P. M., Upper Stillwater church, Miama Co., Ohio.

Oct 17 and 18 at 2 P. M., Big Grove church, Benton Co., Iowa.

Oct. 17 and 18, at 4 P. M , Dry Valley meeting-house, Mifflin Co, Pa.

Oct. 17 and 18, at 10 A. M., in the Coal Creek church, Fulton Co., Ill.

Oct. 17 and 18 at 2 P. M., Paint Creek church, Bourbon Co., Kan., at A. C. Numer's, 12 miles south-west of Ft. Scott.

Oct. 17 and 18, Beaver Creek, Rockingham Co., Va.

Oct. 18 at 4 P. M., Dunnings Creek, Pa.

Oct. 18, at 10 A. M., Price's Creek church, Preble Co., Ohio.

Oct. 18 at 10 A. M., Upper Deer Creek church, Ohio.

Oct. 18 at 2 P. M., Montgomery church, Indiana Co., Pa.

Oct. 18, Mt. Vernon church, Jefferson Co., Ill.

Oct. 18 at 2 P. M., Denmark meeting-house, Lick Creek church, Owen Co., Ind.

Oct. 18 at 5 P. M , Ashland church, O.

Oct, 18 at 4 P. M., Union Center district, Elkhart Co., Ind., 5 miles north-east of Nappanee on the B. & O. R. R.

Oct. 18, at 1 P. M., Monocacy church, Rocky Ridge, Frederick Co., Md.

Oct. 18 and 19, at 3 P. M., Silver Creek, Ogle Co., Ill.

Oct. 18 and 19, at 10 A. M., Broad Fording, Washington Co., Md.

Oct. 19 at 1:30 P. M., Spring Run church, 2½ miles from McVeytown Mifflin Co., Pa.

Oct. 19 at 4 P. M., Monticello church, Ind.

Oct. 19 at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 19, at 10 A. M , Painter Creek, Darke Co., Ohio.

Oct. 19 at 10 A. M., Pleasant Hill church, near Virden, Macoupin Co., Ill.

Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 20, at 2 P. M., Prairieview church, Mo.

Oct., 20, evensng, in Brush Valley meeting-house, Pa,

Oct. 20, at 3 P. M., in Blue Ridge church, in their new meeting-house, four miles north-east of Mansfield. Piatt Co., Ill.

Oct. 20 at 10 A. M., Beaver Dam, Md.

Oct. 20 at 10 A. M., Mohican church, Wayne Co., Ind.

Oct. 20 at 2 P. M , Mexico, Miami Co., Ind.

Oct. 20, at 10 A. M., Dry Fork church, Jasper Co., Mo., at house of Bro. W. M. Harvey, 4 miles south-east of Jasper.

Oct. 20, at 2 P. M , to be held at Bro. Samuel Cornelius', three miles north of Parsons, Labette Co., Kan.

Oct. 20 and 21, Linn Co., Iowa, at the new house, if finished in time; otherwise at the old house.

Oct. 20 and 21, Beaver Run, Mineral Co., W. Va.

Oct. 20 and 21, at the Welty meeting-house, in the Antietam church, Franklin Co., Pa. two miles north-west of Smithburg, Md.

Oct. 20 and 21, Aughwick church, Huntingdon Co., Pa., at 2 P. M.

Oct. 20 and 21, Peter's Creek, Roanoke Co., Va.

Oct. 20 and 21, at 10 A. M., Milledgeville church, Carroll Co., Ill.

Oct. 20 and 21, three miles south east of Abilene, Dickinson Co., Kan.

Oct. 23 at 10 A. M., ¾ of a mile east of Arcadia, Hamilton Co., Kan.

Oct. 27, Stone Lick church, Clermont Co., O.

Oct. 25, Owl Creek church, Knox Co , O.

Oct. 25, at 2 P. M., Loraine church, at Loraine, Adams Co , Ill.

Oct. 27, Salem church, Marion Co., Ill.

Oct. 27, at 4 P. M., Owl Creek church, Ankneytown meeting-house, Knox Co., Ohio, on the B. & O. R. R.

Oct. 27 and 28, Elliott's Creek, Montgomery Co , Ill.

Nov. 7, at 2 P. M , Bethel church, Ladoga, Montgomery Co , Ind

Nov. 9, at 1 P. M , Wakendah church, Ray Co., Mo.

Nov. 9 and 10, at Massinewa church, ½ mile west of Eaton, Delaware Co., Ind.

Nov. 10 at 2 P. M., Millmine, Piatt Co., Ill.

Nov 10, at 10 A. M., Sunfield church, Eaton Co., Mich.

Nov. 10 and 11, Johnsville, Montgomery Co., Va.

Nov. 17, in the Mulberry Grove church, Ill.

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The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH.			LEAVE NORTH.	
Mail	Exp'ss	STATIONS.	Exp'ss	Mail
P. M.	A. M.		P. M.	P. M.
6 05	8 35	..Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	.... Grafton.....	5 35	12 23
6 35	9 05	...Markleburg ..	5 25	12 10
6 43	9 13	... Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	..... Cove	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 52	...Riddlesburg...	4 35	11 20
7 30	9 57	.....Hopewell. ..	4 29	11 13
7 40	10 07	...Piper's Run...	4 17	11 03
7 51	10 15	.... Tatesville....	4 07	10 52
8 02	10 27	.....Everett	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	..... Bedford.....	3 30	10 20
6 55	12 35	...Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh
Pacific Express, 6 45 P. M.	1 35 P. M
Mail ..... 2 13 P. M.	8 50 A. M
Fast Line..... 6 00 P. M.	11 30 A. M

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da
Johnst n Exp'ss, 9 00 A. M.....	5 05 P. M
Day Express.... 1 25 P. M.	7 35 P. M
Mail ....3 50 P. M.	H'bg., 7 30 P. M
Mail Express ....8 05 P. M.	2 55 A. M

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	———
Mail Express...*1 12 A. M.	6 40 A. M
Limited Exp'ss,*8 57 P. M.	10 40 A. M
Fast Line .... §11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....†8 40 A. M.	6 12 A. M.
Limited Exp'ss.*5 00 P. M.	6 57 A. M.
Mail Express... *5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

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"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Oct. 16, 1883. No. 41.

THE GOSPEL MESSENGER.

H. R. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All moneys due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books, Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

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SEND us postal notes when they can be had. If stamps are sent, get ones and twos as they can always be used. In no case amounts over $1.00 should be sent in stamps.

BRO. Hiram Musselman, of Scalp Level, Pa., informs us that they commenced a series of meetings on the 5th of Oct., to continue till over their Feast. Bro. Silas Hoover is to assist.

A BROTHER from the East sends us $20.00 for the Glen Hope, Pa., church-house. A dozen more such brethren could make glad hearts up at the Glen. The Lord loveth a cheerful giver.

UNDER date of Oct. 3d, Bro. Silas Hoover informs us that he was holding a series of meetings at Accident, Md., with three applicants for baptism. LATER.—Meetings closed with four additions.

BRO. J. M. Mohler called with us on last Friday evening, on his way to Warrior's Mark to attend their Love-feast. He will also continue the meeting over Sunday and part of the week following.

WE have been informed that Bro. J. E. Ockerman was elected to the ministry. Hope he may accept the call and become a power for good. The harvest is truly great and the laborers comparatively few.

SEND in your orders for the "Brethren's Family Almanac" for 1884. A copy of it should be in the house of every family in the Brotherhood. We have a good supply and will be glad to fill all orders promptly.

As some of the Sunday-schools are closing and the young folks will be thus deprived of reading the *Young Disciple*, we offer it the balance of the year, in clubs of ten, for $1.00, and a *free* copy to the getter up of the club. We make this very low offer that our Sunday-school scholars may have it continued, and also to have it more generally introduced. We hope that our young folks will get to work at *once* and send us large clubs.

BRO. Leatherman, a minister from Neb., called last week. He takes his family to Va., where they will remain for a season, while he expects to return to take a course in the Normal. We extend to him a hearty welcome.

BRO. Gaius M. Brumbaugh has again returned to his position in Washington, D. C. In addition to his office duties he is taking a course of lectures in the Medical University of that city, thus doubly improving his time.

GOOD meetings are being held and the prospects are that active work will be the watchword during the Fall and coming Winter. Truly, there is yet much land to be possessed, and to do it will require labor, zeal and earnestness.

ON last Friday evening we had the pleasure of attending the Eclectic Literary Society of the Normal and were much pleased with the order in which it is conducted. The exercises were interesting and entertaining, and are a credit as well as an advantage to the institution.

BRO. D. Emmert, by request of the Orphan Home Board, went to Philadelphia to attend a meeting relative to charitable institutions. He will be gone several weeks. The care for the neglected ones is a grand work, and should receive the hearty co-operation of all good people.

BRO. Walter C. Yount, of Va., we are informed, is attending the "National School of Oratory," of Philadelphia. Bro. S. O. Brumbaugh is taking a course of lectures in the Medical University, of Philadelphia; and sister Phœbe Norris is clerking in Wanamaker's store, in the same city,—all graduates of the Normal. We wish them success in their respective pursuits.

RAILROAD IN PALESTINE.

THE *Church Advocate* says: "One of the interesting announcements from abroad is that a railroad is to be built in the Holy Land. The firman has been granted by the Sultan Abdul Amed to ten or twelve gentlemen, some of whom are Moslems and some are Christians, but all are Ottoman subjects, resident in Syria. It is named the Hamidic line, after the Sultan, and is to run between Acre and Damascus, a distance of about 130 miles, by the route chosen and already surveyed from Acre to beyond the Jordan. The plains of Esdraelon and Jezreel are traversed, the Jordan is bridged near the ancient Roman bridge still in use by caravans, the sea of Tiberias, on which the right to put steam tugs is secured, is passed on its eastern shore, and thence, rising to the plateau eastward, the route traverses the pasture lands of Jordan and the grain-growing country of the Haman to its terminus. It is calculated that the transportation of grain alone to the coast will pay large dividends. The thought of the steam engine rushing and screaming across those regions, so hallowed by sacred history, does not strike one pleasantly. It seems almost like sacrilege, and yet why should not modern civilization occupy this goodly land?"

KINDLY THOUGHTS OF OTHERS.

HE who thinks better of his neighbors than they deserve, cannot be a bad man, for the standard by which his judgment is formed is the goodness of his own heart. It is the base only, who believe all men base, or in other words, like themselves. Few, however, are all evil. Even Nero did a good turn to somebody, for while Rome was rejoicing over his death, some loving hand covered his grave with flowers. Public men are seldom or never fairly judged, at least while living. However pure, they cannot escape calumny; however incorrect, they are sure to find eulogists. History may do them justice, but they rarely get it while alive, either from friend or foe.—*Ex.*

ABOVE all, as a peerless gem of literary beauty, or rather a casket full of diamonds, pearls, and precious stones, stands the Bible. Here we meet with all forms of composition and the highest degrees of excellence. The most valuable history, the finest eloquence, the most beautiful poetry, the most charming biography, the purest morality, the truest philosophy, the noblest doctrines of religion are found in this volume.

THE *Religious Herald* says: It is a curious circumstance that the so-called prophet, Joseph Smith, who is believed by his followers to have been divinely illuminated to translate the mysterious characters on the wonderful plates that he claimed to have discovered, was not informed what the word "Mormon" means. It is a Greek word meaning *humbug*, as any one can see by consulting a Greek lexicon. Rev. Solomon Spalding, who was the author of the fictitious story that forms the basis of the Bible of the Latter-day Saints—a fiction composed to amuse the tedious hours of sickness—so named his book, and the prophet stole it, with the significant name attached to it. It is rightly labeled.

It is good for us sometimes to get out among other people and see how they live and do business. To get into the inside life of our religious neighbors often affords us many instructive lessons which it is good for us to learn. For the last week we have been associating with our Presbyterian friends, and we have been made familiar with some of their ups and downs. For us, as a church to raise a few thousand dollars to build church houses, seems to be a heavy task, but here is a church in the country, of seventy members, which pays as their share towards their minister's salary $500 per year, besides the yearly church expenses, and they are in only ordinary circumstances. This they do as readily and as freely as they pay their regular taxes, thus showing what may be done when the will to do is present. There evidently is a lack on our part in this direction and in the matter of giving. We can well learn of neighbor religionists.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

LOOKING UNTO JESUS.

BY WM. M. LYON.

Are we "looking unto Jesus, while we walk this world of woe?
Are we trusting in His merits, conq'ring each and every foe?
Are we bathing in that fountain, which his blood for us hath made?—
Climbing up the holy mountain, where the stars do never fade.

Do we hear the strains seraphic, sounding forth from Heaven's dome?
Calling sweetly and serenely,—"Come, O wanderer, now come home!"
'Tis the tender tones of Jesus, pealing, ringing o'er the sphere;
Will we still refuse to hear him,—hear the voice forever dear?

He descended from His Father, left the shining courts above,—
Came and dwelt and labored with us, and redeemed us by his love,—
With that love that knew no ceasing, even reaching to the tomb,
Where at last He rose triumphant, robbing death of all its gloom.

Now He bids us "Look unto Him," He has made our pathway clear,
He has trod the way before us, and we have not aught to fear;
Let us seek him in the spirit, and obtain the crown of life,
Let us triumph in our Savior, leaving sin with all its strife.

Ever "Looking unto Jesus," we are safe from every snare;
Ever "looking unto Jesus," and His bliss we'll ever share;
Ever "looking unto Jesus,"—looking—aye—until we die,
Then we'll pass the pearly portals, and we'll dwell beyond the sky.

Whatever our social or business relation may be, we have other and higher interests. We may be gaining the whole world, or all that may be desirable in the world, but if we are neglecting our souls what shall it profit us?

"GO AND TELL THY BROTHER."

BY A. HUTCHISON.

That is just what I am going to do. Well, are you going to tell him of his fault, or your faults? Why, I am going to tell him of his fault, of course. Well, what are you going to tell him of his fault for? Why, for his correction, surely. Well, what do you want him corrected for,—for his benefit, or for your own gratification? Well, I believe I hadn't thought of that before.

That is the reason these questions are put as they are. For we have long since learned to know, that this "telling" business is attended to (if at all) with a very wrong motive. Hence, we offer a few thoughts upon the subject. 1. We believe the object of the Savior, in giving that rule in case of grievances, was to prevent tattling. 2. This is the best rule that can be adopted for the restoring to peace the offended and the offending.

The benefit of both should be the motive prompting to action, in all cases of offense. If your feelings are wounded, see first whether you have just cause to be grieved, or are your feelings the result of imagination? If you find that you have a sufficient reason to be grieved, then proceed according to the divine pattern. Go right to where the offending party is, and tell him his fault between thee and him alone; that is, alone so far as human beings are concerned.

Ever remember, however, that there is always an invisible one present. And it is not always the Lord from heaven; but the one from the other region will go with you, if you will let him. Yet your Lord and Master will go with you, if you will invite him, which you always should do. And if he is with you, you are very apt to save your brother. This should be the only motive we should have in view, when we go to an offending member. Then we may both save ourselves and them that hear us.

"For if thy brother will hear thee, then thou hast gained thy brother;" that is, saved thy brother, as far as the present case is concerned. Who, then, will not work to save a soul from death, and hide a multitude of sins? How hide a multitude of sins? you may ask. The very fact that you have overtaken your brother in a fault, and have now shown him, by your conduct toward him, that you have a true, brotherly regard for him, may, and doubtless will, put him on his guard, and keep him from the commission of many, or a multitude of other sins.

By pursuing this course, you better the condition of the offending one, besides having the satisfaction to yourself, of knowing that you have done your duty. But if you allow Satan to go with you (and he is sure to want to go), the result will be bad, for he is sure to stir up strife. Then the breach is made worse, and your effort will be a failure; your own feelings are wounded afresh, and you go home with a sad heart, and, maybe, heated blood. Therefore, when you set out to see your brother, say, "Get behind me, Satan."

EDUCATIONAL RIGHTS OF CHILDREN.

An Act to Secure to All Children the Benefit of an Elementary Education.

Section 1. *Be it enacted by the People of the State of Illinois, represented in the General Assembly*, That every person having the control and charge of any child or children, between the ages of eight and fourteen years, shall send such child or children to a public or private school for a period of not less than twelve weeks in each school year, unless such child or children are excused from attending school by the board of education, or school directors of the city, town or school district in which such child or children reside. Such excuse may be given by said board of education or school directors for any good cause shown why said child or children shall not be required to attend school in conformity with this act.

§ 2. It shall be a good defense to any suit brought under this act, if the person under whose control such child or children are, can show that the mental or bodily condition of such child or children is such as to prevent its attendance at school or application to study for the period required by this act, or, for the time required by this act, in such branches as are ordinarily taught in primary or other schools or has acquired the branches of learning ordinarily taught in public schools, or that no public school has been taught within two miles, by the nearest traveled road, of the residence of such child or children, within the school district in which said child or children reside, for twelve weeks during the year.

§ 3. If any person having the control and charge of child or children shall fail or neglect to comply with the provisions of this act, said person shall pay a fine of not less than five nor more than twenty dollars. Suit for the recovery of the fine and costs shall be brought by any director, or member of any board of education, of the district in which such person resided at the time of the committal of the offense, before any justice of the peace of said township. Jurisdiction is hereby conferred on all justices of the peace in this State for the enforcing of this act.—Such fine shall be paid, when collected, to the school treasurer of said township, to be accounted for by him as other school money raised for school purposes.

§ 4. It is hereby made the duty of school directors and members of the boards of education to prosecute offenses occurring under this act. The neglect so to prosecute by any school director, or member of any board of education, within twenty days after written notice has been served on such director, or member of such board of education, by any tax payer residing in such district, that any person has violated this act, shall subject him or them to a fine of ten dollars, to be sued for by any tax payer residing in the school district where the violation of this act occured, before any justice of the peace in the township where the said school district

may be located; and when such fine is collected it shall be reported by said treasurer, and accounted for as other money raised for school purposes, and become a part of the school fund of said township. | Approved June 23, 1883. |

We publish the above for the benefit of our readers in Illinois, who may not be aware of the consequences of keeping their children out of school.

AUTUMN.

BY WEALTHY A. CLARKE.

"Ay, thou art welcome, heaven's delicious breath,
When woods begin to wear the crimson cheek leaf,
And suns grow meek, and the meek sun grows brief,
And the year smiles as it draws near its death."

TIME passes rapidly by, and the "seasons come and go just as of old." Once during the year we enjoy the "Golden days of Fall," and behold the beauties that the season affords.—To-day a beautiful scene is presented. The foliage, so brightly green, and which swayed to and fro during the Summer, offering to the weary a grateful shade, is changing to somber hues, or to the gorgeousness of robe in which Nature herself is sometimes arrayed for death's frosty approaches. One by one the faded leaves drop silently to the earth, until the woods are bare and the naked trees stand out as if in stern defiance of coming wintry tempests. There is an air of solemnity stealing over Nature's face, and something of a sigh in the music that floats on the Autumn breeze. But we cannot say with Bryant,

"The melancholy days have come,
The saddest of the year;

For to us this is a delightful season. If there were never again to be a spring-time—if the beauty of earth were fading away forever, there would be a bitter mockery in the gorgeousness of the forest's Autumn decorations, a hideousness in the variegated beauties that charm us into forgetfulness of death, and we might well take up Wood's hopeless wail,

"The year is in the wane,
There is nothing adorning;
The night has no eve,
And the day has no morning,
Cold Winter gives warning."

"Jack Frost" has paid his annual visit and is accomplishing his blighting work. With his cold, icy fingers he has touched the leaves and left his imprint upon them. There has been quite a change since Spring, but it came gradually. As time was required for the buds to swell and develop, so it is required to complete their decay. The change comes over us like a sweet, sad spell, portraying to our minds thoughts of a serious character.

"Softly o'er the face of Nature,
With an aspect sad and strange,
Cometh on the wondrous change,—
Summer breathing out her brightness
Laying by her glowing charms,
And with hectic flush of beauty,
Sinking into Autumn's arms,"

Although the picture is one of sadness, yet it is beautiful. No artist could paint such an artistic scene. It is portrayed by the Divine hand, hence far exceeds human skill in arrangement and grandeur. Let us talk of sadness when frost blights the Spring buds, or Summer drouths consume the growing fruits, but there is no desolation in the fading and falling leaves of Autumn. It is the harvest of the year, the season of fruitage when the fields and the orchards and the forests laugh with abundance. It is not death, but Nature's sleep that we contemplate. Her work for the present is about done. Why should there be sadness in beholding a perfected work, or why should we begrudge to the busy forces that have been ceaselessly operating through all the Summer months, the rest and recuperation which is needed to prepare for another Spring-time and another glorious harvest?

Nothwithstanding we admire the bright, sunny Spring-time when vegetation is green and free from signs of decay, yet the season of perfection, the Autumn of the year, suggests the most food for thought to the reflective mind. The lessons of Autumn come to us in tones of eloquence, teaching us in language unmistakable that we are passing away. "We all do fade as a leaf," and sooner or later must wither and die. We swiftly reach the meridian, and finally the decline,—the Autumn of life. These scenes should impress our hearts with mortality, and the goodness and manifold wisdom of him who paints the rural scenes that we may have an outline of our frail bodies.

There is an indescribable pleasure in scanning the handiwork of God, and where there is a vestige of reverence and adoration the heart will naturally ascend "through Nature up to Nature's God." "The happiest man is he who learns of Nature the lessons of worship."

There is only one reason why the Autumn of life should be sad and melancholy,—only because it is fruitless. If we live through the Spring-time and Summer of life down to old age and yet there is "nothing but leaves," the picture is truly a sad one. But there is a feeling of great pleasure in the thought that the Autumn of life may be rich with fruitage and ready fer the harvest. Old age is as fitting and as beautiful as youth's brightness or manhood's strength, and it is glorified by holy memories and heavenly hopes.

We too, like the leaves, must die, but we shall live again. The bud may die and flower may fade, but the ripe fruit is a certainty and a glorious perfection. In the resurrection we may come forth, either to spend an eternity in the region of despair, or to bloom in the Paradise of God. If we faithfully perform our mission here during the morning and Summer of life, when Autumn comes we will be as sheaves fully ripe for the Master's use, and will rejoice in the prospect of hearing the welcome plaudit, "well done," and of being safely gathered into the garner of the Lord.

"Leaves have their time to fall
And flowers to wither at the north wind's breath,
And stars to set; but all—
Thou hast all seasons for thine own, O death."

THE RUINS OF BABYLON.

IT would seem to have been Mr. Rassam's mission during his last expedition to succeed where others had failed. No ruin amid the thousands of mounds which stud the plains of Babylonia is so familiar to students as the "Birs Nimrud," or "Tower of Nimrod," situated to the west of the ruins of Babylon, and on the right bank of the Euphrates. — From the day of Benjamin, of Tuedla, until the present time all explorers and travelers have visited it, and many attempts have been made to explore its ruins; but until this last expedition of Mr. Rassam's the vast mass of debris and vitrified brick work has remained an unsolved problem. After repeated attempts the workmen came upon traces of extensive buildings, more than eighty chambers having been uncovered beneath the shadow of the great mound upon a kind of flat form leading up to it. The buildings were evidently part of the great temple of Nebo, which formed the Acropolis of the city of Borsippa, of which the Birs Nimrud and adjacent mounds mark the ruins. The city of Borsippa, the twin of Babylon, was founded certainly as early as the year B. C. 2750, when the shrine was restored to Khammeragus, a Kassite king, an inscription recording such a work of restoration being preserved in the Louvre. The explorations carried on by Mr. Rassam have laid open a number of chambers, the chief being a large banqueting-hall, over ninety feet in length, with ante-chambers leading into it. This was evidently part of the palace built by Nebudchadnezzar, and afterwards enlarged by Nabonidus. This chamber was decorated with enameled brick similar to those found in the Egyptian temple at Tel El Yohoudeh and at Khorsabad. It is to be hoped that the trustees of the British Museum and the government will relax no effort that will lead to the continuation of the work, which, if properly and efficiently carried out, will furnish results far exceeding the dreams of archæologists, and restore to us whole chapters in the world's history.—*Builder.*

JOB AND PAUL.

BRO. J. C. Winey of Campbell, Mich., asks, "will some one reconcile Job 19: 26, with 1 Cor. 15: 50?" While there *seems* to be a disagreement in the sentiments of the two authors, as expressed in the two verses; to my mind there is perfect harmony.

By the spirit of prophecy, Job was enabled to anticipate in the glorious future, the INFLESHING of His Redeemer. He saw God in His *flesh*, when Jesus took upon him flesh and blood; see Heb. 2: 14. Job seemed to be favored with a view "dimly as through a glass" of a future redemption from death and the *bonds of corruption* by the great and unparalleled condescension of "His Redeemer"

Paul, in the 1 Cor. 15: 50, is meeting the question, that at that time seemed to agitate the minds of his brethren, as to what *kind* of bodies the saints would have after the resurrection. After his masterly arguments, he

emphatically declares that, "*flesh and blood* cannot inherit the kingdom of God" which declaration does not conflict with Job's anticipation, occupying his ancient position, looking forward to the INCARNATION of God in the FLESH. D. E. BRUBAKER.

BROTHERLY LOVE.

BY W. H. ROOSE.

WE must love the entire Brotherhood, the weak as well as the strong, the poor as well as the rich, the ignorant as well as the learned. There is no partiality nor selfishness in love. Even an enemy is no exception. With this principle in full possession of the spirit of man, nothing can occur to justify hatred toward any one. However great the disparity that exists among men, and it is unquestionably great, it is perfect equality when compared with that which exists between God and the first created intelligence of the universe.

We would not be misunderstood; there are degrees in virtue as well as in vice. This is so in the nature of things, and it is so according to the moral constitution of life. All may be good, but all are not alike good. Circumstances may justify us in thinking unfavorably of some. The facts from which we are to make up our judgment, may compel us to such a course. Placed as we are, in a world of so much depravity, were we to speak equally well of all, we should show ourselves insensibly blind to all distinctions of right and wrong, or indifferent to such distinctions when seen by us.

The prevailing tendency of Christianity is, to teach us to abhor that which is evil, and we should express our abhorrence many times lovingly, though decidedly. Indignation is an essential attribute of the pious mind, and without this attribute, the professing Christian is but half a Christian. This affection of love is founded upon the true idea of our relations to each other, and to the Universal Father, and it proceeds upon a just apprehension of our personal failings, and of our individual condition and duties.

It is a native feeling, heightened and improved by Christian intercourse and Divine grace. It easily relents when suffering an injury; it is in sympathy with everything human and is loth to inflict a wound; it is mild and merciful in spirit, unaffected and affable in manner, ever showing kindness toward friends, courtesy and hospitality to strangers, and forbearance and forgiveness for injuries received at the hands of enemies.

The transition is easy and natural to the enforcement of this duty. There have been evidences upon evidences, and unmistakable ground to strengthen the belief in the enemies of Christianity, that those who profess to live devoted lives hate or dislike each other. There are instances upon record of heaven, where some would unhesitatingly oppose the measures of others who judged them proper and right; they have, it seems, taken every means to falsely impugn their opponents' motives, scatter unreliable rumors, and unrelentingly aided in defaming their characters, and in every conceivable way polluted their hands in each other's difficulties.

As a result, one has consumed the other.—The love that emanates from heaven, or true divine affection is such that even persecution will not weaken; yet there are instances where points of differences have dampened that love and turned upon unpretentious souls the cold shoulder and an evasive glance.

Some who have held brethren in high esteem, now hold themselves superiors; some will not recognize as brethren in Christ those to whom was given their first salutation while yet in their watery grave, and *vice versa*.—This is deplorable, indeed! Yet it is too true.

Let us not be deceived; God is not mocked. He is jealous of His authority. He will not suffer the laws of Christian intercommunication and the fundamental principles of His kingdom to be trampled upon with impunity. Every violation of the law of love is like a fire-brand thrown into the stubble or an enemy in the camp;—it is a total renunciation of Christianity, a total apostasy from its spirit, and a public resignation of its badge of discipleship.

There is a charity of thinking that is primary to that of acting or speaking. Our outward expressions are but the exponents of the condition of the minds. The life that is within, and that which is without, are inseparably connected. The latter is the visible embodiment of the former. The one is ideal, the other, real.

The value set upon charity, by the Apostle Paul, is deservedly high. He places it at the head of that train which make up the sum and substance of Christian life. He puts it above all languages, all knowledge, all mysteries, all prophecies, all alms-giving, all hope, bodily penance, and it even surpasses divine faith itself, and he solemnly assures us that without it we are nothing.

All outward manifestations of charity must begin within. Our thoughts are the prototypes of our actions; with this modification, however, what our actions would be were we undissembled and strictly conscientious. Then it is very important that we guard ourselves against an evil-thinking mind, which will eventually become a confirmed habit. These embryonic ideas should be abandoned before they mature and take the form of visible life. A suspicious temper checks every kind affection in the bud, and blasts and withers every flower of generous impulse that opens to shed its fragrance in the human soul. And we would fearfully ask, what are the fruits of such a spirit?

No sooner is its sway admitted over the heart, than the understanding becomes darkened, the conscience weakened, the will perverse, the judgment biased, and all the intellectual and moral faculties deprived of their natural powers of discrimination. He who becomes so depraved is continually haunted by his thoughts, and those unreal and odious forms which are germinated by an unhealthy imagination, are continually looming up before his mind.

An evil or doubtful surmise or a slight displeasure rises at length, and settles into belief, or implacable hatred. Trifling affronts, which should have been forgiven and forgotten, are often revenged at the peril of destroying peace and a good name. The retaliation provokes a fresh outrage, and the contending parties suffer damages, irrecoverable.

Let us, then, "put on charity, which is the bond of perfectness." It is the source of all other Christian virtues. Amiableness, humility and Christian compassion flow from it as naturally as a stream flows from its fountain-head, or the everlasting sunbeam from the unwasting orb of day. It promotes good order and universal fellowship, and connects humanity with piety, earth with heaven, and man with God.

Possessing it, it shall form the loveliness of our address, regulate the excellency of our speech, add to the sweetness of our disposition, control the recklessness of our passions, impart grace and dignity to our deportment, and diffuse through our entire lives the counterpart of its own gentleness and tranquillity. Possessing it, it shall be formed to enjoy, as others cannot, the endearments of home, the society of friends, the wonders of nature, and the pleasures of learning; and we shall be furnished within ourselves with additional impulse of joy, and grateful tendencies to praise the Author and Dispenser of these enjoyments and blessings.

Possessing it, our minds shall be irradiated with its light, our affection strengthened by its power, our spirits quickened by its energy, and our souls transported with its joy. Possessing it, we will be brought into holier communion with each other and a diviner fellowship with God.

We feel that the subject of brotherly love is exhaustless, as it naturally covers every phase of life to which the pilgrim from earth to heaven is subject, and will now conclude the article by appending a summary review of what I have said, in the following appropriate and beautiful selections:

"Could we forbear disputes and live in love,
We might agree as angels do above;
Self-love would cease, or be deviated, when
We should behold as many selfs as men.
All of one family, in blood allied,
His gracious blood, who for our ransom died;
Love as He loved who left his glorious seat
To make us humble, and to make us great;
This iron age, too fraudulent and bold,
Touched with this love, would be an age of gold,"

"Could I command with voice or pen,
The tongues of angels and of men,
A tinkling cymbal, sounding brass,
My speech and preaching would surpass;
Vain were such eloquence to me
Without the grace of charity.

"Could I the martyr's flame endure,
Give all my goods to feed the poor—
Had I the faith from Alpine steep,—
To hurl the mountain to the deep,—
What were such zeal, such power, to me,
Without the grace of charity?

"Could I behold with prescient eye
Things future, as the things gone by—
Could I all earthly knowledge scan,
And mete out heaven with a span—
Poor were the chief of gifts to me
Without the chiefest—charity.

"Charity suffers long, is kind;
Charity bears a humble mind;
Rejoices not when ills befall,
But glories in the weal of all;
She hopes, believes, and envies not,
Nor vaunts, nor murmurs o'er her lot.

"The tongues of teachers shall be dumb;
Prophets discern not things to come;
Knowledge shall vanish out of thought,
And miracles no more be wrought,
But charity shall never fail—
Her anchor is within the veil."

—*Montgomery.*

"They sin who tell us, that love can die;
With life all other passions fly,
All others are but vanity;
In heaven ambition cannot dwell,
Nor avarice in the vaults of hell;
Earthly these passions of the earth,
They perish when they have their birth;
But love is indestructible;
Its holy flame forever burneth,
From heaven it came, to heaven returneth;
It soweth here with toil and care,
But the harvest time of love is there."

—*Southey.*

With the heart of every professing Christian attuned to these chords, what a paradise we would have on earth! Each offender who had thonghtlessly given it rest, with the calm assurance that his trespass had already been laid upon the altar, and forgiveness and peace proclaimed before Him who hath said, "Forgive us our trespasses as we forgive those who trespass against us," and who also has declared the inevitable doom—"If ye forgive not men their trespasses, neither will yonr Heavenly Father forgive your trespasses," of every one who withholds this peace.

There are none of us but what expect more mercy of our Master than we have shown our fellow-man. This is wrong; we should be careful to do right toward them, and expect God to be more exact with us still.—"Let brotherly love continue."

FROM C. H. BALSBAUGH.

H. E. Sutton, Beloved:—

Your remarkable letter dated June 29, came yesterday. Such positive annunciations of filial relationship to God are by many professing Christians regarded as evidence of gross pharisaism, or of pitiful self-delusion. It sounds strange and bold and awful to hear a sinful mortal say, "I *know* that my commission is from God. I *realize* that I am His, and that I am standing in the same favor with Him as though I had never sinned."

Audacious and irreverent as this seems to many who claim to be in the van of the sacramental host, it is precisely the intent of the Incarnation that such a relation should not only exist, but that it should be the believer's profoundest consciousness. What is intended as the essential and common fact of Christian character, has come to be regarded as a rare if not impossible attainment; and the claim of its daily enjoyment is branded as unseemly arrogance.

He that *knows* not that he is human is a repulsive idiot; and he that knows not that he is Christian is radically carnal. That a work so deep and grand and personal as that of salvation by the co-operative energy of the Holy Trinity should not be the most unmistakable fact of consciousness, would be the greatest paradox in the universe:—a greater anomaly than the misapprehension of humanity of its own characteristics.

There are, doubtless, thousands of so-called Christians who are conscious of no such high and vivid communion with the Eternal Father, simply because the fact itself is wanting. These wag their heads at the elect, and rail at the pretension to higher privileges and beatitudes than their own.

The great curse of Christendom is the huge mass of wood, hay, and stubble wrought into the sacred edifice. Broad-cloth and flashy dry-goods Christians are treacherons materials with which to build the temple of the Holy One. Nothing but a constant contemplation of the cross can keep us from utter contempt of the awful fraud now practiced by those who flaunt the insignia of the flesh as the tokens of advanced religion.—Lamb's horns, dragon's mouth. Rev. 13: 11-18.

You are preaching, and yon want to be "a workman that needeth not to be ashamed," a "*correct* teacher," a fearless yet humble ambassador of Christ. "CONSIDER HIM."—Heb. 12: 3. Here is the fountain of wisdom and the secret of power. Col. 2: 3. John 15: 5. Phillp. 4: 13. Yon must *grow* into the proper conception of yonr calling, and into the skillful use of your weapons, and will have to *out*grow some things that now seem pertinent and necessary.

Be not afraid to let the lower leaves and branches drop off as you mount higher in the Divine life. Beware of ruts not made by Emmanuel. God in the flesh is high and deep and broad enough for all the ministers of all the centuries. That well is deep as Godhead, shallow as humanity, so that a child can fill its cup, and a philosopher sink his longest chain.

Know *yourself, be* a Christian, and out of these two facts preach "in demonstration of the Spirit and of power." *Spontaneity* is the grand characteristic of the Christian life and ministry. The Babe of the Manger developed into the Christ because he was God incarnate. The first-born is the Genesis and type of all the after-born. Let this truth be the pivot of your being in all its inner activities, and all its external relations.

There is a great, wild, ignorant cry of "progress" abroad at present, which is all confused like a flock of wild geese in a dense fog, by reason of the practical renunciation of the cardinal, all-regulative truth that all God-accepted life comes out of Christ and takes form in the order of his Incarnation. Keep this ever in sight, both in your profoundest personality and in your service for others.

Allow neither father nor mother nor church to stand between you and the God-man. Preach with the determination of a soul conscious of the Divine inbeing, with power, feeling, sympathy, authority, tears, and much long-suffering. Shun not to declare the whole counsel of God. The truer you are to Him who hath called you, the more you "magnify your office" by a faithful presentation of the cross, the more will the Divine incarnate Himself in you, and "make you an able minister of the New Testament."

Deal wisely, yet emphatically, with the sins of Israel. Bring the sword of the Spirit down with energy on the pride and carnality of the church, and allow no man's quid to go untouched, no matter how far back it may lie in his cheek, or how firmly he may clench it between his teeth. Pipes and cut-and-dry ditto.

Study the relation of diet to morality and spirituality, and learn how idolatry of the stomach and a ruined nervous system may spread "a horror of great darkness" over the soul, and render our inner being too gross for the perception and accommodation of the All-holy. Of belly-worshippers Paul says, "whose glory is in their shame, who mind earthly things, *whose end is destruction*," Philpp. 3: 19. With weeping he declares "that they are the enemies of the cross of Christ." Ver. 18. The worst of it all is that certain forms of flesh-idolatry have come to be recognized as the badges of progressive, and conspicuously progressed, christianity. When a faction tears away from the order of God in Christ, and takes broader ground than God himself in the flesh, how carnal christendom claps its hands, and vociferates its God speed to the newly-fledged liberals! New order, old order, middle order. What knows the christed soul of all this Babel? "*This* shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger." What a sign to recognize God in the flesh! Where is it among our broad-clothed, world-garnished, tipped-up, gormandizing, tobacco-defiled, mammon-hugging, lust-corrupted, christian professors? To preach Christ and him crucified in these days of self-pleasing is to be despised even by multitudes in the church. Prepare yourself for the spikes and the spear of Golgotha, "Looking unto Jesus" as the Alpha and Omega." Let Smyrna and Philadelphia be your home, and Christ yonr only text, and the Holy Ghost your only Exegete. Sink down very low at the foot of the cross, and get all your wisdom and inspiration there.

Union Deposit, Pa., July 5.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

There should not be in the Work-house long exhortations to prayer and prayers to correspond; prayers for the widows and fatherless, with no efforts to do anything for them; and for the Lord to Christianize the heathen and convert sinners without giving a nickel to help. The boy was about right when he prayed:

"Good Father in heaven, help me to help myself, and to watch over my own conduct. Care for me, and help me as I am disposed to care for and help others who are needy; and forgive my sins as I forgive others, and grant me knowledge and wisdom, as I rely on and study thy Word; and in every consistent way help me to be a good Christian; so that I may keep myself and others from sin, and be saved; for Jesus' sake: Amen."

SERMON DEPARTMENT.

"Preach the Word."

THE CONDUCT OF IDOLATERS AN INCENTIVE TO CHRISTIAN FAITHFULNESS.

SERMON BY ELD. J. QUINTER.

"For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God forever and ever.'"—Micah 4: 5.

THE apostle would have Christians to provoke one another to faithfulness, as the following language implies: "And let us consider one another to provoke unto love and to good works."—Heb. 10: 24. And while Christians should provoke one another to love and good works, they should also be provoked or stimulated. Provoke means to excite or stimulate, by the conduct of the people of the world, or even by idolaters when there is anything in their conduct that can be imitated or put under contribution and made to subserve their purposes in prosecuting their Christian work.

It is said in the parable of the unjust steward that "the children of this world are in their generation wiser than the children of light."—Luke 16: 8. Children of the world here means the people of the world. And "children of light" means godly people as they follow the light. The meaning is, that the people of the world in the transaction of their worldly business for the promotion of their worldly interests, show more prudence or shrewdness in seeking to advance their own secular and personal interests than godly people often do in promoting their spiritual interests and the cause of righteousness.

When the pious Jews are represented in our text as being excited or stimulated by the conduct of idolaters, to faithfulness in the service of God, and as saying, "For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God forever and ever," we are not by any means to understand them as giving the least intimation that they will imitate anything, or in any degree any of the conduct of the idolaters that is wicked. It is to the zeal and consistency of their idolatrous neighbors that the pious Jews allude when they say, in the words of our text,"For all people will walk every one in the name of his God, and we will walk in the name of the Lord, our God, forever and ever."

Our subject will be, *The conduct of idolaters, an incentive to Christian faithfulness.*

The text contains truths that may be considered under the three following heads:

I. The recognition of idolatry.

II. What is implied in a man's walking in the name of his God.

III. The practical uses to which the subject may be applied.

I. THE RECOGNITION OF IDOLATRY.

There is plainly a distinction made in the text between the true God and other gods. "All people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever."

The people of the world had their gods, and the saints have their God who is the Lord. And it is said, "Happy is that people whose God is the Lord."—Ps. 145: 15. And it is further said, "The Lord is the true God, he is the living God and everlasting King." Jer. 10: 10.

But while the Lord is the true God, and the only God, men have made gods, many gods. And even the Jews did so in times of apostasy. The prophet Jeremiah thus reproves them for idolatry: "But where are thy gods that thou hast made thee? Let them arise, if they can save thee in time of thy trouble: for according to the number of thy cities are thy gods, O Judah." In this text there is an allusion made to the number of gods the Jews made and worshiped in the times of their apostasy when they forsook the true God. It would seem that it is very common for people who have not the Lord God for their God, to have many gods.

If we have the true God, it is enough, and we need no more. And if we have not him, his place cannot be supplied by others, whatever the number be. It is with idols, or the number of idol gods like it is with self-righteousness, the more a man has, the worse he is.

"All people will walk every one in the name of his god." Idolatry is not satisfied with substituting one god for the true and living God, but its name is legion, like the evil spirits begotten by the same power. It is surprising to see what great numbers of gods idolotry has invented, and its worshipers, worshiped. Among the Greeks and Romans, the number of gods has been stated in round numbers to have been thirty thousand. A Roman satirist once said it was easier to find a god in Athens than a man. A building was erected in Rome in the reign of Augustus, called the Pantheon, which signifies all the gods to whom it was dedicated. Rome, from political principles, adopted all the gods that had been worshiped by those nations which had been conquered by her arms, and gave them a place in her capital. These idols the masses of the people worshiped, and the influence of the worship was corrupting in the extreme.

And the idolatry of modern heathen nations is no better than that of the ancients. In Hindoostan there are three hundred and thirty millions of deities. These all claim religious honor and all are worshiped.—And it is said the Hindoo is taught that the image he worships is really God, and he is treated with severe judgment if he should entertain the idea that he is anything less. The character of the gods worshiped, and the principles by which they worshiped, were in many instances very immoral. And as is common, and as we shall hereafter see, it is perfectly natural and consistent, for the worshipers to imitate the gods worshiped, and to adhere to their religious principles, we could expect nothing else but very corrupt morals in the worshipers.

II. WHAT IS IMPLIED IN A MAN'S WALKING IN THE NAME OF HIS GOD.

The word walk in the Scriptures frequently means conduct and behavior. Such is its meaning in our text. And "in the *name* of his god." means under the authority of his god, and in the spirit of his god. And looking at the words and phrases as explained above, what are we to understand is meant by people "every one walking in the name of his god."

1. It implies that when a man walks in the name of his god, he will regard the authority of his God as Supreme authority with him. This feeling of submission and subjection on the part of the worshiper, to his god, grows out of the relation he stands in to his *god*, and also from the term God, the name used to designate the being he worships.

Upon the word *God*, Webster makes the following explanatory remarks:"As this word and *good* are written exactly alike in the Anglo-Saxon, it has been inferred that *God* was named from his *goodness*. But the corresponding words in most of the other languages are not the same, and it is believed no instance can be found of a name given to the Supreme Being from the attribute of goodness. It is probably an idea too remote from the rude conceptions of men in early ages. With the exception of the word *Jehovah*, the name of the Supreme-Being appears usually to have reference to his supremacy or power, and to be equivalent to lord or ruler. In the present case, there is some evidence that this is the sense of this word; for, in Persian, *goda*, or *rhoda*, signifies lord, master, prince, or ruler. "This view or explanation of the word God, seems to us to be plausible and correct. And while the attribute of goodness belongs to the true and living God, and that too in a very eminent degree, it does not seem to be so necessarily expressed in the word *God* as the words power and authority do. Looking then, at the word god, as containing in it the element of supreme authority and power, to walk in the name of God, implies supreme esteem, reverence, adoration, gratitude, affection and submission to him.

2. Walking in the name of the god worshiped, implies an open profession of the worshiper of his allegiance to his god, and not only so, but an entire consecration of himself, and of all that he has, to his god.—He acknowledges himself as belonging to his god. All worshipers, whether they worship the true God, or idols, will confess that they owe all that is above stated to the god that they worship. As an evidence that the worshiper belonged to the god he worshiped, and as a plain manifestation of the same, the worshiper bore the mark of his god upon his person, and usually on the right hand or forehead.

It is supposed that an allusion is made to this practice in Rev. 13: 16, 17, where some wicked power under the figure of a beast is described. In reference to this power it is said, "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Dr.

Doddridge remarks as follows upon this passage: "It was customary to mark soldiers and slaves with some impressions, either on their *hands* or *foreheads*, by which they might be known to belong to their respective masters or commanders; and idolaters, with the signature of the god they worshiped." Other commentators have made similar remarks upon the passage. Christians are also represented as having the name of the Father and the name of the Son written on their foreheads: "And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads." Rev. 14: 1 (Revised Version).

We thus perceive that all that walk in the name of their god, do not conceal their devotion to him, but take the best means to let it be known that they are devoted to him.—They carry the mark of their god upon their forehead. They make the mark of their religion or of their god as conspicuous as possible. Christians do this, or ought to do it, as well as idolaters. And, indeed, true Christians will do it, as is evident from the passage quoted, in which it is declared that those that stood on Mount Zion with the Lamb, had his name and his Father's name written in their foreheads, indicating their consecration and devotion to the divine persons whose names they so conspicuously bear upon their foreheads. Christians, however, do not bear this conspicuous mark of their profession with the ostentation that characterized the profession of the Pharisees, but it is simply the light that is within them shining out.

3. Walking in the name of the god worshiped implies that all who thus walk, possess, manifest, and are governed by the spirit of the god they worship. This is a principle of very general application in regard to the result of the relation existing between the worshipers and the gods that they worship. Hence, the immoral conduct and cruel character of many idolaters. Many of the gods of the heathen were guilty of crimes that were a disgrace to human nature, and of cruelties that with difficulty could be found among the most degraded savages.

The principal gods of the northern nations of Europe were *Thor* and *Woden*. And these had many worshipers. These gods were represented as delighting in blood, and blood was offered to them, and the consequence was, that the worshipers of these gods were extremely cruel warriors. "All people will walk in the name of their god." They will imbibe the spirit and the principles of their god, and of course, will be like him in conduct and disposition.

III. THE PRACTICAL USES TO WHICH THE SUBJECT MAY BE APPLIED.

"All people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever." Surely, Christians ought not to permit the heathen to be more sincere, more consistent, and more devoted to their idols, than they themselves are to the Lord Christ, whom they profess to worship and serve, and they should say, understanding the import of the words, and feeling the force of them, "We will walk in the name of the Lord our God forever and ever." And as we have already explained, this implies, 1st, that when a man walks in the name of his god, he will regard the authority of his god in all things as supreme with him. 2nd. It implies an open profession of the worshiper of his allegiance to his god, and an entire consecration of himself and of all that he has to his god. And, 3rd, it implies that all who walk in the name of their god will possess the spirit, the disposition, and the habits of their god, and by so doing, imitate him.

And now, Christian brethren, as we profess to walk in the name of the true and living God, we should do, as we have explained, what this walking implies. We should, indeed, "walk in the name of our God." It is a humiliating truth, and dishonorable to Christianity, that many professors of Christianity, are not as sincere, and as faithful to their God, as the heathen are to their idol gods. Everything is made subservient to the promotion of their religion by the heathen. It is well known what self-denial they endure, and what sacrifices they will make for the sake of their religion. This is evidence that they are sincere in their religious services, though it is no evidence that they are correct. And their zeal and self-denial should put to shame many Christian professors.

The following observations of a traveler, show how strict the Mohammedans observe the rules for governing their devotion: "Nothing more arrests the notice of a stranger, on entering Sinde, than the severe attention of the people to the forms of religion, as enjoined by the prophet of Arabia. In all places, the meanest and poorest of mankind may be seen, at the appointed hours, turned towards Mecca, offering up their prayers. I have observed a boatman quit the laborious duty of dragging the vessel against the stream, and retire to the shore, wet and covered with mud, to perform his genuflexions. In the smallest villages, the sound of the 'mowrizzun,' or crier, summoning true believers to prayers, may be heard, and the Mohammedans within reach of the sonorous sound, suspend, for the moment, their employment, that they may add their 'Amen' to the solemn sentence, when concluded. The effect is pleasing and impressive; but, as has often happened in other countries at a like stage of civilization, the moral qualities of the people do not keep pace with this fervency of devotion."

If our religious profession is made sincerely and intelligently, our religious interests and our Christian characters will be of the first importance in our estimation, and they will receive our first and chief attention. It cannot be otherwise. Life is short, and eternity is endless. And how can we, with any propriety and consistency, give our chief attention to things that are comparatively only for a moment ours, rather than to things which will, and that so materially, concern us forever? We cannot do so, unless there is something wrong somewhere. There must be a want of intelligence, or a want of sincerity, in all cases where professing Christians do not give their first and chief attention to the church and to their spiritual interests. Let us, dear Christian brethren, be consistent, and "walk in the name of our God forever and ever."

And to you, dear unconverted friends, let us offer a few thoughts. We are willing to confess that many of us who bear the Christian name are not at all consistent. And it is greatly to be regretted that it is so, both on account of such who are not consistent, and also on account of the holy cause of Christianity; on their account, because where there is such a manifest want of consistency, there is a want of true Christianity; and on account of Christianity, because such inconsistency is a disgrace to it.

But are you consistent? You believe the Scriptures. And according to their teaching, you are in great danger. Their solemn declaration is, "He that believeth and is baptized shall be saved; and he that believeth not, shall be damned." Mark 16: 16. Then do as we have exhorted our Christian brethren to do, practice what you believe. Let us all "walk in the name of the Lord our God forever and ever."

Fallen Asleep.

"Blessed are the dead which die in the Lord."

SMITH.—Mrs. Sarah Smith, aged 85 years, 3 months and 15 days. Was a member of the M. E. church 65 years. JOHN MOHLER.

WAGNER.—Near Mt. Blanchard, O., on Sept. 30, Mrs. Melita, wife of Mr. Henry Wagner, aged 57 years, 5 months and 7 days. Funeral by the writer.

LANE.—Also, near Dunkirk, O., Minnie May, daughter of Mr. and Mrs. Alexander Lane, aged 3 months. Funeral by the writer. S. T. BOSSERMAN.

HARRISON.—Near Caloma, Marion Co., Iowa, July 18, of consumption, sister Barbara E. Harrison, aged 22 years, 2 months and 16 days. She was the daughter of Mr. and Mrs. George Bateman.

ALMER PUTERBAUGH.

ZUMBRUN.—In Blue River church, Ind., Sept. 25, of congestion of the lungs, Bro. Henry Zumbrun, aged 71 years, 4 months and 25 days.

He was born in Frederick Co., Md. At the age of twenty-one, moved to Montgomery Co., O.; at twenty-five, married Judah Kinsey; in 1853, moved to Whitley Co., Ind. He was a member of the church 44 years; a faithful deacon 28 years. He leaves ten children and 41 grandchildren. Funeral by brethren Jeremiah Gump and Leonard Hyre, from 2 Tim. 4: 7, to a large assembly. C. K. ZUMBRUN.

HARRIS.—Sept. 28, sister Mary, wife of Bro. Wm. Harris, aged about 47 years.

She was called away suddenly, being in her usual health. She and her husband were on their way to visit friends in Western Iowa, and that day had driven across the country forty miles from Lost Nation, Iowa, to Wilton Junction; on walking from Bro. Long's to the depot, she was stricken down and carried back to Bro. Long's on a stretcher; she died in four hours. In early youth, she was a member of the Baptist church; on coming to Iowa, twelve years ago, she, with her husband, joined the Brethren church. Was buried at Inland, her former home, followed to her last resting-place by a large concourse of people. She leaves a husband and six children. Funeral by the writer. J. C. LAHMAN.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

Agents Wanted in every locality to gather subscribers. Sample copies and agents' outfit free.

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Mt. Morris, Ill., - - - - Oct. 16, 1883.

A COLONY of Jews in the Holy Land is said to be dying of starvation.

TRIAL subscribers can get the MESSENGER from now till Jan. 1, 1884, for 25 cents.

WE suggest that enough has been said on the insurance question for the present.

ELD. James Quinter is to visit Fredericktown, Ohio, the latter part of this month.

WE have published in the MESSENGER over 200 Love-feast announcements this Fall.

THE Sunday-school at English River, Iowa, wants some one to tell who was the first wicked man.

THE Brethren near Dayton, Ohio, have commenced making arrangements for the next Annual Meeting.

FOR the information of our readers in this State, we this week publish the Illinois compulsory educational law.

SITTING Bull proposed to unite with the Catholic Church, but cannot at present, on account of having two wives.

THE wife of Eld. Jacob Steel, of Pennsylvania, died the 29th of last month. She was nearly seventy-nine years old.

HE who thinks that great preachers do not have to study hard in order to preach able sermons, is sadly mistaken.

WRITING from Sabetha, Kan., E. Thompson says, "Crops in Kansas may be a little short, yet they are good." Sept. 19, they had no frost yet.

NO man or woman should think of possessing a good character without working for it. It also requires much work and watching to preserve it.

THE chief organ of the Russian Nihilists, which seems to favor Jew-beating, says that in the recent riots at Ekaterinoslav, the military killed 200 of the populace.

ONE was baptized at the Feast at Waddam's Grove, Ill., last week.

WE have published nearly 150 announcements for Love-feasts in the present month.

BRO. Daniel Hays, of Virginia, is now preaching among the churches in Maryland.

PAUL says "Mark those who cause divisions," meaning those who travel from place to place, laboring to get members to leave the church and go with them.

QUITE an amount of correspondence intended for this issue has to lay over till next week. We regret this very much, as some of it is very interesting and encouraging.

THE Maple Grove Colony, Kan., is reported in a very prosperous condition this year. The members have raised a good crop, and are properly organized for church work.

THE Bible is large enough and broad enough to furnish the preacher the most ample range as to themes, without going outside of it for subjects on which to preach.—*Independent.*

THE Brethren are trying to raise money to build a meeting-house at Independence, Montgomery Co., Kansas, but they will need some aid in the enterprise from other congregations.

BRO. JOSEPH D. NEHER, one of the ministers of the Middle Fork church, Ind., died Oct. 2nd. He is spoken of as having been a useful man, and will be very much missed by the church.

THE *Methodist Record* says: Whenever a man gets the idea that the church cannot live and prosper without him, his usefulness in the church, unless his error is corrected, is near its end.

BRO. John Beaver, of Union Co., Pa., is attending some of the Feasts in Northern Illinois this Fall. He has been traveling in Iowa, and from here will go further South in the State.

THE Brethren of the Maple Grove Colony, worship in a sod meeting house, and the Lord is doubtless better satisfied with that kind of a structure than he is with most costly edifices.

IOWA has again polled a strong vote in favor of prohibition, but the result of the election in Onio is doubtful. In all probability the prohibition amendment was lost in that State.

THE building erected by Boston infidels as a memorial of Tom Paine, has been converted into a Christian house of worship," says the *Christian Weekly.* There is not enough virtue in infidelity to keep anything alive.

BRO. David Bowman, of Missouri, writes that he has been spending some time with the members of the Linnville church, Rockingham Co., Va., where the Annual Meeting was held, near Broadway, a few years ago. He says the church is in union there, and it is a place where the Word of God is well served.

IN this issue brethren B. C. and B. F. Moomaw have an interesting article concerning plans for carrying on missionary work. It is a question that our people should study well so as to be prepared to render a just decision when it comes up at our conference.

A BROTHER writes that he has now commenced setting apart one tenth of all he makes for the Lord's work. If every member in the Brotherhood would do that we could send the Gospel to the ends of the earth. Some good articles on this subject just now, might pave the way to induce others to follow his example.

SINCE Bro. Daniel Vaniman does not give us any *timber* from his "Work House" we have to be contented with *chips*. It would seem to us that chips ought to be plentiful in a well-kept work-shop, and it will be quite gratifying to our readers if Bro. Vaniman will let us hear from him oftener. We give one of his articles in this issue.

A BROTHER has sent us a long article telling what a "goodly land" Dickinson Co., Kan. is. If that county is as good as he says it is, we will all want to go there certain. We are safe in saying that it is one of the best counties in the State, contains many excellent Brethren, and is worth any man's time to look at it, if he has any notion of settling in that State.

SOME of the churches in the West jointly own a large tent in which they hold their Communion meetings. It proves to be quite a convenience in new countries where meeting-houses are scarce. Other parties desiring to procure tents might do well to address Martin Zittlosen, St. Louis, Mo. For some years he has been furnishing tents for Annual Meetings.

SPEAKING of the council-meeting last week, at Milledgeville, Ill., we failed to mention that the elders met there in the capacity of "adjoining elders" to set in order the things that were wanting. However, they labored with the church so as to render all possible satisfaction, and found no occasion to expel any, but advised all to work together with a view of brotherly union and Christian harmony.

IN Burmah, recently, a boat-man who was earning sixty rupees per month, was converted. One day the missionary said to him, "I see you are a good talker; will you go and preach among your people? Can you do it for five rupees a month?" The boatman thought a moment and then replied, "No, I can't do it for five rupees a month, but I can do it for the sake of the Lord Jesus Christ."

EVERY congregation ought to have a book of Certificates of Membership. Each book contains 50 certificates, neatly printed, and arranged so that it requires but little writing to fill them out. To each certificate there is a stub, which is also filled out and remains in the book, enabling the church to keep a record of all the certificates issued. Those who use them find it much more convenient than writing the certificates. The books will be sent post-paid for 50 cents per copy.

SEVERAL Love-feasts came off in Northern Illinois last week. As the Managing Editor could not attend any of them, he therefore can say no more than to hope that they were very enjoyable Feasts. He would be pleased to have attended several of these Feasts, but sickness in his family for some weeks prevents his going from home.

Some people decline taking hold of a good thing just because somebody else uses it. We often wonder if the devil does not sometimes get others to adopt good things just to keep the people of God from adopting them. Would it not be better for us to allow the the actions of others to have no influence whatever with us, and make it a rule to do what is for the best in all cases?

A BROTHER in Ohio says, he and his friends are anxious to know what we refer to when speaking of the "Chapel" in Mt. Morris. Just across the street from our office, is the Mt. Morris College, in the midst of a beautiful grove, comprising about six acres. It is in the midst of the town. The buildings are large and capable of accommodating several hundred students. The College is owned and conducted by Brethren, and is one of the best educational institutions in the State. In the east end of the College building is a large room fitted for meeting purposes. This room is called the "Chapel." Here the Brethren have Sunday-school and preaching every Sunday. The meetings are well attended, and the services are conducted after the usual custom of the Brethren. The Sunday-school is very largely attended, and is exceedingly interesting and instructive.

THE LORD'S SUPPER.

"FOR first of all, when ye come together in the church, I hear there be divisions among you; and I partly believe it. For there must also be heresies among you, that they which are approved may be made manifest among you. When ye come together into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not."—1 Cor. 11: 18-22.

WE have given this quotation for the purpose of calling attention to a point that is sometimes overlooked. We refer to the manner of preparing the Lord's Supper.

When the Supper was first instituted in Jerusalem, it was prepared by two of the disciples selected by the Savior for that purpose. They went into Jerusalem, found a suitable upper room, and there they prepared the meal. This was done some time in the afternoon. Then in the evening Christ came with the twelve to the prepared supper. From the history of the circumstance, as related by Matthew, Mark, and Luke, we are led to conclude that the supper was prepared at the same house where it was eaten. And had we no other account of the practice of the primitive church, in regard to the manner of preparing the supper, we might well conclude that it was the custom of the church in that age to always prepare the Lord's Supper at the place where it was to be eaten. By carefully examining our text, we are lead to a different conclusion.

Here we learn that when the members came together, in one place, every one ate his own supper. We know not how to account for this unless each one or rather each family brought its own supper to the feast, but instead of placing it on the common table for the whole church, each one, or rather in different groups, ate what they had prepared, thus breaking the church up into classes. They prepared the supper at their homes and brought it to the place of meeting, hence we may infer that there was no cooking at the place of meeting on that occasion: the cooking was done at their homes.

Paul did not censure them for preparing the victuals at their homes, and then bringing them to the place of meeting, nor did he censure them for not having any cooking there, but he did condemn them for not tarrying the one for the other.

We state this simply for the purpose of reminding our Brethren that there are places where it is very inconvenient to prepare the Supper at the place of meeting, especially in towns. Where that is the case, the supper may be prepared at the houses of the members and brought to the place of meeting, and there eaten as the Lord's Supper in an orderly manner. In places this way of preparing the Supper would be a great convenience, and would enable members to hold feasts where they are not now held. Each member could bring a portion of the provisions needed, which, when put together and properly eaten, would constitute the Lord's Supper.

The manner of preparing the food for the Lord's Supper, as well as the articles of which it is to be composed, is a mere matter of expediency, and may vary to suit the circumstances. Keeping this in view, may, at times prove advantageous to some churches situated like the church at Corinth. J. H. M.

THE BIBLE ALONE DOCTRINE.

FROM the beginning, our people have held that the Bible is a sufficient rule of faith and practice in all things that pertain to salvation, either from sin, or in heaven. Concerning this faith, our ancient fathers have left their testimony, some of them in writing. But while they were free to declare the Bible their only rule of faith and practice, they were strict in enforcing what they conceived to be the tenor of its teachings. They were a class who believed in keeping house in harmony with the general principles of the Brotherhood. They never set up the plea of the "Bible alone" for the purpose of gaining liberty to do things their co-laberers thought wrong. They never plead for the Bible alone doctrine that they might use it as a cloak of questional le liberties.

Occasionally we find articles eulogizing these ancient fathers because they held the "Bible alone" doctrine, hence the writers claim to stand with them to-day in advocating the same doctrine. It is a very common thing for people to become tired of the method of church government adopted by the church of which they are members, and then set up the plea of Bible alone in order to become released and create sympathy for themselves. The church has her way of understanding the Gospel, which understanding has been reduced to practice, and becomes an order of worship. Those who oppose this order of worship, or church government, try to make it appear as something in addition to the Gospel itself. They forget that they, too, have their understanding of the Gospel, and by it they judge the whole church to be wrong. What they happen to believe, they regard as a part of the "Bible alone" doctrine, but when it comes to the church holding her views of church government as a part of Bible alone principles, she is accused of teaching that which is anti-gospel. When they believe that the Bible teaches so and so, we are told that that is Gospel, but when the church happens to have her way of obeying the Word, and that way is in writing, she is told that she has added to the Bible.

Now our ancient fathers did not so view the Bible alone doctrine. They accepted the Bible as their only rule of faith and practice, then agreed to study it carefully so as to have the same understanding. They conferred together, believing there was safety in a multitude of counselors. In most instances their understandings went into writing. They never held that their views were anything in addition to the Gospel, for they aimed to render decisions according to the Gospel. It was their only rule of faith and practice, and by it they determined all religious questions. Those who quote them in defense of that Bible alone doctrine which denies the authority of the church to enforce her principles, do them a great injustice. They were not only as strict as the church is at present, but in many instances much more so. In some things they were far less liberal than most elders at present, and to quote them in defense of a liberty which ignores all church authority, and allows members to do much as they please, is greatly misrepresenting their writings, as well as doing the dead a gross piece of injustice. We know they held to the "Bible alone" doctrine, but not in the sense of ignoring the work and wisdom of the church. J. H. M.

NOW is a good time for agents to canvass for new subscribers, as the MESSENGER will be sent from the time the names are received to Jan. 1, 1885 for $1.50. This will be quite an inducement for those who are not taking the paper, to subscribe now.

THE APOSTOLIC WAY VS. OUR WAY.

THE following most excellent article we clip from the *Christian Evangelist*. We hope it will receive special attention from all of our readers:

The Lord's ways are not as our ways, and this is nowhere more strikingly shown than in missions. When Paul went among the cultured Corinthians, he did not come with the excellency of wisdom, but with the simple gospel of God, a stumbling block to the Jew, and foolishness to the Greek. Afterwards, in a letter to the church which he had founded in Corinth, he declared the plan of heaven, which had "chosen the foolish things of the world to confound the wise; the weak things to confound the things that are mighty, and the base things of the world, and things that are despised hath God chosen, yea, and the things that are not, to bring to naught the things that are." This policy, Paul declares, explains the fact that "not many wise men after the flesh, not many noble, not many mighty, are called." God did not send his apostles to preach to the philosophers, nobles, priests and kings, but to the common people. This, too, because he had chosen the latter, "the things which were despised, to confound the mighty."

If we turn from Paul's declaration to history, we see his statements verified. Christ, himself, was one of the common people, and his apostles were chosen from the same rank in life. "The common people heard him gladly," and one of the signs that the Redeemer of the world had come was, that "the poor had the Gospel preached unto them." Not in the presence chamber of Pontius Pilate, nor in the hall of the priests, did the apostles declare the tidings of a risen Lord, but among the working population of Judea. They passed by priests, nobles and princes, and sought the evangelization of the lower classes, the very substratum of society. They made those whom the world called "last," "first in their efforts to save the world. The Word of the Lord increased; and the number of disciples increased in Jerusalem greatly, and a *great company of priests* were obedient to the faith." The leaders followed the people. When the roots of society had drunk in the vigor of the new life, it spread to the branches. If the root is changed, it changes the whole tree; but the changes effected in the branches alone leave, the roots as before.

Do we talk about the divine plan of preaching the Gospel? Here it is, plain as the sunbeams. The gospel is for the many, not the few; for the poor rather than the rich; for the despised rather than the esteemed; for the weak rather than the strong, and God chose these humble ones "to bring to naught the things that are, that no flesh should glory in his presence." This is the divine plan; but is it ours and that of the church? Whom does the church seek most strenuously to convert? Is the effort to attract the masses or the people of wealth and culture? Honestly, brother, artistic singing, your finely cushioned pews, esthetic surroundings and your elegant sermons, are they designed to attract the rough mechanics and day laborers, the working people on the back streets, or the merchants and business men who live on the avenues? For whom was your church built, the Lord's poor, or the rich; the "weak things or the mighty?"

A few years since, Bishop Simpson gave a charge to a band of Methodist home missionaries going out West with that worldly wisdom which has ever characterized the Methodist Church; he said: "Seek out the chief families and especially the influential women and try to enlist them." This is good human counsel, but it is far from having a Pauline, or Christ-like ring. Yet it indicates the policy usually pursued in missionary operations. The attempt is usually made to change the society which it is sought to convert by beginning at the top rather than at the root, than which a greater mistake is never made. All history shows that a nation must be changed, not by changing the leaders, but by the changes effected in the masses. Judson seemed to forget this when he went to Burmah, and for years he labored among the proud Burmese, the ruling race, without success. Accident, or rather the providence of God, at last led him among the despised Karens, and there the Gospel met so wonderful a reception that it has re-acted upon the lordly Burmese themselves. In India the missionaries have mostly confined themselves to the Hindoo race, and have passed by the aboriginal tribes, the pariahs of Hindoo society, the "weak things that are despised," with the result that scarcely an impression has been made on the high caste races. Our Foreign Mission Board should see that our missionaries do not repeat the mistake that has been made by so many. Let them not batter in vain at the caste system of a haughty and exclusive race, when so many poor, despised, aboriginal tribes are hungering for the Gospel. As are the Karens in Burmah so are the Kols and Santals, Kodas and Korkoos in India.

LITERARY NOTICES.

The Hand in the Dark; or, Obed, Dinah, and Clythie Starks, is an interesting volume of 270 pp., published by Walden & Stowe, Cincinnati, O. The book is written in a very plain and easy style, and will be read with much interest, especially by children, and the younger members of families. Price, $1.00, post-paid.

The Century for October comes up to its usual standard of literary excellence. The first page contains a portrait of Henry Wadsworth Longfellow. "Out-door Industries in Southern California" will be read with interest by all. The paper is finely illustrated.—"His Quest," "Characteristics of London," "Extravagances," "In the Foot-steps of Thackeray," "Old New York and its Houses," are all articles that are worthy of a careful reading. "Martin Luther, after Four Hundred Years," will be read with deep interest by those who are interested in old church history. "A Foreigner in Florence" and "The pupils of Thomas Bewick," are also very interesting articles. Indeed, the whole number complete with interest, and we are surprised that so much reading matter of so high a literary character can be offered at so low a price. Published by The Century Co., New York.

Frank Leslie's Sunday Magazine for October is on our desk. It is a number of unusual interest, well printed and fully illustrated. It contains a good portrait of Alexander Campbell, and also his residence near Bethany, Va. The article and illustrations of Mt. Vesuvius and surroundings, is worth the price of the Magazine. Dr. T. De Witt Talmage, the editor, presents some good articles. Price, 25 cents, or $3 a year, postpaid. Address Mrs. Frank Leslie, 53, 55 and 57 Park Place, New York.

"The Good Samaritan in the Family."

THIS expression may be truly said of every family that has a copy of Our Home Physician, the new Cyclopedia of Family Medicine by George M. Beard, M. D., and other eminent physicians,—1,506 pages, price $6. E. B. Treat, Publisher, 757 Broadway, New York. It gives causes, symptoms and reliable remedies (Allopathic and Homœopathic) for every ill.

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Canvassers wanted to introduce this work.

The Gospel Messenger,

A RELIGIOUS weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, $1.50 per annum. Sample copy and agent's outfit free. Address Brethren's Publishing Co., Mount Morris, Ogle Co., Ill., or Box 50, Huntingdon, Pa.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

A Parable.

A sturdy stream flowed fast along,
'Twas merry as the mower's song;
Its look was glad, its waves were bright,
And broke in drops of purest light.
Over its surface all the way,
The blossoms bent in sweet array;
It gave them kisses, cool and fleet,
Which left them still more pure and sweet.
This traveler was so kind and true
That it would any service do.
Though it enlisted every brook,
It always gave more than it took;
Thus lived a life of gracious giving
And grew each day to greater living.

A pool of water stagnant, still,
Lay listlessly beneath a hill.
It served no purpose save to nurse
Vile weeds, which made its visage worse;
For foulness was upon its face,
And beauty shrank from all the place,
On natures fairness 'twas a blot,
A most unwholesome, evil spot;
And all because it idly lay,
Contented in itself all day.
Supplied by a few little rills,
It locked them up among the hills,
And, always asking, never giving
It daily died and thought it living.

Thus generous souls live like the first,
But selfish ones die self-accursed.

—*Selected.*

Statistics of the World.

The number of languages spoken is 4,064. The number of men is about equal to the number of women. The average of human life is thirty-three years. One-quarter die before the age of seven, one-half before the age of seventeen. To every 1,000 persons, one only reaches 100 years; and to every 100 only six reach seventy-five years; and not more than one in 500 will reach eighty years. There are on the earth 1,000,000,000 of inhabitants. Of these, 33,333,333 die every year, 91,824 die every day, 7,780 die every hour, and sixty per minute, or one every second. These losses are about balanced by an equal number of births. The married are longer lived than the single; and, above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life previous to fifty years than men, but fewer after. The number of marriages is in the proportion of seventy-five to 100, and are more frequent after the equinoxes—that is, during the months of June and December. Those born in Spring are generally more robust than others. Births and deaths are more frequent by night than by day.

Dew of Hermon.

Palestine is a land of mountains. Eminently conspicuous among these rise the three peaks of Hermon on the north-eastern border, their snowy crowns glittering in the sun, being visible from almost any point in the promised land, the trusted land-mark of travelers in all the region between the Jordan and the sea. These are the Hermons (not "Hermonites"), of which David, in the sweet forty-second Psalm, sings: "O my God, my soul is cast down within me! Therefore will I remember thee from the land of Jordan and of the Hermons."

Palestine is also a land of dews. It is very dependent on them. Destitute of rain for many months at a time, it relies for securing crops on the heavy fall of dew that is nightly secured by its multitude of mountains. Hermon is no more conspicuous in the sight than it is proverbially excellent and abundant. "More copius dews," says Tristram, "we never experienced than on Hermon. Everything was drenched with it, and the tents were small protection. The under sides of our mackintosh sheets were drenched in water, our guns were rusted; dew-drops were hanging everywhere." Mr. Porter states: "One of its hills is appropriately called, 'Father of the Dew,' for the clouds seem to cling with peculiar fondness round its wooded top."

First Impulses.

Much is said in disparagement of speaking and doing without mature deliberation; much in favor of the actions which follow careful thought, and weighing two sides of a question. But how often are first impulses the reflection of the better part of our nature, the cool deliberation or the tardy act betraying our selfishness? Who has not allowed kind intentions to die, and looked back regretfully? The flower of good intention is a tender plant; in a day's delay—an hour's—it may fade, but if it comes to fruition, bears seed a hundredfold, which, falling back into the heart, bring, forth flowers of joy and happiness.

Every good impulse is from God, and to refuse to respond, is to do injustice to all that is Christ-like within us. Every kind impulse acted upon gives the soul an upward tendency; every one unheeded blunts the finer sensibilities. A hard, cold heart created by forcing back into it all the loving thoughts and words which spring to life therein; instead of having a nature full of them, they turn to stone. By giving expression to tender feelings, one seems to soften the soil of the heart, and charitable impulses thrive and increase the more.

There is no kind tendency so often resisted as that of showing appreciation and sympathy at the moment needed. The friend needs help *now*, in the hour of trial and temptation, not two or three days later; needs money when in want, not after relief has come; needs counsel while he hesitates, not after he has determined his course.

A friend has been taken from among you; there is a gap in your community, and the loss is regretted. You find it a satisfaction in saying that he was a kind friend and good neighbor. Did you ever, by word or act, let him know that you appreciated his worth? Perhaps his life was bare and barren for just the praise you are so willing to pour upon his memory. A few words, pronounced upon him now, would have cheered him, giving him fresh courage to bear his burden in the round of every-day duties. The flowers strewn so lavishly upon so many coffins are but emblematic of the appreciation we shower upon our friends after their death. One bud from the many lying upon the coffin-lid would have gladdened your friend in life more than the wealth of blossoms can refresh him now. Still we continue to withhold the pleasant appreciation we might show, until too late; as some one has pointedly said:

"The flowers denied to you
Lie on your coffin-lid."

God does not ask us to help him paint the glowing colors of sunset, but he does expect to help touch with gold and rosy tints the declining days of those around us; does not bid us shower dew-drops on the grass or flower, but has bade us let the gentle dew of sympathy freshen the sorrowful lives which touch ours. The opportunity unheeded slips from us, never to return.

I expect to pass through this world but once. If, therefore, there is any kindness I can show, or any good thing I can do for any fellow-being, let me do it now. Let me not *defer* or neglect it, for I shall not pass this way again.

The world is full of love and sympathy unexpressed either by words or actions. If the loving thoughts now sleeping could find utterance we would have the very breath of heaven among us. A kindly thought is but in solution; give it expression and it crystallizes, becoming a lasting thing to live in memory.

"As a man sows, so shall he reap," is true of the moral world as well as of the world of Nature; sow loving thoughts and reap good words; sow kind words and reap love and sympathy. There is a sweet significance in the old custom of strewing flowers in the pathway of those to whom we wish joy. Do we mean that happiness is to rain in showers before them, and the rough ground be made smooth by depths of roses! There is a deeper meaning; the pathway of the good is, indeed, strewn with flowers, but they spring up behind the foot-steps, not before them.

To every one come moments of uplifting above this work-a-day world, when we lift our work up to its true level. There are hours when we rise above our selfishness, when trifles fail to annoy, when we throw the mantle of charity over every brother's deeds, and forgiveness goes out to meet every wrong done us; moments when the windows of heaven seem opened to give us a few rays of its glory, when the soul, touched by its home-light, shines with a radiance which illuminates our human nature. Welcome these moments, when the dew of heaven seems shed around, and opens the heart to receive the heavenly influences; for they are inspirations from God.—*Selected from Sunday-School Times by Lydia Bigler.*

I have no sympathy for those who would make the Sabbath a day of gloom. I would have the sun to shine brighter and the flowers to smell sweeter, and nature to look fairer, on that day than on any other. I would have the very earth to put on her holiday attire on the blest morning on which our Savior rose from the dead.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Plattsburg, Mo.—Oct. 2.

Dear Brethren:—

The Walnut Grove Sabbath-school was organized June 24th, and closed September 30th. The following officers were elected, Bro. E. A. Orr, Superintendent; Bro. George L. Shoemaker, Assistant Superintendent; A. F. Shoemaker, Secretary; Bro. W. C. Wolfe, Chorister; and A. Martin, Treasurer. Brethren Orr and Shoemaker leaving before the close of the school, for Mt. Morris, Bro. D. D. Sell was elected Superintendent, and Bro. George Sell, Assistant Superintendent. Our school was well attended and quite an interest taken. We feel our efforts have not been in vain. The number of scholars present each Sabbath during the three months, was forty-three. ANNIE F. SHOEMAKER.

Attendance at Love-Feasts.

Dear Brethren:—

The many notices of our Love-feasts with frequent reference to them, both by members and others, has suggested to our mind the following: The effort is made in many places to accommodate a large number of brethren and sisters, and also others, because these are both wished for and expected. It is not uncommon for many at one large meeting of this kind to arrange for meeting at others where many are expected in attendance, and in this way keeping up a circle of large meetings, made up chiefly of the same parties. I do not name this to find fault with a large attendance, or attendance at more than one of these, nor do I in any wise censure our brethren for ample preparation for all in attendance, but I do think that in this way all the opportunities which many have for visiting other churches and attending their Love-feasts is, as it were, wasted without so good a result, as would be effected by attending in other congregations, and where perhaps only a few may meet to celebrate a dying love.

There are many Love-feasts of our Brethren here in Ohio, where the visitors are few and but seldom, where the effort is constant to keep the Ark moving, and their tables are spread for but few outside of their own congregation, and sometimes under repeated discouragements; but where a new day would at once dawn, if the attendance would in part come to their meeting, as it does in almost an excess at others. The influence for good would result to all parties, and be a burden to none.

Hoping that I am correctly understood, and that no one will in any way feel offended at the thought named, I suggest the following:

Let our laiety both brethren and sisters, if health permit of it, arrange to attend Love-feasts outside of their own or adjoining congregations, and where attendance of visitors has too much been overlooked. Do not go to find fault, but to do good unto all men and your visit will in no case be in vain.—Do not say, "let the preachers go," for there are churches here in Ohio, where visits of the laiety at any time and especially at Love-feasts, will do more to encourage both preachers and all than any sermon can do. Our people enjoy preaching perhaps as well as the average of professors, but that is not all the need in the church relation and our people realize that truth as fully as any other church can. There is a constantly growing desire to extend and to strengthen our Christian acquaintance, and our Love-feasts afford the main opportunity for that work,

And do not refuse to go because you and they are strangers, for staying apart has made you strangers, and will keep you such. But go to their meetings and I am very sure that you will not remain strangers very long. May the Lord bless the visits, the visitors, and also the visited churches.

LANDON WEST.

The Proposed Plan.

In a recent number of the Gospel Messenger, I see the elaboration of a plan by J. S. Flory, to raise means for general church work. It is a very important subject, for we are persuaded that the comparative inactivity of the church in that direction is largely due to the absence of a working plan adequate to the task, and deserving of the entire and unreserved confidence of the Brotherhood.

Our brethren as a rule, would not be unwilling to contribute liberally of their means for the prosecution of general church work, could they feel satisfied that the money thus contributed would be properly and economically applied. Heretofore this entire confidence has not been enjoyed by the several experiments which have been tried, from the fact that a great many brethren were doubtful of the propriety of new and special organizations, such as missionary societies and missionary boards. It has occurred to many brethren that the regular church organization, which has stood the test of time and storm, is fully adequate to the discharge of all the responsibilities resting upon the church as a whole, without the superimposition of new and cumbrous machinery.

And now since the general organization has been perfected by the introduction of the new delegate system, nothing remains but to go to work as we are.

We are armed and arrayed for the war, and waiting for the "forward march." But as we are anxious that there should be no incumbrances on the general plan, we object to Flory's proposition in the following particulars.

1. We are opposed to the creation and expenditure of a public or general fund for home mission work.

2. We are decidedly opposed to the use of such funds for the building of churches.

Our apology for this view is based upon the general proposition that all local work must be carried on under the auspices of local organizations, and that general organizations can only be made effective in the prosecution of general work, such as equally concerns every part of the whole corporate body. These principles are plainly illustrated in the workings of our present church organization, and are indeed the very foundation upon which that organization is based. It only remains to be shown that home mission work and church-building is, for the most part, local in its character, and could possibly have no rightful claim upon a general fund. Every district into which the church is divided, naturally comprises all the territory outside of the bounds of surrounding districts, and each several district is responsible for the preaching of the Gospel within its own bounds.

There is plenty of work for each to do, and until the whole territory is evangelized, or at least thoroughly and continuously worked, nothing would be gained by going outside into other districts. Each district and the churches of which it is composed are the best judges of the urgency of a call, or the advisableness of any special labor within its bounds, and could more promptly and profitably attend to such matters.

These remarks apply to nearly every phase of home mission work. If, however, a call should come from a great distance, and beyond the reasonable limits of any church district, then it could be considered the duty of the general church to respond, and no one would object.

The building of church-houses must always be considered special work, and each district should see to such matters within its own bounds. The First District of Virginia is an example in this respect, building numerous churches in all its various branches, and rendering prompt and effectual assistance wherever it is needed. Certainly none but neighboring churches can judge perfectly of the merits of any application for help. The futility of any general plan for the building of church-houses has already been demonstrated by experience, for the many appeals for help, published from time to time in our papers, are passed by comparatively unnoticed, and the neighboring churches are left to bear the burden. The fact is, people prefer to spend their money at home, where they can see that it is needed and is properly applied.

Nothing better than our local organization is needed for all local work, such as home missions, and the building of churches, and the effort to establish a general fund for such purposes will prove to be a failure. Of this the brethren who are digesting such plans should be warned, for in the first place, it is the sentiment of a large class in the Brotherhood, and in the second place it would involve the failure of that part of the plan relating to general and foreign church work.—It is evident however, that there should be more diligence and energy upon the part of all our local organizations. It should be the most important business of every District Meeting to map out plenty of work within its own bounds. Lay aside the passive, and

do nothing for policy, and become active in all earnest Christian work. Seek for footholds in new fields, carry the war into the enemy's country; plant the Lord's banner everywhere, and splendid results will follow.—Every elder should map out plenty of work for the ministers in his charge, and something every Sabbath for every one to do. This can be done by conference and the common consent of all, "and if any will not work neither let him eat."

As for the part of the plan relating to general church work, such as carrying the Gospel to remote sections of our country, and to foreign lands, nothing could be better, simpler, or more calculated to command entire confidence. We hope it will be speedily carried into effect. Let every District Meeting take it into consideration, and petition A. M. for its adoption.

Amended and simplified the plan would be as follows.

1. The establishment of a fund known as "Annual Meeting Fund," for the support of all general church work, to be held and disbursed as Annual Meeting, consisting of Standing Committee and delegates from the churches in council assembled, shall in its wisdom direct.

2. Collections of voluntary and free-will offerings to be taken up, by order of the A. M. in all the churches, at each and every church meeting, such collections to be held by the regular Church Treasurer, and the whole amount to be sent to the A. M. by the hands of the delegate.

3. The whole proceedings, including a list of moneys received from each of the churches, and the objects to which it was applied to be published as part of the Minutes.

Every application for help, and every general call for preaching, would be considered and criticised by the whole meeting, and as the spread of the Gospel is the church's legitimate and most important work, the time which would thus be occupied could be easily spared from less important matters. New work would, by the consent and advice of the whole chruch, be commenced and carried on with energy.

Tracts, and other publications, clearly setting forth our doctrines, could be sown broadcast by the millions. Churches would be planted all over this country, and in foreign lands.

Thus, by a small sacrifice, and a little energy and zeal upon the part of every member, especially those who labor in the Word and doctrine, a spirit of liberality and zeal for the glory of God and the advancement of the good cause, would be inculcated. Without burdening any one, A. M. would be placed in possession of abundant means to carry on the good work, and a new era of unexampled prosperity would be ushered in. The grand old Brotherhood, triumphing over its enemies, would plant its roots in every soil, and spread its branches under every sky, a blessing to the world, and an honor to the cause of true religion.

Respectfully submitted to the Brotherhood for its consideration.

B. C. Moomaw.
B. F. Moomaw.

From Pine Creek, Ind.

Dear Brethren:—

The brethren in Pine Creek District, St. Joseph Co., Ind., held their church-meeting the 29th inst., preparatory to their Communion. There were one hundred and sixty members in attendance. The church remains firmly united. The Lord never divides his church. Jesus prayeth to the Father, "May they be one, even as we are one." Woe, woe be to him who severs this oneness for the world's sake.

Jacob Hilderbrand.

From Wade, Kan.—Oct. 7.

Dear Brethren:—

Our Communion-meeting of 15th of September, in the Park near Ottawa, was an enjoyable one, and long to be remembered.—Between thirty and forty members communed and all seemed to enjoy the meeting.—Our ministerial force were Br'n. James Hilkey, Samuel Baker and Thomas Winey, all from Douglas county. The Communion services were held in the Dining-hall, which is 25x50. Preaching on Sunday at 10 A. M. and 5 P. M., in the Tabernacle. We had a very quiet Feast, which was enjoyed by all.

Geo. Myers.

From North Star, Darke Co., O.—Oct. 2.

Dear Brethren:—

After a long silence I will give you a few items from a branch of the Oakland District. Everything is moving along in peace and unity. One received by baptism last Sunday a week. Our regular council-meeting was held in the new meeting-house, September 29th. Everything passed off pleasantly. We will hold our Communion-meeting at North Star, on the 8th of November, at 2 P. M. We will hold our first regular meeting in the new house, October 7th. We expect I. J. Rosenberger to be with us.

J. D. Holsopple.

From Maple Grove Colony, Kan.

Dear Brethren:—

On the 5th of October, after a journey of nearly three hundred miles, partly on horseback, and partly in buggy, accompanied by Br'n. Eli Renner, and Powell Porter and his wife, we returned from the Maple Grove Colony, Norton Co., Kansas, whither we had been called by the church. We spent three days with the members, one day in council, and two days at the Feast, and enjoyed the fellowship and kindred associations, as becometh those of the same mind. There are about forty devoted members who are laboring to maintain the doctrine and order of God's house. Bro. R. R. Moon, one of their ministers, is afflicted, and rarely gets to meeting. The Lord bless his trials to the good of his soul.

The church desired additional workers and servants, therefore called Bro. Isaiah Harader to the ministry, and Bro. O. C. Albin, to the deaconship. Eld. P. B. Porter of the Burr Oak church was chosen as overseer.

We were pleased to find the members willing to be taught in words and they were not only willing to be taught, but had a readiness of mind to obey. We bespeak for them henceforth much joy in Christ if they will hold fast "the form of sound words," which they so graciously received, and be not soon shaken in mind by crafty men who may come among them to spy out their liberty in the Gospel.

The members of the Colony are blessed this year with fair crops, and seem quite cheerful. Here, we for the first time preached in a sod meeting-house. We are glad they have even that to worship in. It answers the purpose as well as a $1,000 frame house. The order and attention were most excellent, the desire for more meetings, the devotion to God and the Brotherhood commendable, though there be those who have gone out. The Lord help them to see their error that they may return to the love and fellowship once enjoyed by them. We have no hardness, no bitterness, towards them; nor have we any inclination to spread before the world an account of their doings, believing that such work alienates affection, and disgusts right-thinking people. We are glad the Messenger is not given to wallowing in the mire of personal abuse.

M. M. Eshelman.

From Mt. Vernon Church, Va.—Sept. 23.

At the council-meeting held here, Aug. 27, much joy and sorrow was manifested. Love and peace generally prevailed, which caused rejoicing. But the consideration of the vast amount of labor devolving upon the ministry of this congregation, and the weakness of the ministerial staff caused much sorrow. In view of this, a choice was held for a speaker, which lot fell upon brother James R. Kendig. His stable and zealous qualities give hope of an active worker. As he and the writer have been co-laborers in Sunday-school work and church duties, we feel much interested in his behalf. We have now changed our home to the Barren Ridge congregation, which is also a harmonious congregation. When we considered our attachment to this congregation and Sunday-school, the great interest the brethren here manifest in our behalf, and their need of all available labor, we were loath to leave them.—However, we do not wish to lose sight of their interests. May that be our motto at all times, instead of examining one another's defects.—Of course our labor shall now be in behalf of the Barren Ridge church, which, with John Brower as elder, E. L. Brower and Samuel Driver as assistants, seems to be in good working order.

S. W. Garber.

The first work,—Be true to yourself!

The Church in Dakota.

No doubt many are waiting anxiously to hear the results of the organization of the first church of the brethren in Dakota, of their Love-feast, their prospects, etc. As previously announced in the MESSENGER, there was a meeting of the members in this part of the Territory, at the house of Bro. Wm. Horning, in Brown county, Saturday, September 29th. The object of this meeting was to effect an organization, in which we were assisted by Bro. Jacob Murray, of Waterloo, Ia. He is missionary for North-western Iowa, Minnesota, and the North-west generally.

After devotional exercises, Bro. Horning stated the object of the meeting. Bro. Murray said we must first determine whether there is a willingness on the part of all present to go into organization at this time. It was unanimously desired by all that we proceed to organize. Bro. Murray was elected Moderator and the writer hereof, Secretary of the meeting. Moderator said it would be in order that letters be received from those bearing letters from the congregation to which they belonged before coming here.—There were only six present who had letters to hand in to-day, and about as many more said they would get letters soon. Two members residing in the county were not present. Bro. Samuel Horning was chosen to act as clerk of the congregation, and to take care of church records. Bro. Murray was called to the oversight of the church here, for the present.

Bro. Murray now proceeded to give us very wholesome advice, and to give us encouragement to let our lights shine, as the banner of Emmanuel was now erected on the far-off prairies of Dakota. His words were warmly received and appreciated by all present, there being quite a number not members. Bro. Evans then followed, speaking of our small beginning, but said if we continued faithful we could have a successful ending, and not only that, but have happiness all the time while working for Jesus.

In the evening we held our first Love-feast. which passed off very agreeably, as the order was good, and attention excellent. The majority of those present had never attended such a meeting. One man present, said to be a disbeliever, said, "If I believed in following Jesus, I would do it just as these people do."

Bro. Murray preached an excellent sermon Sunday, having for his subject, "The Love of God." I should be glad to give a synopsis of it, but space forbids. On Sunday evening we had a social meeting at the house of Bro. Evans, which was enjoyed by all. On Monday morning Bro. Murray and I gave the parting hand to the brethren here, and rode to the city of Aberdeen. Bro. Murray preached in the Presbyterian church at Aberdeen, Monday evening, to an attentive audience.—On Tuesday he started for Plankington, Dakota, where he has a son and friends living. I expect to return to Illinois next week, and my address will be Macomb.

As regards the prospects of the little church here, I can only say all are full of hope, and since organization and Communion, seem alive and more active than before. Bro. Horning expects to return to Illinois soon, probably to remain during the Winter. Bro. Evans expects to labor considerably among the churches of Minnesota and Iowa, this Winter.

The brethren here expect several accessions by letter, between now and Spring, and desire to ask others who may think of coming West to come here and see the country, also ask an interest in the prayers of all.

H. C. LUCAS.

From Thornapple church, Mich.—Sept. 29.

Dear Brethren:—

THE members of this place held their quarterly council to-day. Elder Danial Chambers and George Stone from the New Haven church, were with us. Considerable business was before the meeting, all of which passed off quite harmoniously. The church also decided on holding a Communion this Fall, a notice of which will accompany this article. Elder Chambers was chosen last Winter, to take the oversight of this church.

A word for the GOSPEL MESSENGER. We think the consolidation was a blessing for the church, and trust the editors will put forth every effort to keep the title unspotted. We appreciate the sermon department, and I think it ought to contain at least one sermon a week, in order to prove the term GOSPEL MESSENGER.

L. D. FRY.

From Greenland Church, W. Va.

Dear Brethren:—

OUR Feast is over; it was on the 29th and 30th of September, and was truly an enjoyable one. The church was much encouraged and built up, and sinners were eloquently appealed to. Oh that we could always enjoy such pleasant times.

Bro. Asa Harman and Dr. M. Leatherman were the ministers from abroad. The burden of speaking fell upon Bro. Harman, but he was able for the occasion.

Bro. Harman's text on Sunday was Rev. 6: 17. "For the great day of his wrath is come and who shall be able to stand?" We never heard such eloquent appeals as were made to the unconverted. Under such appeals we cannot see how any one could stay away from Christ. Bro. Harman lives in Randolph county, and labors much for the Master. He has much opposition from designing men of various creeds. Brethren pray for us.

DENNIS CLARK.

Messages Dropped by the Way.

To be greedy after filthy lucre to the neglect of our interests in the world over there, is like grasping smoke in our hands to recover what the fire has consumed, instesd of arresting the progress of the flames in consuming what is of inestimable worth.

Well, yes; they say the progress of Christianity is such that by the time that 6000 years of the age of the world are complete, the civil state of the nations will be ready for the literal ushering in of Christ's Millennium. Just so, but 1800 years ago there was one Felix found to 3000 Pentecostians. The progress now shows 3000 Felixes to one Pentecostian, for adopting Peter's answer to the inquiry "Men and brethren what shall we do?"

When one pretends to be your most or only confidential friend, insisting upon being such, then guard your tongue. C. C. ROOT.

From South Bend, Ind.—Sept. 25.

Dear Brethren:—

ON the 22nd inst, I had the pleasure of attending the Love-feast of the Berrien county church, Michigan, and can truly say that it was another of those soul-gratifying seasons where our Father's children "sat together in heavenly places." It was long to be remembered, especially by the members of the church in Berrien county, as the beginning of a new era in the history of this congregation, as some went off with the Progressives, leaving a membership of 73 earnest workers for the cause and interest of the church. One encouraging feature here was quite noticeable, that is, the truly loyal, cling to each other with a zeal stronger than ever before. And may the Lord grant that in all our trials and troubles, this good may come out of them, that we learn to cultivate a stronger and purer love for each other.

They have a working force of four or five visiting brethren, with Isaac N. Miller for their resident minister. They are all industrious workers in the interest of the church.

It was encouraging to meet so many members from distant congregations, at this Love-feast, some of whom I had never met before. There was a strong ministry from abroad, composed of the following, Elds. David Rupel, Pine Creek, St. Jo Co., Ind.; Isaac Miller, Woodland, Barry Co., Mich.; John Stretch, Pokagon, Cass Co., Mich.; R. J. Shreve, Laporte Co., Ind.; and Wm. Borough, South Bend, Ind., all renderinggo od service, with Eld. Isaac Miller officiating.

Eld. James H. Miller, Portage, St. Jo Co., Ind., has the care of this church, and was also present. Preaching next day at 9:30 A. M., in the barn where the evening services were held. The speaking was led by Eld. Isaac Miller, in a short but telling discourse, which was highly appreciated by the audience, judging from the good attention.

It is believed that much good will result from this meeting, in the way of building up and strengthening our dear brethren and sisters in this part of the Lord's vineyard, in their day of sore trial. I think that if only our brethren ministers who enjoy the peaceable possession of the land where they dwell, could realize how their visits to these churches are appreciated, and the good they can do them, they would go often to them to cheer and encourage them in their struggle for spiritual life. It makes them feel that they are not forgotten, and that you have an inter-

est in their welfare, and that your prayers are not only offered, but answered in their behalf.

May God abundantly bless all the dear ones who participated in this Feast of rich enjoyment, is my prayer.

THURSTON MILLER.

From Defiance, O.—Sept 21.

Dear Brethren:—

ON the 15th of September, I met in council with the brethren in the Maumee church. This church is under the eldership of Bro. Jacob Kintner. The council passed off pleasantly, taking all things into consideration. Bro. Kintner is in poor health, and is also lacking the assistance that he ought to have, both in the ministry and visiting brethren. They concluded to hold a choice for one speaker and two deacons, but the Lord seemed to want two, as the lot stood a tie for ministers, and the church decided to leave both stand, namely, Bro. Samuel Kintner and David Shong for speakers, and A. Headly and Hiram Kintner for deacons. The cross appeared to be heavy, especially on the two former, but we trust and pray the Lord to give them strength that they may be useful to the church and the promotion of the cause of Christ. R. K. BERKEYBILE.

From Dorchester Church, Neb.

Dear Brethren:—

OUR Love-feast is past. The weather was somewhat unpleasant on Saturday, as it rained nearly all day. But regardless of this, brethren from a distance came flocking in from different directions, seeming to be led by the spirit of Christ to the place appointed for worship. We had a pleasant meeting; love seemed to prevail among the members. The spectators conducted themselves in a manner worthy of our notice.

On Saturday evening one made the good confession, and wanted to be baptized immediately. The brethren repaired to the water and administered baptism. The brethren and sisters of this arm of the church are in love and union, for which we thank God.—We thank the brethren who came from a distance, and also extend an invitation to come again. ISRAEL CRIPE.

From Round Mountain, Ark.

Dear Brethren:—

OUR Love-feast at this place was appointed for September 15th. But as there was no elder present to assist us, and the meeting-house, on account of sickness in the carpenter's family, was not ready to hold our Love-feast in, it was thought best by the church to postpone the meeting till October 27th and 28th. All the money sent us by kind brethren and sisters has now been used, and we need a few dollars more to finish the house. It is nearly ready for the roof. Who will help us with a few dollars more? It will be a neat building when finished, and an honor to this little church. The brethren here have put forth all their power and have spent none of the money only for the site and lumber, and such work as they could not do themselves.

Any of the brethren wishing to come to the Love-feast on the train, will stop off at Fayetteville, Arkansas, and by writing in time and stating the time they will be there, they will be met with conveyance. They should write to Marshall Ennis, or David Cripe, at Maguire's Store, Washington Co., Ark. All donations for this church should be sent by registered letter to Maguire's Store, Washington Co., Ark., or by P. O. order, payable at Fayetteville, Washington Co., Ark. Send to David Cripe, as he is now Treasurer, and J. A. Vermillion, Secretary.

Many thanks to the brethren for the following donations.

Jacob Wirt, Minn	$3 50
N. W. Brammell, Ozawkie, Kan	2 00
W. H. Slabaugh, Lamar, Barton Co., Mo	1 00
By Samuel Smith, Chippewa church, O.	1 25

Up to date we have received $180. 71.

M. M. Treasurer.

Preparations for Annual Meeting of 1884.

AT a meeting of delegates from twenty churches in Southern Ohio, and held August 17th, in the Lower Stillwater church, Montgomery Co., a committee of five was elected, to whom instructions were given to select a location suitable for the meeting of 1884; and then to call another meeting of the delegates when report of location might be heard, and Committee of Arrangements chosen. This second meeting was called for September 25th; and delegates, with many others came together on the day appointed, and at place of first meeting; Elds. Joseph Kauffman and Samuel Mohler presiding, and the undersigned acting as Secretary.

Committee on Location reported that they have selected the farm of Bro. Moses Miller, near Dayton, Ohio, as the location for the Meeting of 1884.

Report accepted by the meeting.

A Committee of five was then named to nominate a Committee of Arrangements, with instructions to select seven brethren from the churches nearest to the place selected by Committee on Location, but to excuse the elders of churches from serving on said Committee.

After dinner, said Committee on Nomination reported as follows: Moses Ullery, Henry Flory, Jesse Kinsey, John Noffsinger, Jonas Horning, Henry France, George Hepner. After above report had been made and accepted, the following questions were suggested to the meeting and decided as follows:

1. Committee of Arrangements are to select Secretary and Treasurer outside of their number.

2. To select and appoint all sub-committees needed by the meeting.

3. To borrow what money may be needed for preparation.

4. Decided by the meeting to have a board tent for both Tabernacle and Dining-hall.

5. That all restaurants on the grounds be conducted in the interest of the Meeting, and under the control of the Committee of Arrangements.

6. That the elders present report to their churches that voluntary waiters are desired for the tables in the Dining-hall; and that said elders report again to Committee of Arrangements, how many waiters each congregation can supply.

7. That Bro. I. J. Rosenberger ask through Brethren's MESSENGER, the mind of the Brotherhood as to having but two meals each day during the Council, also, as to having but one session each day, beginning at 9 A. M. and closing at 3 P. M.

Committee of Arrangements to meet for organization, October 15th.

LANDON WEST,
Secretary.

From Fredericktown, O.—Oct. 2.

Dear Brethren:—

WE held a council on September 27th; all passed off pleasantly. We appointed our Love-feast for the 27th of October. Bro. Charles Wonderlick from Iowa, was with us at our council. Bro. Columbus Workman of Bucey City, Ohio, was with us on the 30th, and preached a good discourse. Bro. James Quinter will be with us on the 25th of October, and will remain till the 29th.

S. J. WORKMAN.

From Mill Creek, Rockingham Co., Va.

Dear Brethren:—

OUR church is spiritually healthy, and through the operation of the spirit of God we have been receiving a goodly number into the church, this Summer, to walk in newness of life. Recently we have been favored with good preaching, by Bro. D. Bowman of Missouri, and Bro. Hilbert, of Tennessee. They also addressed our Sunday-school. We feel encouraged to press onward and upward; for the crown is not promised us in the beginning, but at the end of our race. Our Communion-meeting will be on October 20th.

SAMUEL PETRY.

From D. B. Gibson.

Dear Brethren:—

I HELD a few meetings at Loraine, Adams Co., Ill., where three were baptized.—From there I went to Ray Co., Mo., and held several meetings with the Brethren. Then to the District Meeting, where I met many of my former acquaintances, who are still engaged in the good work of the Lord. At the close of the D. M. we had a good Love-feast: two were baptized. I also stopped off at Plattsburg on business, two days. Then I came home, via St. Louis, and went to Urbana, Ill., where I held three meetings. Two were baptized here. I am now at home, hard hard at work, preparing for Winter, and evangelistic work.

Cerro Gordo, Ill.

ANNOUNCEMENTS.

Love-Feasts.

Oct. 16 and 17 at 10 A. M., West Branch, Ogle Co., Ill.

Oct 18 at 4 P. M., Dunnings Creek, Pa.

Oct. 18, at 10 A. M., Price's Creek church, Preble Co., Ohio.

Oct. 18 at 10 A. M., Upper Deer Creek church, Ohio.

Oct. 18 at 2 P. M., Montgomery church, Indiana Co., Pa.

Oct. 18, Mt. Vernon church, Jefferson Co., Ill.

Oct. 18 at 2 P. M., Denmark meeting-house, Lick Creek church, Owen Co., Ind.

Oct. 18 at 5 P. M., Ashland church, O.

Oct. 18 at 4 P. M., Union Center district, Elkhart Co., Ind., 5 miles north-east of Nappanee on the B. & O. R. R.

Oct. 18, at 1 P. M., Monocacy church, Rocky Ridge, Frederick Co., Md.

Oct. 18 and 19, at 3 P. M., Silver Creek, Ogle Co., Ill.

Oct. 18 and 19, at 10 A. M., Broad Fording, Washington Co., Md.

Oct. 19 at 1:30 P. M., Spring Run church, 2½ miles from McVeytown, Mifflin Co., Pa.

Oct. 19 at 4 P. M., Monticello church, Ind.

Oct. 19, at 10 A. M., Logan church, Logan Co., Ohio.

Oct. 19, at 10 A. M., Painter Creek, Darke Co., Ohio.

Oct. 19 at 10 A. M., Pleasant Hill church, near Virden, Macoupin Co., Ill.

Oct. 19, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 20, at 2 P. M., Prairieview church, Mo.

Oct., 20, evensng, in Brush Valley meeting-house, Pa.

Oct. 20, at 3 P. M., in Blue Ridge church, in their new meeting-house, four miles north-east of Mansfield, Piatt Co., Ill.

Oct 20 at 10 A. M., Beaver Dam, Md.

Oct. 20 at 10 A. M., Mohican church, Wayne Co., Ind.

Oct 20 at 2 P. M., Mexico, Miami Co., Ind.

Oct. 20, at 10 A. M., Dry Fork church, Jasper Co., Mo., at house of Bro. W. M. Harvey, 4 miles south-east of Jasper.

Oct. 20, at 2 P. M., to be held at Bro. Samuel Cornelius', three miles north of Parsons, Labette Co., Kan.

Oct. 20 and 21, Linn Co., Iowa, at the new house, if finished in time; otherwise at the old house.

Oct. 20 and 21, Beaver Run, Mineral Co., W. Va.

Oct. 20 and 21, at the Welty meeting-house, in the Antietam church, Franklin Co., Pa. two miles north-west of Smithburg, Md.

Oct. 20 and 21, Aughwick church, Huntingdon Co., Pa., at 2 P. M.

Oct. 20 and 21, Peter's Creek, Roanoke Co., Va.

Oct. 20 and 21, at 10 A. M., Milledgeville church, Carroll Co., Ill.

Oct. 20 and 21, three miles south east of Abilene, Dickinson Co., Kan.

Oct 21 at 3 P. M., Shade congregation, Somerset Co., Pa.

Oct. 23 at 10 A. M., ¾ of a mile east of Arcadia, Hamilton Co., Kan.

Oct. 25, Owl Creek church, Knox Co., O.

Oct. 25, at 2 P. M., Loraine church, at Loraine, Adams Co., Ill.

Oct. 27, Stone Lick church, Clermont Co., O.

Oct. 27, Salem church, Marion Co., Ill.

Oct. 27, Mt. Etna church, 10 miles north of Corning, Adams Co., Iowa.

Oct. 27, at 1 P. M., Owl Creek church, Ankneytown meeting-house, Knox Co., Ohio, on the B. & O. R. R.

Oct. 27 and 28, Elliott's Creek, Montgomery Co., Ill.

Nov. 7, at 2 P. M., Bethel church, Ladoga, Montgomery Co., Ind.

Nov. 8 at 10 A. M., Thornapple distsict, Mich., West Branch meeting-house.

Nov. 9, at 1 P. M., Wakendah church, Ray Co., Mo.

Nov. 9 and 10, at Massinewa church, ½ mile west of Eaton, Delaware Co., Ind.

Nov. 10 at 2 P. M., Millmine, Piatt Co., Ill.

Nov 10, at 10 A. M., Sunfield church, Eatou Co., Mich.

Nov. 10 and 11, Johnsville, Montgomery Co., Va.

Nov. 13 at 10 A. M., Brick church, 2½ miles west of Cerro Gordo, Ill.

Nov. 17, in the Mulberry Grove church, Ill.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail .....2 13 P. M.	8 50 A. M.
Fast Line.....6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 35 P. M.
Mail ....3 50 P. M.	H'bg., 7 30 P. M.
Mail Express ....8 05 P. M.	2 55 A. M.

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HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH.			LEAVE NORTH.	
Mail	Exp'ss	STATIONS.	Exp'ss	Mail
P. M.	A. M.		P. M.	P. M.
6 05	8 35	...Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	....Grafton.....	5 35	12 23
6 35	9 05	...Marklesburg ..	5 25	12 10
6 43	9 13	... Coffee Run ..	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	.....Cove	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 52	...Riddlesburg...	4 35	11 20
7 30	9 57	.....Hopewell. ..	4 29	11 13
7 40	10 07	...Piper's Run...	4 17	11 03
7 51	10 15	....Tatesville....	4 07	10 52
8 02	10 27	.....Everett.....	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	.....Bedford.....	3 30	10 20
6 55	12 35	.. Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

The following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	———
Mail Express...*1 12 A. M.	6 40 A. M.
Limited Exp'ss,*8 57 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express.....†8 40 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Oct. 23, 1883. No. 42.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All moneys due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books, Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

SEVERAL notices of Love-feasts were sent in too late for insertion. We mention this as an excuse for not having them inserted.

SEND in your orders for the "Brethren's Family Almanac" for 1884. A copy of it should be in the house of every family in the Brotherhood. We have a good supply and will be glad to fill all orders promptly.

THE Brethren of the Ephrata church, Lancaster county, Pa., intend, the Lord willing, to commence a series of meetings, in the Mohler meeting-house, on Saturday, Nov. 3. Bro. John Flory, of Va., is expected to do the preaching.

OUR Eastern churches seems to be awakening to the necessity of making a more general effort to promote the good cause and on preparing to hold series of meetings. We hope that these meetings may be general throughout the Brotherhood. If carefully conducted they may result in great good.

As some of the Sunday-schools are closing and the young folks will be thus deprived of reading the *Young Disciple*, we offer it the balance of the year, in clubs of ten, for $1 00, and a *free* copy to the getter up of the club. We make this very low offer that our Sunday-school scholars may have it continued, and also to have it more generally introduced. We hope that our young folks will get to work at *once* and send us large clubs.

"But be ye doers of the word and not hearers only," is a text that can be used to great advantage. Hearing is an easy service, but, of itself, is not of much profit. This is especially so when we are always hearing for other people instead of ourselves. The hearing for others is encouraged by the kind of preaching that is done. If all of our preaching is done for sinners,—outside sinners we mean, it is quite natural for those who are not preached at, to be anxious to know how well it is done and in this way people become habituated in hearing for others and not for themselves. "Be ye doers and not hearers only."

IN our notes on visit to Altoona, Pa., No. 39, when speaking of the death of sister Brallier, we said daughter of Samuel Brallier.—She was a daughter of Daniel.

SEND us postal notes when they can be had. If stamps are sent, get ones and twos as they can always be used. In no case amounts over $1.00 should be sent in stamps.

A very good old maxim runs: "Cease adding fuel and the fire will go out." We wish all our Brethren could feel the force of this maxim and let our past difficulties alone.—All that is necessary to keep up trouble, is agitation. Stop this and we have a blessed calm.

AT the late trial of the Rev. White, of the Presbyterian church, he was asked what his doctrine was in regard to creeds, to which he gave the following answer: "Creeds are for the instruction of Christians—not as laws to bind them in their search for truth. Creeds are to be tested by the Sacred Scriptures, and not the Scriptures by the creeds." The answer is a good one and we give it for the consideration of such as may be disposed towards creedism. Testing the Scriptures by creeds is a very common error, and it was because of this danger that the Brethren always so strongly opposed creeds. By some, the Scriptures are so pliable that they are used to prove almost any dogma men may choose to accept. There is no use in us saying that we have nothing to fear in this direction because we have no creed. Our creed, according to the accepted definition of the word, is what we believe, teach and publish. Whatever we have published as our belief and rule for church practice, constitutes our creed, and to misapply the Scriptures to suit our creed is the danger that we are to avoid. *This is truth.*

MISSIONARY WORK.

BRO. P. Cline, of Va., in giving his views elsewhere this week on the Missionary question, shows a zeal worthy of general commendation. Brethren that are willing to lose their time and bear their own expenses in traveling two or three hundred miles over hills and mountains to preach the Gospel, surely do their share in making sacrifices for the promotion of the good cause; yet, for the general good of the church we are not persuaded that such is the best course for our ministers to pursue. The encouragement and consolation that brother Cline offers to such is, "They shall receive their reward—get their pay in the next world." We know that brother Cline, in thus speaking, did not entertain a selfish spirit, but let us examine the matter a little. If the reward comes to those who labor and sacrifice—and this is in harmony with the entirety of the Scriptures, how will it be with those who have neither lot nor parcel in this work? If brother Cline and his co-laborers in the ministry, get their pay in the world to come, because they have done so much in preaching the Gospel, what will be the reward of those brethren and sisters who remain at home and do nothing towards having the Gospel preached? To make the matter still plainer. Our city at this time is considerably embarrassed on account of the failure of a large manufacturing establishment in our midst, which gave employment to some four hundred men.—These men all need labor that they may receive pay or a reward. Want and hunger are staring many of them in the face. Our business men are now devising plans to start the works again that our laboring men may have employment. What would these men think, if, when the works are ready to start, a few of these laboring men would persist in running the works themselves and thus compel the others to remain at home and suffer for want of employment? Would they not be considered uncharitable and selfish?—These few men to do all the work might have to labor very hard, put in extra time, and make considerable sacrifice; but then the pay, the reward would be *their* consolation, would be wages to be received, while hunger and want would be the lot of those, who through the overwork of the few, were thrown out of employment. Just as imprudent as it would be for a few of our laboring men to try to pursue such a course as above referred to, so imprudent, and a thousand times more, would it be for a few Christians to undertake to do all the church work, to get the greater reward, and leave the others unemployed, to be unrewarded.

No, my brother, we cannot recommend such a course. Christ died that we *all* might have work and to this work we all are called.—Christ beheld us in our poverty, our want and our nakedness. Through sin the world became spiritually embarrassed and was thrown out of healthful and profitable employment. To help and save, Christ came, and at great sacrifice, prepared a field of labor. He calls this field his vineyard. To come into this, *all* are invited, not to be idle, but to *work* with the promise that all shall be rewarded according to their labor. Hence, any system of church-work that throws this labor on the few, is contrary to the principles of the religion of Christ, and should not be encouraged. All church-work, from the smallest duties up to the preaching

of the Gospel, should be so arranged that every individual member can have some part, be it ever so humble, in its performance.—We shall never forget the remark of one of our most faithful ministers, made to a lay-member who was not over-liberal with the means that God had given him. He was trying to console the over-worked minister by saying: "Yes, dear brother, I know you have much labor to do, many trials and temptations to overcome, and great sacrifices to make. but go on and don't be discouraged, God will reward you for it all." To which the minister replied, "True, my dear brother, I hope to get my reward in heaven, but then I want *you* to get some there too," and the minister meant just what he said.

This reply ought to be the earnest desire of every true minister of the Gospel. The brother who runs his farms with so much system and profit, has as much to do, and perhaps a great deal more, towards having the Gospel preached as the minister, but as he is not called to the ministry he must do his share in money to help those who need it and are called by the church to preach. There are hundreds and thousands of our brethren who have done comparatively nothing in this way and we exceedingly fear that such will have a poor account of their stewardship to render when the Master calls. And may not our ministers who fail to teach those under their charge the important duty of giving towards having the Gospel preached, fall under the same condemnation?

CHARITABLE WORKS.

We are happy to believe that we, as a church, are, to some extent, being awakened to our duty in giving a part of that which the Lord gives us, towards the advancement of charitable works. Heretofore, the one great sin of the church was penuriousness. Not because our members are constitutionally penurious, but because they have been miserably taught in regard to the great Christian duty of giving. Of late, there has been a general stirring up in regard to this duty, and we are beginning to see some of the fruits.

The Orphans' Homes that are now being started, is a move in the right direction, and we hope that it will continue until every district in the Brotherhood can show to the world that the Brethren Church practices what it preaches.

There is one great truth that we must more fully realize than we have done heretofore.—The truth is this: God's predictions in regard to every good is to be fulfilled by God's people. God has promised to be a Father to the fatherless, but how can he be this? Will he send food and clothing, prepared and ready-made, down from heaven, wherewith to feed and clothe them? No, he will not do it this way, but he will do it through his children, his stewards. He will give these things to us, and we are to distribute them. Here is where, I fear, our great sin will be entered against us. He gives to us, and we, instead of being faithful stewards, devote it all to ourselves and our children, using it for our own gratification, and thus robbing the poor and the orphans of that which was intended for them.

We are to be God's representatives on earth, and are made mediums through which his great purposes are carried out and performed. To pray for the orphans and widows and for the promotion of his cause in the world, we forget not. But we *do* forget that these prayers must be answered through us. If any Christian in the world were to sit down and pray for these things till doomsday, it would not, it could not bring about the desired result. We must pray and then we must work. Jesus prayed at night and worked through the day. He went about doing good. The things his Father gave to him, he gave to those that needed. So it must be with us. God gives to us and we must give to others as the needs meet us.

If a brother or sister sends us $50.00, and tells us to divide it to the different charitable works among us, we feel under moral obligations to make the distribution, as called for, because the money has been given for that purpose. It is not ours, and therefore, we have no right to appropriate it to our own purposes. So God sends to us. We pray—we ask Him to remember the orphan. He hears us and sends us the means to have our prayers answered. It remains for us now to go and give that which he has sent us for that very purpose. If, instead of giving for the purpose intended, we spend it in buying houses and lands or blooded stock and fine buggies, what will God think of us as stewards? Can we expect to be classed with those of whom it is said, "Well done, thou good and faithful servant"?

If we pray for the spreading of the Gospel, how do we expect God to answer us?—How can the world hear without a preacher, and how can a man preach unless he is sent, and how can he be sent unless he is furnished with the necessary means? God will furnish the man, the Spirit and the message, but the church must do the finishing and sending, and until we are ready and willing to do this, the world will never be converted through our prayers. This may not be a very pleasant subject for some, but we had better consider it now than in the Judgment.

An immense amount of good might be accomplished in the world, if the means that God gives us were properly used. The gates of the world are being thrown open to the preaching of the Gospel, and the means are not withheld from us; and yet we, to the world, are comparatively unknown. In the Judgment, what kind of an excuse will we try to make?

Many of our most successful ministers are necessitated to remain at home, to provide for their families, when they should be out preaching. It is true, we pray for our preachers, but that will not feed and clothe their families. There seems to be no alternative between remaining at home and becoming beggars. If a brother is conscientious enough to go as he feels duty calls, he soon becomes poor. It is then said of him, "He is a good man—a good preacher, but a *poor* manager." Yes, it is hard to manage a business well, while away from home preaching the Gospel. I do not now know of any that ever did manage well under such circumstances. We can think of quite a number of ministers who have been faithful, but we believe that they all died poor, or, if living, are in dependent circumstances.

It pained us to the heart to learn that a good brother, who spent nearly a life-time in preaching the Gospel, is now so poor in his old age, that he is necessitated to labor hard to make himself a decent living. He could yet be a power for good in the ministry, but his circumstances compel him to remain at home when he should be out preaching. Is this brother poor through bad management? If so, it is a bad thing to go out to preach the Gospel.

This train of thought leads us to speak of another charitable enterprise that should demand the prayerful consideration of the Church. We mean the establishing of a suitable Home for our aged ministers, who have sacrificed their worldly opportunities while preaching the Gospel. The world makes provisions for its crippled and aged soldiers, and can the church afford to be less charitable?

We have thought of this subject for years, and the more we think about it, the more apparent to us becomes the necessity for an institution of this kind. If our ministers could have the assurance that a comfortable home is in readiness for them, when they can no more do active service in the Lord's army, they could the more readily sacrifice their all in preaching the Gospel. To see an aged minister unhappily circumstanced, calls forth the sympathy of all true Christian hearts. Indeed, it is sad to think of such a thing, and yet we fear there are such cases. O, how hard it must seem to the old soldier of the cross, who has given his whole life to the church, to be uncared for and forgotten when, through the infirmities of age, he is no longer able to do active service.

For all such, a pleasant Home should be provided, where they could be together, cared for by loving hands, and where they could feel they were not burdensome, and at home, until called to their better and eternal home. Who is the philanthropist to start so worthy a project? Sympathetic hearts will beat to the move, and God will bless the work.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE WIFE'S NEW STORY.

The story, ma'am! Why, really now, I haven't much to say;
If you had come a year ago, and then again to-day,
No need of any word to tell, for your own eyes could see,
Just what the friends of temperance have done for John and me.

A year ago I hadn't flour to make a batch of bread,
And many a night these little ones went hungry to their bed;
Just peep into the pantry, ma'am; there's sugar, flour and tea—
That's what the friends of temperance have done for John and me.

The pail that holds the butter he used to fill with beer;
He hasn't spent a cent for drink for two months and a year;
He pays his debts, he's well and strong, and kind as man can be—
That's what the friends of temperance have done for John and me.

He used to sneak along the streets, feeling so mean and low,
And always felt ashamed to meet the folks he used to know;
He looks the world now in the face, he steps off bold and free;
That's what the friends of temperance have done for John and me.

Why, at the shop, the other day, when a job of work was done,
The boss declared, of all his men the steadiest one was John;
"I used to be the worst, my wife," John told me, and says he—
"That's what the friends of temperance have done for you and me."

The children were afraid of him, his coming stopped their play;
Now, every night, when supper's done and the table cleared away,
The boys will frolic round his chair, the baby climb his knee—
That's what the friends of temperance have done for John and me.

Oh, yes! the sad, sad times are gone, the sorrow and the pain;
The children have their father back and I my John again.
Don't mind my crying, ma'am, indeed, it's just for joy, to see
All that the friends of temperance have done for John and me.

And mornings, when he's gone to work, I kneel right down and say,
"Father in heaven, oh, help dear John to keep his pledge to-day!"
And every night, before I sleep, thank God on bended knee,
For what the friends of temperance have done for John and me.

REFLECTIONS UPON THE FIELD OF CORN.

BY H. W. STRICKLER.

Lately, while walking through my corn-field, meditating upon the past, present and future state of our much loved fraternity, looking around, I asked myself, "Can I not find one, even here, with whom I may converse for a moment?" I looked, and behold the corn-field. Though often it is threatened with danger, and exposed to the rude visitations of the tempests, yet it is preserved in safety, to yield its rich store to the farmer.

So will God preserve the church, that she may yield her fruits in due season. So will the church, like the human mind, visited by affliction, and shaken by the storms of adversity, bear up against the blasts and be strengthened and purified by the fierce contention. In the moments of sorrow, when care and trouble oppress us, our knowledge, faith and humility are increased and confirmed; for, though like the stalk of corn, we bend, while the blast sweeps over us, the compassionate hand of God gently raises and consoles our afflicted hearts.

The time of harvest approaches—the corn ripens fast—the sun's warmth and soft showers descend to hasten its maturity. May we, also, as each succeeding day brings us nearer to our end, become more mature in all good, and prepare to be gathered unto our fathers in eternal glory. Whatever be our situation in this state of existence, whether cheered by prosperity or darkened with impending evils, may all our actions tend to the glory of God and the promotion of Zion's cause.

I further observe, that as the stalks which bear the largest and finest ears of corn, bend beneath their treasure, those which are poor and light stand erect and overlook the field; so we may observe men vain and presumptious, without knowledge and virtue, proudly hold up their heads and contemptuously look down upon those whom religion teaches to be humble, and whose learning has estimated the limits of human attainments and the insignificance of vanity.

Again I look, and see that all the corn which is to be reaped is not equally good.—Tares and weeds are mixed with it. And so with men; they blend together both good and bad qualities, and their natural corruption often retards their progress in virtue.—The Master of the field permits them to remain for a season, and patiently awaits the arrival of the harvest, before he exercises that impartial justice, which separates the good from the bad.

"The sickle mows down the corn," and the "fruits of the earth are joyfully gathered."—Death levels with the dust the rich and the poor, the high and the low, the wicked and the righteous; and happy will be the hour in which those who have preferred the pure light of religion to the delusions of error, are received into the regions of glory and numbered among the spirits of just men made perfect. They will gratefully remember the storms, the dangers, the trials, and the afflictions through which they have been preserved, and they will joyfully unite with angels in glorifying the God of heaven, around the Great White Throne.

Loraine, Ill.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, cheer the heart and secure comfort.

THE REVISED MINUTES.

BY J. B. LAIR.

The Revised Minutes are before us; and, having given them some attention, I have somewhat to say concerning them. Upon the whole, the work is commendable. But I do not suppose that it is expected to be so so perfect but that some objections may be found to them; and it is the objectionable part of the work that I wish to notice.

Of course, the word "mandatory" is stricken from the Minutes. Still, some of the decisions, in their very nature, are mandatory, and must be regarded as such; but then, on the other hand, there are some, that in their very nature, are only advice, and must be regarded as such. But A. M. has assumed the prerogative to say what are mandatory and what are advice (See Art. 4, 1883), and that is exactly right. When A. M. does that, then all know how to understand them and there can be no parley about it.

But now I want to spring the question, at this early day, even:—how is A. M. going to proceed in accepting the Revised Minutes? Will she review each article separately, and say whether it shall be "the rule to all the churches," or whether advice only. If A. M. proceeds in this way, I would apprise the Committee of Arrangements for next A. M., that they had better prepare for a long meeting. But suppose A. M. proceeds to accept them as a whole, and in the sense that they are mandatory, then we would have to demur, for the reason that we don't believe in making a law just to be violated. I refer now to an article occurring on page 31, Revised minutes, which reads thus: "Books written by Brethren are to be submitted to a committee, appointed by A. M., for examination and approval, before they are offered for sale." Is this rule adhered to? Was it ever? There may be nothing wrong in the decision, but why have a decision, only to be violated? And I would also call our attention to "picture-taking," "musical instruments," etc. They are all violated at pleasure, and doubtless would be if they were made mandatory; then why retain them on the Minutes at all?

I must also refer to the last article in Revised Minutes, that says, "Brethren *shall* not preach, publish or sell books *for* or *against* the doctrine of universal restoration." "*Shall not*" makes it binding and mandatory—*for* or *against* leaves no alternative. Now, it does seem to me that if there is *no* Scripture bearing on the subject, we ought all to let the subject alone, and A. M. should do so too. But if the Scriptures treat the subject at all, surely, they are *for* or *against*, and then, by what authority does A. M. say we shall not speak? If the preponderance of testimony in the Scriptures is for "restoration," A. M. might consistently say, that Brethren shall not preach against it, and *vice versa*. But to say we shall do *neither*, seems to me, is assuming too much, when we look at the principle involved. While we ought all to submit to the ruling of A. M., A. M. ought to

rule consistently with the practices of the general Brotherhood.

CHRISTIAN GIVING OR CHRISTIAN PAYING, FROM A BUSINESS STANDPOINT.

SELECTED BY A. W. VANIMAN.

THE law of tithes is often called a *Mosaic* Law. This, too, when we learn from Genesis 14-20, that it was observed 250 years before Moses was born, and in Genesis 28: 22, more than 100 years before the birth of Moses, Jacob promised to return to God one-tenth of his income.

The next mention of the tithe is in Leviticus 27: 30, where God states plainly that the "tithe *is* the Lord's." Not shall be, but *is*, and gives directions how it may be redeemed if any one desires to substitute a money payment for the tithe itself.

In Numbers 18-21, God gives explicit directions what shall be done with his tithe. "Behold I have given the children of Levi all the tenth in Israel for an inheritance." And the Levites, the priests, were subject to the the same law, being required to tithe their income for the support of the high priest and his family.

More than one thousand years after this in Malachi, God charges the Jews with *robbery* for withholding the tithes. "Will a man rob God? Yet ye have robbed me. Yet ye say, wherein have we robbed thee? In tithes and offerings."

He does not say, you have robbed the priests, but "ye have robbed *me*," It is absurd to suppose this language would have been used if the *right* to the tithe had vested in the priests.

Four hundred years later, and more than 1900 years after the first mention of the tithe, in Matthew 23: 23, and Luke 11: 42, Christ clearly recognizes the same law. Has this law ever been repealed? If so, when and by whom? Has it ceased to be binding? If so, when did it cease, and by whose command? Do any claim that inasmuch as the tithes were used for the support of the priests, and there is no longer a priesthood, hence there is no need of the law? Did God relinquish his *right* to the tithe when there was no longer a Jewish priesthood? If so, to whom did the title revert? Have *we* any right to it?

Are we not in debt to God until we have *paid* to him one-tenth of our income? Should not "giving" commence only after the tenth has been paid?

Does any one claim that under the Christian dispensation all we have and all we are belong to Christ? That we owe him not only the tenth but *all?* Right. But does it follow on the one hand that we should give away at once all that has been given us as his stewards and for the use of which he will call us to account, and thereby render ourselves powerless to do good; or, on the other hand, are we to have no rule in our giving? Give lavishly, grudgingly, or not at all, as we are moved by our emotions?

The grand final title to *everything* vests in the Almighty. He lends to us, some in greater and some in smaller amounts.

He does not ask for the return of the principal each year but the tenth of our income is his share. He promises temporal and spiritual blessings as the reward of its payment, and charges robbery if it is withheld.

Some may quote as the Christian's rule, "give as God has prospered you." Certainly, but what proportion—one-half? one-fifth? one-tenth? What is God's *share* of our prosperity?

Much is made of that text, "The Lord loveth a cheerful giver," and the inference is often acted upon that unless we can give *cheerfully* we need not give at all, or at least give *only* what we can give cheerfully.

No matter what texts or arguments we shield ourselves behind in our neglect of systematic giving, the results are the same. The mention of one will suffice:

The contributions of all the members of the evangelical churches in the United States to the cause of foreign missions average less than ten cents a member, and still less to home missions. So that we as Christians, while praying that the world may be converted to Christ, *give* for that purpose less than 20 cents each per annum.

And yet we know that we can do but two things for the heathen—pray for their conversion and *give* to send them the Gospel. We also know that faith without works is dead, and that giving is our *only* means of showing our faith by our works.

Suppose a jury of Celestials were called upon to decide how much we care for the conversion of the world to Christ, would not their verdict be "In proportion to your gifts"?

But I believe I voice the feelings and desires of all Christians when I say that we *do* love our Savior, we *do* care for the conversion of the heathen to Christ, we *do* desire the spread of his kingdom, and we *do* want to honor him with our substance. The question is how and what shall we do?

There can be but one answer: Adopt systematically *proportionate Christian giving.* The adoption of this rule throws much responsibility for the amounts of our gifts upon our Heavenly Father, who knows what is best for us. If he gives to us largely, our payments to Him in gifts to our fellow-men and for the spread of Christ's Kingdom will be in a large proportion. If he sees that it is best for us not to grant us large temporal blessings, our responsibility will be so much the less.

Many will ask, can I *afford* to devote one-tenth of my income to charitable, benevolent and Christian objects?

Were not the Jews always prospered in temporal things when they paid their tithes?

God is the same as then, and his promises never grow old. "Honor the Lord with thy substance, so shall thy barns be filled with plenty," means *literally* what it did when the promise was made.

Did you ever know a man who set apart and paid one-tenth of his income to God who was not prospered thereby?

Suppose you had five hundred dollars to lend, and three young men, all Christians, of equally good character, business attainments and prospects, should come to you, each wanting to borrow it?

The first saying, I recognize my duty to give of my substance, and I will do it in the ordinary way practiced by the majority of Christians. The second, If I borrow money of you I shall be in your debt, and my first duty will be to pay what I owe to this end I must save every dollar and deny myself the pleasure of giving until you are paid. The third, I propose to devote one-tenth of my income to benevolent and Christian objects, and out of the remainder I will pay you.

To which of the three men would you intrust your money?

Submit this question to any business man of your acquaintance. Ask him what he would do. If he has had wide experience he will not hesitate in his reply.

Do you ask why the man who gives away one-tenth of his income will have more left than if he had given nothing?

I don't know, and will add that there are many other things about God's laws and promises that I don't understand. I don't clearly understand why I can do more work in six days than in seven, but I should have just as much fear of losing money by appropriating God's share of my income to my personal use, as if I were to engage in my business seven days in the week.

During the last year I have sent a circular to more than five thousand ministers, containing the following request:

"I should be greatly obliged if in replying, you would state, briefly as possible, your experience among the Christians of your acquaintance, who have adopted the rule of proportionate giving.

My belief is that God blesses in temporal as well as in spiritual things, the man who honors him by setting apart a stated portion of his income to his service. I have never known an exception. Have you?"

I give below a few extracts from the many replies received. There are no exceptions to the rule.

Now, I do not mean that all who pay back to God one-tenth of their income will surely grow rich, and that is not what those who have tried it testify, but they all, without exception, state that it has *paid them in their temporal interests.* I think nine out of ten testify that those who practice it are prospered in a very marked degree.

I need not state that the testimony of all is that they have received great *spiritual* blessings from thus honoring God with their substance. We all know these blessings will follow, and while I cheerfully acknowledge their greater importance, yet I am speaking from the standpoint of temporal interests alone.

I do not claim that *only* the tenth should be given, but that giving, properly speaking, commences only after the tenth has been paid. Many are so blessed in temporal things, that they can, and ought, to give more largely than this.

The claim is sometimes, indeed, often made "It takes all I can make to support my fami-

ly. I cannot spare the tenth. What shall I do?" There may be exceptional cases, where the rule should not apply. I never knew one. My belief as a business man, is, that those who make this excuse, are the very ones who cannot afford *not* to give. In other words, I believe that all, without exception, who will observe this law, will be richer in dollars and cents than if they do not.—It pays in every sense of the word.

It is right and laudable to make money honestly, and the temptation to make it dishonestly is far less when we have practically taken our Heavenly Father into partnership by promising him a certain share of the profits.

The advantages of this system among others are:

FIRST—It pays in temporal prosperity.

SECOND—We receive greater spiritual blessings.

THIRD—We are the means of doing greater good to others.

FOURTH—We use our best business judgment in the selection of objects for our gifts.

FIFTH—Giving affords us the same pleasure, that paying an honest debt does.

SIXTH—We are always on the watch for the *best* means of spending the Lord's share.

SEVENTH—We are saved much of the danger of covetousness, and escape many temptations.

EIGHTH—We *realize* "That it is more blessed to give than to receive."

FROM A PASTOR IN IOWA.—One of the richest and most influential men of this State, is a layman of the M. E. church, in——— He has religiously adhered to your plan, and great prosperity and honor have been his.—Numerous such instances have come to me in my ministry.

FROM A PASTOR IN INDIANA.—One brother in my charge made a written contract that he would give to the Lord one-tenth of his annual income. He was poor then, he now gives hundreds of dollars annually.

FROM A PASTOR IN ILLINOIS.—I have one man in the bounds of my charge, that gives systematically, and he is getting rich. He says he never saved any money until he adopted that plan, and would be afraid to abandon it now, lest God should take away his property and give it to a more faithful steward.

OUR TRIP TO EUROPE.

NUMBER VI.

Berlin.

OUR last letter brought us on our journey to Berlin, of which we promised to say something in this letter.

BERLIN, the capital of Prussia, and, since 1871, of the GERMAN EMPIRE, is one of the most important and handsome cities of Europe. It is usually the residence of the Emperor, William I. It contains a population of nearly one million and a quarter, and is about twelve miles in circumference. It is situated on the river Spree, a small, sluggish stream, which intersects the city, and is crossed by about fifty bridges. The river is navigable for barges, and is connected by canals with the Oder and Elbe, thus giving Berlin an extensive water communication.

The most prominent objects of attraction to the traveller and stranger, are the fine public buildings and splendid palaces on the street called *Unter den Linden*. This is said to be one of the most beautiful streets in the world. It is 220 feet wide, and in the centre and forty feet from the centre on either side, are rows of fine linden and chestnut trees.—These three rows of trees make two beautiful, shady promenades, extending the entire length of the street; affording most delightful walks on a hot Summer day.

On this street are to be found the royal palace, the private residence of the Emperor, the private residence of the Crown Prince Frederic (whom the Germans familiarly call "*Unser Fritz*,"—"Our Fred"), the Berlin University, at which there is an annual attendance of about five thousand students, the Museums, the gallery of oil paintings, and many other fine buildings of interest.

We visited the royal palace, but I shall not attempt to give a description of it, further than to say that we were shown through a number of rooms, the floors of which were of inlaid wood, polished as smooth as glass, all furnished and fitted up with exceeding grandeur; each succeeding room being richer and more costly in its appointments than the preceding one, until the throne-room is reached.

Here is to be seen a combination of silks, satins, velvets, rich needle-work, gold, diamonds and precious stones, that gave us a new idea of the regal splendor of royalty, and of the pomp and circumstance of kingly courts. Here are millions of dollars used in lavish display, and who can say that humanity or the world are any the better for it?

We saw the Emperor, who is an old man of eighty years, but he looks much younger, and is hale and hearty. He rides out in his carriage much like a private citizen would do, and is greatly beloved by his "children," as he calls his subjects. He is to-day at the head of one of the strongest powers of Europe, United Germany, and it is to his sagacity as a ruler, and the statesmanship of his prime minister, Prince Bismarck, that this result has been brought about.

The Museum of Egyptian Antiquities, which we also visited, contains many curious and interesting relics of the days of the Egyptian Pharaohs. Here are to be found the tombs, and, in some cases, the bodies, too, of these old kings. In recent excavation and exploration made around and in the Pyramids, these tombs were discovered.—The sarcophagi, or coffins, are hewn out of solid granite, with a tighty fitting lid of the same material. On the lid usually, in bas relief, is cut the figure or statue of a man or woman. Into these imperishable coffins, after being prepared by a process known only to the Egyptians, the bodies of the dead were laid away to rest 4000 years ago, and to-day they are to be seen in a remarkable state of preservation.

The belief prevailed among the Egyptians, that the departed souls of the dead would have need for food and weapons in the unseen world. Hence, the custom of placing in the coffin, with the embalmed body of their dead, articles of food, grain, seeds, fruit, etc. Here may be seen grain and seeds taken from these coffins, that grew in Egypt 4000 years ago, and notwithstanding its great age, if it is planted, it will sprout and grow; showing that the life principle or germ has been lying dormant for these thousands of years.

And so, too, I thought, will it be in the morning of the great resurrection. The dead who have quietly slept in their graves for these thousands of years, will come forth.—The life principle, the germ of immortality, that emanated from God himself, will come forth from the darkness of the tomb, re-habilitated with a new body. A body—if we have done His will—fashioned after that of our Divine Master, stamped upon the brow with the seal of immortality, the new name that He shall give to all his children.

Here we also saw bricks made during the captivity of the children of Israel in Egypt, each brick bearing the seal or stamp of the Pharaoh under whose reign it was made—And it is not at all unlikely that these same bricks were made by the children of Israel. They are of a darkish color, and look much like the adobe brick we found in New Mexico. When they are broken, the straw used to hold the mortar more firmly together, can be seen.

We thought of the decree of Pharaoh (Ex. 5: 7), made in his determination to oppress the chosen people of God. He demanded that they should furnish daily the full number of bricks, at the same time refusing to furnish them straw. The nature of the clay or soil used, was of such a character, that it was impossible to temper the mortar so as to mould it into bricks, without the use of straw. The oppressed people were compelled to gather straw wherever they could find it.

Here, in these broken pieces of brick, could be found a strong evidence of the truth of the Sacred History. These Egyptian antiquities are full of interest to the Bible student. The inscriptions on the tombs and sarcophagi are cut deeply and clearly into the granite, and are as plain to-day as they were 4000 years ago. These inscriptions are read by the Egyptian scholar and translated into the German, and I presume, also, into English.

In every respect, these ancient inscriptions, where they refer at all to the history of the Bible times, agree with that book to the letter. In fact, all the excavations and discoveries that have been made in Bible lands, only give evidence to the truth of the Book itself. As research after research is made and antiquity, by the indefatigable labors of man, is forced to yield up her secrets, which have been held in the bosom of the earth for these thousands of years, each additional discovery only adds new testimony and evidence to the truth of the Book of God.

We spent considerable time among these old relics; and when we came out, we felt al-

(*Concluded on page 249.*)

SERMON DEPARTMENT.

"Preach the Word."

AGREEMENT WITH OUR ADVERSARY.

SERMON BY JAS. EVANS.

"AGREE with thine adversary quickly, whilst thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison; verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matt. 5: 24-25.

THE words of the Savior were simple, yet profound. The poor and unlettered could understand the gracious words that proceeded out of his mouth. He spoke the deep things of God. He veiled much of his teaching in parables, so that those who were too proud to learn might remain in ignorance of the spiritual idea veiled in the outward form of an allegory or a parable.

Our text has reference to the spiritual and the unseen. It has no reference to the transactions of civil courts, or the settlement of hostilities between men. The adversary, the judge, the officer, the prison, are all outside of what is merely human. We shall then inquire, what these names represent.

1. Who is the adversary? He is not Satan, for we must not agree with him. Continual hostility between the Christian and Satan must exist until death. He never ceases to be our enemy and we must resist him to the end.

GOD IS NOT THE ADVERSARY.

God loves man, and seeks to destroy the enmity of the human heart. The Gospel reconciles US to God, but nowhere is God represented as being reconciled to us. God is not our enemy, but a loving Father, who will receive the returning son with tenderness and affection.

CHRIST IS NOT THE ADVERSARY.

He is the sinner's friend, who for his sake become poor, and for his salvation humbled himself to death. "Was ever pain, was ever love like his?"

The adversary is the *Law* of God. Law obeyed protects the good, but is hostile to all who trample on its majesty. Broken law has a penalty to inflict. The laws of our land guard our lives and property, but if we break them, it arrests and punishes the criminal.

All men are sinners because they have broken God's law. The law which all men have broken is not the Mosaic, or Sinaitic law, but the law co-eval with man's creation. A summary of this law is, "Thou shalt love the Lord thy God with all thy heart, soul and strength, and thy neighbor as thyself."

Jesus came into the world to deliver men from the sentence of God's law. The Gospel reconciles us to God, by destroying our enmity to His law. Jesus saves from wrath, or the penalty of the law. But his work alone does not reconcile us personally to God. There is a reconciliation effected by the death of his Son, but this reconciliation must be received by us. When we bow in baptism, we are outwardly giving expression to our agreement with what was hitherto hostile to us.

This agreement must be effected quickly, or while we are in the way. Now is the accepted time; now is the day of salvation.—Life is the time to serve the Lord. We are now exhorted to receive Christ as our personal Savior; to be justified by him from all things; to receive remission of sins through his blood. To-day we are in the way; to-morrow the door may be shut. The Judge of quick and dead may come, and we may be summoned before him. The law of God will demand our punishment. No Gospel preached to us at the Judgment-seat. Jesus died to maintain the majesty of his Father's law, and when he sits on the Judgment-seat, he will vindicate it. The unsaved, unreconciled sinner will be handed over to the officer, for the infliction of the few or many stripes, as the Judge shall determine.

There is a prison, into which all who live and die unreconciled to God, must be cast.—In the present life, the sinner does pretty much as he pleases. All sin is not punished in this life. Sentence against an evil work is not speedily executed. But after the Judgment, the sinner will be put under restraint. Like Satan, he will be bound. He cannot blaspheme the name of the Lord any more. Here the sinner denies God, profanes his name and tramples on his law. After the Judgment, he will be no longer at large.

Let sinners tremble in view of the Judgment to come. Felix trembled when Paul reasoned concerning it. The work of the Spirit is to convince the world of its reality.

The restrained sinner must remain in prison until he has paid the last farthing. He must endure stripes until he has suffered for his sins, which could have been forgiven here, provided he had listened to the Savior. To those who hear and obey the Savior, there are no debts to be paid, for "Jesus paid it all."

We enter into no discussion respecting the length of the sinner's imprisonment. That is not for us to know. We are glad to know, however, that sin and death will end, and God will be all in all. He who sits upon the throne will make all things new. Every knee must bow to Jesus, and every tongue confess his glory. All things in heaven and on earth shall at last be reconciled to God. Every creature in heaven, in earth, and under the earth shall praise the name of Him who rules the universe and whose ways are so wondrous and past finding out.

A PRACTICAL SERMON TO YOUNG MEN.

BY WM. M. LYON.

"YOU are the architects of your own fortunes; rely upon your own strength of body and soul. Take for your STAR, *Industry, Self-reliance, Faith,* and *Honesty,* and inscribe on your banner, LUCK is a fool, PLUCK is a hero. Earnest effort in one direction is the surest road to wealth and high position; diligence and stick-to-it-tiveness is the winning hand. Don't take too much advice, keep at the helm and steer your own ship, and remember that the great art of commanding is to take a fair share of the work. Don't practice too much HUMILITY; think well of YOURSELF; strike out, assume your position. It is the jostlings and joltings of life that bring GREAT MEN to the surface; put potatoes in a cart over a rough road and the SMALL ones go to the bottom; turn a raft of logs down a mill-race, and the large logs come on top. Rise above the envious and the jealous. Fire above the mark you intend to hit. Energy, invincible determination, with a right motive, are the levers that move the world. Don't drink. Don't chew. Don't smoke. Don't swear. Don't deceive. Don't read novels. Be in earnest. Be self-reliant. Be generous; there are two sides to every balance, and favors thrown in one side of the scales are sure to be reciprocated on the other. Be kind. Be civil. It is a foolish man who does not understand that molasses will catch more flies than vinegar. Read the papers; they are the great educators of the people.

ADVERTISE your business. Keep your own counsels, and superintend your own business. MAKE MONEY, and do good with it to your GOD and fellow-man. Love truth and virtue. Love your country and obey its laws."

H. G. Eastman, LL. D. is the author of the above "Practical Sermon," and it contains a great deal of good advice to young men. Everybody can gather good from it. All sermons should be "practical" and as far as possible,—*Multum in Parvo.* Why preach, and not practice? Why consume an hour in telling what should be told creditably in five minutes? We are *in* the world, and we must deal *with* the world.

Every era of time brings changes. God has given the principle; we apply it. If plan and people change, retain the principle and make it meet the case accordingly.

We must strive to meet the wants of the temporal, as well as the spiritual man.

It is right to grapple for temporal good and blessings; if, in so doing, you do not cover your spiritual necessities. There's no harm in being rich if you let God "handle the money." (I mean earthly riches.) But it's the best and safest policy to be "*poor*," and yet possess all things.

Professor Eastman speaks of the "*balance.*" I sometimes think the more temporal goods you pile on one scale, the less becomes the spiritual heap on the other; the heavier the earthly gain, the lighter the heavenly treasures. More God, less devil, and "*vice versa,*" place "all the world" on one scale, and an "unseen soul" on the other,—in time the former generally outweighs,—in eternity, the weight goes to the latter.

The vacuum exists and it must and will be filled; the more of God, you press in, the more of Satan you push out, and *vice versa.* They can not dwell together. Both cannot have transcendency at the same time. While one rules, the other ruins; as one revives, the other perishes. Prof. E——also says—"energy and invincible determination are the levers

that move the world." This is necessary as regards various vocations of life in order to insure success, and in a spiritual sense it is equally true and necessary. Whoever would obtain the great reward must begin the labor necessary to insure and achieve the desired recompense—begin—labor in the right way; continue, though baffled and assailed on every side, striking till the last foe vanishes; laboring till the last work is completed.

Divine inspiration has truly asserted that "the children of this world are wiser in their generation than the children of light." If the same discretion, judgment and wisdom, were employed and displayed in matters of a spiritual concern and nature, as there are used in in the business and affairs of this world, the cause of true Christianity would soon embrace every nation of the universe as the "waters cover the sea." Jesus says—"Seek ye first the kingdom of God and its righteousness," but mankind naturally reverses the order. Let us beware that we do not make the "seeking of the kingdom" a secondary matter, but attend to the weightier duty first and "all these things shall be added." Remember if we aspire after the latter only, the other "the better part", the great part shall be taken away. Therefore choose whom ye will serve.

Greenland W. Va.,

THE DIFFERENCE.

An exchange dryly observes that a mechanic in search of work is "out of a job," a clerk in the same predicament is "disengaged," and a professional man similarly placed is "at leisure." The mechanic "gets work," the clerk "connects" himself with some establishment, and the professional man "resumes his practice." This rule holds good in some other things besides employment. When one of the "upper ten" has a high time over night, it is said the next day that he was "slightly elevated." The middle society man, under similar circumstances, was a "little intoxicated," but the laboring man was "beastly drunk."

LITERARY.

The Century Co. are about to issue a book containing the papers by Rev. Washington Gladden, on "The Christian League of Connecticut," reprinted from *The Century Magazine*, where they attracted such wide attention and comment when published last Winter.—There will be two editions of the book, one in full cloth, at 75 cents, and in paper at 50 cents.

Frank Leslie's Sunday Magazine.—The contents of the November number present a large variety of interesting and edifying reading, and are rich in illustrations. The opening article, by Professor V. L. Conrad. Ph. D., "Luther and his Work," is timely and full of interest. "Lutheriana," "Albrecht Durer," "Sacred Musicians of the XIXth Century," "Providence in History," "The Apostle of Greenland," etc., etc, are notable articles. "Mr. Burke's Nieces," a charming serial, is continued, and there are short stories, sketches and essays by some of our most popular writers, lay and clerical. There are poems of great merit; the "Home Pulpit," with sermon by Dr. Talmage, "Footmen and Horses"; the "Collection Basket," "Historical Facts," "Obituaries," "Editorial Comments," etc., and an abundant and instructive miscellany. The price is only 25 cents a number, or $3 a year, post-paid. Mrs. Frank Leslie, Publisher, 53, 55 and 57 Park Place, New York.

Dio Lewis's Monthly for October is the best of its three numbers. "Our Rich Men," by Dio Lewis, ought to help many persons who fancy that happiness and money are synonymous. "Our Young Women," by Rev. Dr. Howard Crosby, is a brave discussion of an enormous, but fashionable evil. "Idol-Worship in India," by Amrita Lal Roy, will set many Christians to thinking. "Sandwich Island Sketches," by Dr. C. L. Tisdale, is the first of a series of instructive and interesting sketches of the Little Kingdom. "Crossing the Mediterranean;" by Anna Ballard, will recall some of the most remarkable scenery of the world to those who have made the same trip. "The Shakers," by Dio Lewis, will give new ideas to those who have not studied that singular people. "Weight of the Human Brain," by Dio Lewis, will deeply interest all who keep up with modern thought in this important field.

"A True Ghost Story," by a Boston lawyer, is capital, and gives one a vivid notion of the high sense of honor and duty among college men. "Open the Cage Door," "Treatment of Prisoners," and "Treatment of the Insane," all by Dio Lewis, will be read with interest by the philanthropic. "House-Dramage," by Colonel Waring, of Newport, is a thoughtful paper by an eminent expert. "A Fine Complexion," is by a well-known lady writer, who knows what she is talking about. "Our Brains and Nerves," by Dio Lewis, is in his happiest vein. "The Check-Rein," by Hon. Geo. T. Angell. "The Hygienic Department," is full of variety and interest. "Beer," is by one of our best writers upon this class of subjects. "Diphtheria," by Dio Lewis, is a clear discussion of the causes, prevention and treatment of this dreaded malady. "About Nursing," by Dr. Lewis, is commended to young women.—"The Fashions," (illustrated) Aunt Bonnybell. will be read with eager interest by the ladies, and it will make them think, too. "Our Cooking School," by Miss Julia Colman, grows better and better.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

TRAXLER.—In the Okaw church, Piatt Co., Ill., Sept. 15, of consumption, sister Anna, wife of Bro. David Traxler, aged 42 years and 1 month.

She leaves a husband and nine children. Was a daughter of Elder Frederic Allderfferdee, of Seneca Co, O., and a faithful member for twenty-two years. Funeral by Eld. John Metzger, from Rev. 14: 13, in presence of a large and sympathizing assembly.

Jacob Waggoner.

WENGER.—In English River church, Keokuk Co., Iowa, Sept. 30, sister Sallie A., wife of Solomon Wenger, aged 28 years and 1 month.

She was married in Virginia, May, 1882, and came here directly. Was a consistent member, loved by all. Was sick but a few hours. Funeral by the brethren, to as solemn an audience as we ever witnessed, from Rev. 14: 13. Peter Brower.

BORGER.—Near Washington, O., Oct. 7, Mrs. Phebe, wife of Daniel Borger, aged 45 years, 1 month and 5 days. Funeral in the Brethren's church, to a large audience, by the writer. Deceased leaves six little children. O, for sympathy and practical attention to the orphan child! S. T. Bosserman.

BOSSERMAN.—In Dunkirk, O., Oct. 7, Mrs. Elizabeth, wife of Bro. Michael Bosserman, aged 52 years, 5 months and 27 days.

Deceased was a consistent member of the M. E. church, and was faithful until death. Disease, dropsy and Bright's disease. Her suffering was long and severe, yet with great patience and resignation she bore it all. Funeral in the Brethren's chapel in Dunkirk, by Rev. L. O. Cook, of the M. E. church, assisted by the writer. Bro. Bosserman is now the only member of the family. S. T. Bosserman.

STEELE.—In the Hopewell church, Bedford Co., Pa., Sept. 29, our aged grandmother and sister Elizabeth Steele, wife of Elder Jacob Steele, aged 78 years less 9 days.

She leaves a large circle of relatives and friends.—Disease, dropsy. Funeral by Bro. J. B. Fluck, assisted by Jacob Koontz and J. Z. Replogle, from Ps. 39: 7.

Bettie Keller.

ANDERSON.—In Carlton, Barry Co., Mich., Sept. 17, of cholera infantum, Arthur Nason, son of James and Adda Anderson, aged 10 months. Funeral by the writer. Josiah G. Winey.

SNYDER.—Also, in the Thornapple church, Ionia Co., Mich., Sept. 20, of complicated diseases, sister Elizabeth Snyder, aged 58 years, 8 months and 23 days.

She had been a consistent member of the Brethren church for many years. Last Winter, she united with the Old Order brethren. Previous to her death, she complied with the injunction of the Apostle James.—The funeral was large; sermon by J. I. Cover, of Ohio.

STRASBAUGH.—In Carlton, Mich., Sept. 29, Ellen Strasbaugh, aged 68 years, 6 months and 8 days.

She was a consistent member of the M. E. church for many years. Funeral at her residence, by the writer, to a large assembly, from 2 Kings 20: 1.

Josiah G. Winey.

NEHER.—In Middle Fork church, Clinton Co., Ind., Oct. 2, Bro. Joseph D. Neher. aged 43 years and 12 days.

Bro. Neher was a minister in the second degree; his loss is deeply felt. He leaves a wife and nine children. Funeral by Eld. Geo. Cripe and the home ministers, to a very large congregation, from 2 Tim. 3: 6–8.

Michael Flory.

FLORA.—In Sugar Creek church, Sangamon Co., Ill., of consumption, Bro. Jonathan Flora, aged 49 years, 9 months and 1 day.

Bro. Flora emigrated from Franklin Co., Va., sixteen years ago; held deacon's office many years; leaves a wife and five children. He was kind, zealous and consistent. Funeral by Bro. Jonathan Brubaker and others, from Job 14: 14. B. F. Masterson.

WENGER.—Near South English, Iowa, in English River church, Sept. 30, sister Sallie J——, wife of S. B. Wenger, aged 28 years and 1 month.

She was a daughter of Martin Beery, near Green Mt., Rockingham Co., Va.; was married May 18, 1882; they started West June 6. Sister Sallie had enjoyed good health for some time before her death, especially the day and evening before. She ate a hearty supper, retired at 8, and slept well until about one o'clock, when she awoke and told her husband that she could scarcely get her breath, and in fifteen minutes she was dead. She was a consistent church member, and highly respected. Funeral by brethren Samuel Flory and Geo. S. Wine, from Rev. 14: 13, to a large concourse of sympathizers. J. H. Wenger.

REINOEHL.—In the Waterloo church, Blackhawk Co., Iowa, May 1, friend Mary, wife of John Reinoehl, and daughter of Bro. Jonathan and sister Nancy Young, aged 30 years, 9 months and 2 days. She leaves a father, mother, two sisters and three brothers. Funeral by Eld. J. A. Murray.

BLOCHER.—In Union City church, Ind., Sept. 27, Harry, son of Bro. ——— and sister Catharine Blocher, aged 6 months and 25 days.

HERRING.—Also, in same church, Oct. 1, Eliza Belle, daughter of friend Daniel Herring, aged 19 years, 11 months and 1 day. Funeral by the Brethren.

Thos. B. Wenrick.

DERRY.—In the Coon River church, Iowa, Oct. 2, of congestion of the brain, Perry Martin, only son of Bro. Milton and sister Lizzie Derry, aged 1 year, 8 months and 11 days. Funeral discourse from Matt. 19: 14, by Bro. J. W. Diehl, assisted by brethren Myers and Deardorff. The attendance was large and much feeling manifested. J. D. Haughtelin.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers

JAMES QUINTER, EDITOR,

J. H. MOORE, MANAGING EDITOR,

JOSEPH AMICK,

BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

Agents Wanted in every locality to gather subscribers. Sample copies and agents' outfit free.

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Mt. Morris, Ill., - - - - Oct. 23, 1883.

THREE inches of snow fell in Maine, September 29th.

FIVE were recently received into the church at Locke, Ind.

BRO. P. S. GARMAN, of Mo., is spending some time preaching in Indiana.

NEXT week we will publish a report of the District-meeting of Southern Illinois.

FIVE hundred members lately communed at one of the Brethren churches in Indiana.

BRO. JOHN S. SNOWBERGER, York, Neb., is spending some weeks visiting in Bedford Co., Pa.

THERE are four grog-shops to every church in America, and six bar-tenders to every minister.

THE new meeting-house in Livingston Co., Ill., is to be ready for services the last of November.

SEND in your orders for the Brethren's Almanac. Price 10 cents per copy, or $1.00 per dozen.

BRO. DANIEL HERSHEY, of Livingston Co., Ill., spent part of last week in and around Mt. Morris.

A WRITER says, people look at Christians six days in the week to see what they mean on the Sabbath.

DANIEL VANIMAN is on the Standing Committee from Southern Illinois, for 1884; M. J. McClure, Alternate.

ANOTHER comet is rapidly approaching the earth and sun. It may be visible to the naked eye before Christmas.

BRO. J. S. FLORY, of Longmont, Colorado, we presume, is now preaching for the few scattered members in Montana.

FIFTEEN have been received into the Mineral Creek church, Mo., by confession and baptism during the past Summer.

SISTER SOPHIA SAXILD reached Denmark, Europe, in safety. She had a very rough voyage. We will publish a letter from her next week.

FRANK LESLIE'S *Sunday Magazine* says, that Simon Magus met his death in Rome by trying to fly from one house to another.—He was trying to navigate the air.

ALL letters from the Northern District of Iowa and Minnesota, concerning the Home Mission, should hereafter be addressed to Ephraim Lichty, Waterloo, Iowa.

THE Brethren at Lanark report a very enjoyable Feast in their meeting-house in the city, Sunday evening, October 14th. The attendance was large and the interest excellent.

BRO. STEPHEN YODER, of Harlan, Shelby county, Iowa, is visiting some of the churches in Northern Illinois. He gave us a pleasant call at Mt. Morris. His son is attending school here.

AT the District Meeting for Southern Illinois held in Woodford Co., Ill., Oct. 9 and 10, Daniel Vaniman was Moderater, Thomas D. Lyon, Reading Clerk, and Benjamin B. Whitmer, Writing Clerk.

MARTIN LUTHER'S hand Bible is still preserved in Berlin, Germany. It is a large Latin edition, and Luther's coarse hand-writing covers nearly every part of the book, text, margin and fly leaves.

BRO. J. B. LAIR, of Anderson, Ind., is arranging to spend the greater part of November and December traveling and preaching in Missouri and Kansas. We hope he will have a pleasant trip, and find plenty of work to do in the Master's vineyard.

THE evangelists of the Middle District of Indiana have been the means of bringiug twenty-two persons into the church since last February. So far they have done a good work, and it is hoped that during the Fall and Winter they will be able to do even better. The members in Indiana should come to their aid.

BRO. F. C. MYERS, of St. Louis, Mo., says some of the Brethern do not understand what he meant in No. 38, page 191, of G. M. by saying that he was well pleased with the inscription over the door of the Philadelphia church. The inscription over the door of the church-house in Philadelphia is "Church of the Brethren." This is what brother Meyers said he was well pleased with, and writes that he hopes the same may be the name of their house in St. Louis.

THE REVISED MINUTES.

IN this issue will be found an article concerning the Revised Minutes. It is more than likely that some of the Brethren may want to say something concerning the Revision before it is presented to the next Annual Meeting, and, of course, different views will be entertained; but there must be no controversy, nor should any one be permitted to speak reproachfully of the Annual Meeting and her work. The MESSENGER does not open its columns to controversy, though it does at times permit its contributors to express different views on the same subject.—The object of our writing should be to give more light in an edifying manner. We advise our members to carefully examine the Revised Minutes so as to be prepared to render a just decision when the time comes for their adoption, amendment or rejection. In our judgment some modifications will be necessary, and also a careful discrimination made between that which is binding and that which is advice only. We have no criticism to offer on the Committee; it had a rather difficult task and labored under great difficulties, and while its work is by no means perfect, it is, to say the least of it, in a very tangible form. Bro. John Forney, one of the committee, will have something to say next week.

J. H. M.

A BETTER METHOD.

IT has long been our opinion that we have not the best method of restoring those who are overtaken in faults, and that some improvements in this respect could be made in our method of church government.

We believe that most, if not all, of the members of the church aim to do what is right. They desire salvation and would like to live a Christian life, but Satan is constantly endeavoring to entice them into evil.

They are tempted in many ways that others know not of and are often overtaken and led into errors. In other instances, not fully knowing the rules of the church, they do things that the church considers wrong. Then, in regard to some of the expediencies, they may happen not to see the act in the sense the church sees it. When it comes to gross crimes, and actual violation of specific Gospel, they have clear conceptions of their duties, but in other things as mentioned above they commit errors, that is, they are overtaken in faults. Our common custom is to send a visit to such, cite them to appear at the next council-meeting and answer to the charges preferred against them. Not being accustomed to appearing in public, being sometimes a little excited, and frequently being vexed by the unwise remarks of others, they may often say things and do things that if left wholly to themselves and better surroundings, they would not consent to do. Cases of this kind frequently prolong the meeting; some unkind remarks are made and the meeting winds up with unpleasant feelings. The members may be restored, but there are scratches and wounds left that will take much time and very kind treatment to heal.

Now would it not have been better if a few of the officials, or others, could have visited that erring member, reasoned with him, told

him of his wrong and kindly admonished him? In their presence he might be able to see his wrong and promise to do so no more. If those who visit the erring member are "spiritual" they could certainly accomplish much, and in nine cases out of every ten be the means of restoring him to righteousness. If they should accomplish his restoration, get him to see his fault and promise to do so no more, that would be the end of that case. How much better that would be than spending hours before the whole church, and sometimes making unpleasant feelings.

To illustrate, suppose it is reported that young Brother Henry has attended the theatre. Two good brethren are selected to visit him. They call, have a fatherly talk with him, reason over the matter carefully, and tell him where things of that kind lead to. He sees his error and promises to attend no more theatres. In a Scriptural sense the young brother is restored. After this he will always have a warm feeling towards these brethren and towards the church.

Another case. A sister is seen wearing gold ornaments. We know it is a violation of the Scriptures. To cite her to the church to answer for her conduct may result in driving her entirely away from the church. But if she is visited by a few members, and properly admonished, she may be fully restored or gained without any great efforts.

It seems to us that if we would pursue a course somewhat like this, we might settle nearly all of the little difficulties without ever bringing them before the church, and thus save many imprudent acts and unkind feelings. We offer this suggestion for our readers to think about and examine carefully to see if it is Scriptural.

We have not had as much experience in church government as some of our readers, but we have had enough, and seen enough to know that the more quietly we can proceed with those who are overtaken in fault, in correcting their errors, and restoring them, the better it is for them and the church in general.

J. H. M.

OUR TRIP TO EUROPE.

NUMBER VI.

Berlin.

(*Continued from page 245*)

most as if we had just stepped forward from the olden time. They were especially interesting, and when the time came for us to leave Berlin, we felt sorry that we had not arranged to spend more time in looking over and studying this most interesting collection, which is the largest and most complete of its kind in Europe, or, for that matter, in the world. Even in Egypt itself, no such well-arranged collection can be found.

We visited the Jewish synagogue, which is said to be the largest and finest in the world. It cost over a million of dollars. It is a magnificent building, and is modeled, on the inside, somewhat after the plan of the Temple at Jerusalem. A Jewish maiden guided us through the building. She drew aside the curtains made to represent the Holy of holies, and showed us the tables of stone, an ark, and the Law written on a roll of parchment. Above the ark is a gaslight, kept burning all the time, to represent the fire that is not to go out upon the altar.

This part of the synagogue is very richly decorated, the curtains and hangings being made of fine velvet. There are many Jews in Berlin and they represent considerable wealth; and they have here invested a good deal of it in building and decorating this synagogue. A marriage was to be performed there in an hour after we left, and, although we were informed that we might stay if we desired to, yet we were compelled, for want of time, to go away without seeing the marriage.

We left Berlin with some regrets, on account of the shortness of our time there, and came on to Dresden, where we have since made our home. Dresden is the capital of Saxony, one of the States of the German Empire. It is a beautiful city of 220,000 inhabitants, and is situated on the Elbe River, which runs through the city and is crossed at different places by three magnificent stone bridges. Two of them were built a long time ago—two hundred years, I believe. The last one was built more recently, and cost $800,000.

This city is usually the residence of the King of Saxony. Like all the German cities which we have visited, it is kept scrupulously clean. The streets are mostly paved with cut stone, making a smooth, even surface. Men and women are constantly to be seen sweeping the streets with large brooms, made of some kind of fine brush. The dirt so gathered is shoveled into hand-carts and wheeled away.

Very much of this work is done by women. In fact, women do fully as much, if not more heavy out-door work than men. We see them plowing, sowing, reaping, binding, shoveling and carrying coal, chopping wood, and doing all kinds of hard out-door work. Here in Dresden, on any of the principal streets, may be seen, at any hour of the day, women hitched to light wagons, doing the work of horses. Usually, a large dog is her companion in this bestial labor. Together they draw a small but heavy wagon with loads that seem almost incredible.

A strap, or, more frequently, a rope, is passed over the shoulder, under the arm, and then fastened to the wagon. The dog is harnessed much like we harness our horses at home, and usually pulls his share quite willingly. Yesterday, we saw a woman and a dog hitched to a wagon filled with coal. The woman bent forward pulling, and, it seemed, straining every nerve and muscle in her body to drag the heavy load, while the dog did his best. The load seemed heavy enough for a horse, but they dragged it along nearly as fast as we walked.

It is not an unusual sight to see women carrying coal into the houses from the streets. They have large baskets, holding at least a bushel. These baskets are somewhat narrower and deeper than the bushel-baskets used in America. Two straps or ropes are fastened to them, one end of each at the top, the other at the bottom. These baskets are set on stools about two feet high, and are then filled with coal. The arms are slipped through the straps, and then, with these baskets on their backs, like beasts of burden, they trudge up four or five flights of stairs.

I am fully satisfied that very often, they carry, in these baskets, not far from a hundred pounds of coal. Can any one imagine work any harder than this? And yet, the most astounding part of the whole business remains to be told. They receive, for this toilsome, slavish work, the mere pittance of fifteen cents per day.

In America, this sum would not keep them alive; but here, by eating black rye bread and drinking a mug of beer or a cup of coffee, and often only water, they manage to keep soul and body together. Wife says her heart aches all the time for these poor, wretched women, and it is enough to arouse the sympathies of any one to see them:—There is no hope for them here to better their condition. Born to a life of toil, they bear these burdens until they totter and fall into the grave. Poor once, always poor, is the rule in Germany.

It is not a question with this class as to how much of their income can be saved each year, but rather, how can we earn enough to ward off the pangs of hunger and clothe ourselves? Is it to be wondered at, that thousands of these people cast longing eyes to America, the land of promise to them? And that as many as can, by any means, secure passage money, emigrate? At home, I have often wondered at the amount of work done by the women of the German families; but the hardest work they do there must seem almost a life of luxury, to what many of them are compelled to endure here.

Our observations, of course, so far, have been entirely confined to city life. We are anxious to arrange for a trial of country life, so that we can study the customs, the habits, and modes of living among the country people. The only difficulty in the way, is the inability to use the language, but perhaps, in time, this may be overcome. If we thought our readers would be interested in descriptions of old castles, collections of antiquities, and other matters that seem very interesting to us, we might give them a letter each week; but for fear of tiring their patience, we desist.

At this writing, Sept. 30, the weather here is delightful. We have only had fire in our room one day, so far. In my next, I may give some further description of Dresden.—All are well, and barring the longing for friends and home that comes once in a while, we are enjoying our visit very much.

D. L. MILLER.

Dresden, Germany, Sept. 30, 1883.

LIVING MORE LIVES THAN ONE.

THE following, which we clip from the *Sunday School Times* is so replete with our every-day experience that we cheerfully give it to our readers:

It has been acutely remarked by an English rhetorician, that every educated speaker of English uses at least three different languages. When he talks, he uses colloquial English; when he writes he uses literary English; when he reads his Bible he uses an antiquated form of English, which, from its relations to modern culture, may almost be called sacred English. So, within one language, there are at least three languages, blending with and overlapping each other, yet each independent of the other, having its own forms, its own vocabulary, and its own rules for use.

What is here seen in language may also be seen in life. There is no life, however poor, which does not contain within itself more lives than one. The outer life, with its stated routine, its steady onward flow, its observance of days and seasons and years, may hide other lives beneath its quiet surface,—lives whose very existence is unsuspected by those who see only the life which is revealed. Men meet, and they come to know each other's outer life; but the life of motive, the life of thought, the life of religion, which is lived beneath that outer life, may never come within the ken of the observer, and, at best, it can be known only in part. Each human life is a crystal rather than a surface; it has many faces, and each face seems to him who sees it, a complete life; and yet all the faces form but a part of the one life, whose depths are concealed from sight.

MODERN PERSECUTION.

THE spirit of persecution, in many countries, is kept in check solely for the want of power to deal out its vengeance. But in Hungary it is bold enough to bid defiance. The *Pulpit Treasury* says:

The Baptist Christians in Hungary have suffered much from persecutions the past year. More than fifteen have been imprisoned in filthy jails for several days and nights without food. Some of them are carried a distance of 25 miles in chains, returning home sick and sore with the chafing of their fetters. In some cases the imprisonment has been repeated. Several members were seriously injured by stones thrown at them during a baptismal service at Derecske; and one opposer beat out a sister's brains with an iron pitchfork. Two policemen forcibly carried away the child of a Baptist family in order to have it christianized by a priest, and the parents were fined ten shillings. In some places the houses of the brethren have been nearly demolished and rendered uninhabitable. Taxation for the support of the State Church has also pressed heavily upon the Hungarian brethren, and in some instances, resulted in the seizure of their goods.

PRIEST-RIDDEN.

THE *Christian Evangelist* says: Some of the American bishops who are visiting Rome in obedience to the papal invitation will exhibit a wealth and state which is hardly appropriate in those who claim to be successors of the apostles. Peter, whom they designate as the first of the popes, said of himself and fellow-apostles, "Silver and Gold have we none," and Paul even suffered from "hunger, cold and nakedness." The case is different with Archbishop Feehan of Chicago whose priests solicited a fund of $8,000 for the expenses of his journey. Other American prelates go about as well supplied with funds. If there is one thing well understood by the Catholic hierarchy, it is the art of raising funds for personal or church purposes. The bishop, and often the priests live in palaces even though their people are in hovels. For instance it is stated of a certain Chicago priest that although his former parish is "a comparatively poor one," as a result of his "untiring efforts" during the greater part of ten years a parochial residence costing in the neighborhood of $40,000 has been erected. In the meantime the people go through the forms of worship in a 3,000-dollar frame across the street; and it is not thought that they can afford "a more suitable edifice at present." It must be a great satisfaction to the people who live in shanties that they have been able to build a $40,000 palace for their priest.

JEWS IN JERUSALEM.

The mission of the Jews in Jerusalem has recently received an accession to its staff in the person of Mr. William Greene, who lately left England for the Holy City. He thus writes of the condition and prospects of the mission: "The Jews are rapidly returning here, not only from Russia, but from other quarters, and their numbers may be estimated safely at some 20,000, and the total population of Jerusalem at 40,000. These figures I got from the best sources. The town is extending so rapidly outside the walls that in a little time the outside portion will be the most important, as it is already by far the most agreeable, and house property is lowering in the old town. One principal object I had in view in coming was to find out the possibility of placing the afflicted families in the land of their fathers. I am glad to say that this object is perfectly attainable, and already three good proposals were made that will make the great problem of the beginning of the colonization of Palestine no longer a vision or a chimera, but a fact. I feel that all the friends in England require, is a practical, tangible scheme, that they can see their way to be a success, and the money will be forthcoming. This information I hope to give on my return."

THE JEWISH RACE.

A WRITER in the *Christian Intelligencer*, discussing the cause of the hatred of the Jews manifested in the Anti-Jewish riots of Russia and Hungary, after explaining it by the fact that the Jews, while mingled among other people, remain a separate race, continues: "The Jewish race to-day is simply a *lusus naturæ*. It contravenes all the maxims of experience, all the teachings of history, all the conclusions of reason. On every ground they ought to have ceased to be years ago. But here they are, as alive and active as ever, the same race in form, countenance, character, and religion that are depicted on the walls of Karnac or spitted on sarcasms of Horace and Juvenal. The reason, the only reason, is that God so willed it. He made them an exception to the human race. They were such at first by their privileges; they are such now by their sufferings. The self-invoked curse, "His blood be upon us and upon our children," has followed the people down through centuries, and its sad contents do not seem yet to have been exhausted. Its existence is no excuse for any kind or degree of intolerance, but it does serve to explain what otherwise mocks at all possible methods of explanation."

THE preacher, however pure his purposes, makes a mistake when he points to himself as the center of interest in church work. We sometimes hear him appealing to his congregation to "stand by him," to follow him," "not to desert him," etc. Paul says, "Follow me, even as I follow Christ," "Stand fast in the faith," "Look to Jesus." In the apostolic preaching the servant never stands before the Master. Sometimes, now, the figure of the Master is only dimly seen.

The Gospel Messenger,

A RELIGIOUS weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, $1.50 per annum. Sample copy and agent's outfit free. Address Brethren's Publishing Co., Mount Morris, Ogle Co., Ill., or Box 50, Huntingdon, Pa.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Going to Sleep.

Come hither, my baby, my darling,
My lily, my wonderful rose!
The white-bosomed flowers in the garden
Begin their soft petals to close;
The bees have gone home from the clover,
The swallows are under the eaves,
And down in the orchard the robin
Broods over her nest in the leaves.

Come, baby, my beauty, my darling!
Your eyes are heavy with sleep;
Your little red mouth has grown silent,
And scarcely its laughter can keep:
Lay off the white robe from your shoulders,
Unclasp the small shoes from your feet—
Oh, daintiest blossom of Eden,
I kiss you, my lily, my sweet.

Do you feel the cool wind coming softly,
And see the young moon in the sky?
The clouds sailing over the sunset,
The bats flitting silently by?
Do you hear how the cattle are lowing
Along the green lane by the hill?
And the brook running over the pebbles,
With music that never is still?

Now, hush, while I sing to you, baby,
A song of the angels above,
That come on invisible pinions
To watch o'er the children they love.
So all through our beautiful dreaming,
The voice of your mother shall creep.
Lest hearing the harpings celestial,
Your soul should fly homeward in sleep.

It Reformed Him.

THE worst sinners are sometimes started into reformation by the sudden discovery of themselves, and what they are doing. If a fallen man has not parted with all his manhood, it must do him good to be shown how he is enriching his enemies by his vices, and making himself and his family poor. A Georgia paper, the Hartwell *Sun*, relates this gratifying instance of good out of evil:

A man in a certain city; who followed the occupation of a blacksmith, receiving his usual wages Saturday night, found himself in possession of five dollars and twenty-five cents. He started down town to buy some food for his family, on his way drifting into a bar-room where he was too frequently a visitor. One drink made him generous, and he was prepared to "set 'em up" to the large crowd of bar-room dead-beats, and an hour passed in the rough hilarity which disgraces such places of resort.

At length he, late in the evening, bethought himself that it was time to go, and called for his account. The bar-keeper figured up the amount and it was just five dollars and twenty-five cents. The poor fellow handed out the five dollar bill, saying to the bar-keeper, "You will have to credit me for the quarter," and started for the beef market. Entering the butcher's stall, he said, "What have you got that you can sell me for twenty-five cents? It is all the money I have, and I must have something for my family.

"There's a bunch of soup-bones that you can have for twenty-five cents," was the reply.

He accordingly purchased them, had them put in a parcel, and was about starting home, not without some reproachful thoughts, when the dram-seller with whom he had spent the evening entered the market, ordered a quantity of the best beef-steak, pulled out a five-dollar bill, the identical one which he had paid him, and gave it to the butcher.

Our dram-drinking friend had seen enough. He started for home and, probably did more good, solid thinking than he had done for several years before. Entering his house, he gave his wife those ugly, almost bare soup-bones and said, "There, wife, this is the last time you will ever have to live on soup-bones that I may furnish money to a bar-keeper to buy porter-house stake with."

After that his wife and children were treated to steak instead of bare soup-bones. He had quit the dram-drinking business forever.

Early Rising.

WE wrote for a paper, some years ago, an article insisting that people stay in bed till they get rested, and that only those can be expected to rise early who go to bed early. Several parents tell us that since our article on that subject they have more trouble than ever in getting their boys up in the morning in time for breakfast. Boys, how can you do so? You ought to be spanked. You ought to get up when the rising-bell rings. Early worms, etc. You ought to do as your fathers and mothers did when they were boys and girls. Their parents never had any trouble with them. When, in the old farmhouse, your grandfather used to knock on the door of your prospective father, he, the last, your father in prospective would, at the first tap on the door, fling the bed-covers against the wall, and give one leap into the middle of the floor, crying, "Yes, father, I am glad you called me so early." And your mother—that is, your prospective mother, used to spurn the pillow at the first call of your grandmother, and cry out. "Only too glad to come, dear mother, at your first call. Do not trouble yourself to call again"; and before your grandmother had got down-stairs, your mother prospective was putting the back-comb through her coiled ringlets.

What a pity it is the world has so degenerated. Boys, you ought to be ashamed of yourselves. In these days we have to come to your door. At our first call you make no answer. We have to come in and shake you. Then you say, "Yes," but do not act. We go down-stairs, and, not hearing any stir overhead, we cry, "Are you up?" "Yes," you reply, easing your conscience by saying softly, "Yes, *up*-stairs." And we call again, and start breakfast without you, and you come down, offering headache or a lame knee or a cold, as an apology. You know your headache and cold, and everything else, will be gone as soon as breakfast is over, and the present emergency has ceased. You ought to be ashamed of yourselves. Why are you not affected by your father's and mother's early example? As we remember them, what pinks of perfection they were. One reason why we should like to go back and live over again our boyhood days, is that we would like to show you how persons should act in the matter of early rising. Ah, we see that would disarrange the ancestral line, and so it would not be best for us to go back to boyhood. We must content ourselves by reading the present generation this practical lecture on the way we used to do. Now, boys, that will do for the time. Run off to your fun. Put in practice, very early tomorrow morning what we have said. Meanwhile let us, old and young, reflect upon the fact that more important than this question of getting up early is the question as to what we do after we get up. We know persons who might better have lain abed all day, and every day. The more they did, the worse for the world. We wish, so, that they might have slept over. But if we are going to do something for God and the world worth doing, then we will ring the morning bell now, all up and down through the halls and parlors and bedrooms. Awake! thou that sleepest. Come, it is time to get up.—DR. TALMAGE, in Frank Leslie's *Sunday Magazine* for November.

Short Views of Trouble.

IT is a great relief, where there are so many clouds of sorrow, to know that only one cloud is likely to pour out its contents upon us at a time. To this also we must add the reflection, that the capacity of any cloud is limited, and its contents not therefore exhaustless. These thoughts should cheer us, and brighten our out-look with a rainbow of hope. All the fury of the tempest is not to be borne at once. We shall only have to bear a portion at a time, and only so much as we can bear. These short views of trouble had a good illustration in the case of a lady who had met weth a serious accident, which necessitated a very painful surgical operation, and many months of confinement to her bed. When the physician had finished his work, and was about taking his leave, the patient asked: "Doctor, how long shall I have to lie here helpless? " "Oh, only one day at a time," was the cheery answer; and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks, did the thought, "Only one day at a time," come back with its quieting influence.—*Sel.*

The Saloon-keeper's Gains.

"I HAVE made a thousand dollars in the last three months," said a saloon-keeper, boastfully to a crowd of his townsmen.

"You have made more than that," quietly remarked a listener.

"What is that?" was the quick response.

You have made wretched homes—women and children poor, and sick and weary of life. You have made my two sons drunkards," continued the speaker, with trembling earnestness; "you made the younger of the two so drunk, that he fell and injured himself for life. You made their mother a broken-hearted women. Oh, yes; you have made much—more than I can reckon up, but you'll get the full count some day—*you'll get it some day.*"

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Dovesville, Va.

Dear Brethren:—

The Brethren of this vicinity met in council, September 8th. All business that came before the church was adjusted in a Christian manner and to the satisfaction of all present. Arrangements were made to hold our Love-feast, September 15th, to begin at 2 o'clock. When the hour arrived for opening the meeting, the house was crowded. After preaching, we repaired to the water to baptize quite an old woman—upwards of eighty years. After baptism was performed, we again went to the house where preparations were being made for the Love-feast.—Quite a large crowd had gathered to witness the occasion. It was a Love-feast indeed, and one long to be remembered. Br'n. John P. Zeigler and Ben. Miller did the preaching. Next morning we met again for preaching, when another young woman applied for baptism, which will be attended to in the future, so you may know that the work is still going on here, and that we are still trying to labor for our Master. F. A. Yankey.

Missionary.

Dear Brethren:—

For the satisfaction of those who are anxious to know what is done with money raised for missionary purposes, in the Middle District of Indiana, and also as an item of church news, (seeing that there is a demand for church news,) we will give a brief account of the work done under the direction of the Mission Board of the Middle District of Indiana, since the 17th of February, 1883. The plan adopted by District Meeting of 1879 provides that only such Brethren as are well established in the faith, practice and order of the church, should be sent out as evangelists. We have endeavored to carry out these provisions, believing, that those who will not hesitate to preach the doctrine of the Bible without compromise, are the most likely to receive God's blessing. The field of labor this season, has been part of White, and part of Pulaski counties, Ind., in what is known as the Palestine and the Winnemac churches. The evangelists report a very good interest manifested by the outsiders as well as the members. The members are living very scattered; preaching almost entirely in schoolhouses. Notwithstanding, the Lord blessed their labor, seven were baptized in the Palestine church, and fifteen in the Winnemac church, twenty-two in all, since last District Meeting. Thanks to God, let us praise his name. The amount of money expended is very small, when compared with the results gained. We wish to say to the readers in the Middle District of Indiana, that want of means ever has been, and is now, our greatest embarrassment. Let us, who are enjoying the smiles of Providence, not forget those, whose zeal for the Master's cause, prompts them to forego the comforts of home, and the society of loved ones, for the labor and toil of the mission field, greatly to the detriment of their temporal interests. The Mission Board does not expect to reward them; they will receive their reward when they have passed the sunset gates of life, and land on the unseen shore. But the Board only hopes to deal justly by their brethren. The evangelists found some of God's dear children who were sick. These, when it was desired, were anointed with oil, in the name of the Lord. Others, whose age and decrepitude prevented them from attending meeting, had Communion administered to them. One aged brother who had been confined to his bed for nine years, asked to be remembered by the brethren and sisters in their petitions to the Throne of Grace. May the Lord send his blessing to all his children everywhere. Artemas Smith.

From Westminster, Md.—Oct. 11.

Dear Brethren:—

The Communion at Meadow Branch it was my privilege to attend, and it was an enjoyable Feast in every respect. The preaching was such as God gave, the attention good, and the order all that could be desired. The brethren and sisters are plain, common, sociable, very much like our brethren in Virginia. Brethren Brower and Cline of Virginia, and Bro. Trostle of Illinois, were also present to assist in the services. Bro. D. P. Saylor gave us an address during the evening services. We had meeting last evening in Westminster. I am now at the home of Bro. David Bonsacks, and will go to Sam's Creek to a Communion-meeting this afternoon.

Daniel Hays.

From Mill Creek Church, Adams Co., Ill.

Dear Brethren:—

By invitation, Bro. J. L. Myers of McDonough county, came among us September 12th, to hold a series of Meetings, previous to our Love-feast, which we held on the 15th. The meetings were well attended. The brethren expounded the Word with power and effect, and I believe good impressions were made. On the 15th our Communion came off. Ministering brethren in addition to Bro. Myers, were Jno. Metzger, of Cerro Gordo; Jno. Clingensmith, Pike county; H. W. Strickler, Loraine. Members present from the following churches; Loraine, Head-Creek, and Camp Creek; consequently an unusual number communed. About one hundred participated in the commemoration of the sufferings and death of Christ, some probably for the last time until they will partake of it anew in the Paradise of God. I believe the brethren and sisters all felt deeply impressed with the solemnity of the occasion. The ordinances were administered by that venerable old Soldier of the cross, John Metzger, who is now about seventy-six years old, and enjoys reasonable health and strength for advanced age. He is still actively engaged in the Savior's cause, in persuading sinners to turn to God. May his years be many and his last days his best. We had pleasant weather during our meeting. Had good attendance and excellent order. Bro. Myers and wife remained with us after meeting and preached in the evenings till the 17th. On the 18th, he and his wife left for their home. They have the prayers and good wishes of all. S. S. Hummer.

From Waddam's Grove, Ill.

Dear Brethren:—

Our Feast was a very good one, excellent preaching done by Br'n. J. L. Beaver, D. E. Price, Edmund Forney and Harrison Crouse. One was baptized the Sunday before, and one during the Feast. All well and in peace. Allen Boyer.

From Middle Creek, Somerset Co., Pa.

Dear Brethren:—

It may be of interest to some to know how things are going here. We have a membership of about 300; have our regular meetings and council-meetings without any trouble from the opposing elements. Nobody slips in our meeting-houses by breaking the locks; we all go in at the regular appointed time with a common consent which should always be done or, stay out. We attended the Feast at Meyersdale recently, and were much encouraged as well as surprised, to see the house nearly filled with communicants. The feeling was as good as though nothing had happened. Isaiah C. Johnson.

From Jefferson Co., Ill.—Oct. 10.

I left Ogle county, Ill., March 1882, and landed in the above county, where we have concluded to stay, if the Lord permits, at least for a while. The health of my family has not been very encouraging so far, but I lay the most of it to surrounding circumstances. We have, I think, a very healthy country, with productive soil when properly cultivated. We raise all kinds of grain and vegetables in abundance. A finer fruit country I do not think the sun ever shone upon. Our apple crop this year and last was very good and we are realizing good prices for the same. The corn crop is good; but the wheat crop was light owing to some cause or other. I shall now state that about one year ago, self and wife concluded to join the Brethren, and went down into the rolling stream with Bro. John Metzger; since that time we have been trying to serve the Lord. We have a church established here, with brother D. F. Eby as our speaker. Our field is large, and our meetings are well attended. We need help and would be glad to have Brethren come and see us and help us labor in the good work of the Lord. We invite all those looking for homes to give us a call. We have a thriving city in this county, (Mt. Vernon), good railroad facilities, good markets, good and poor land, plenty of timber and water, and our climate is mild and pleasant. O. Z. Hicks.

Mt. Vernon, Ill.

From Bethlehem, Va.—Oct. 8.

Dear Brethren:—

On Saturday, Sept. 22, was our annual council-meeting. Our visiting brethren reported all the members in the faith; not one dissenting voice. Made arrangements for our Love-feast on Oct. 27 and 28. I am in receipt of a letter from Mary K. Webster, living in Callaway Co., Mo., near Auxvasse, in which letter she states that she had a promise for some of the Brethren to preach for them, but it had not been fulfilled. I am personally acquainted with her and two other sisters living at the same place. They all received their church-letter from under our hand, and we believe them all to be very worthy sisters, and I hope that Brethren will make arrangements to preach for them.—I am pleased with the Messenger. I think it is a good paper and hope that both editors and contributors will still try to improve it, that the cause of the Master may be built up and the name of God glorified.

Daniel Peters.

Missionary Work.

Dear Brethren:—

We are all in love and union as far as we know and our little ship of Zion is moving along smoothly. We have no new order or old order, but are all brethren and sisters as we always were. Oh how it makes our heart ache to hear of these divisions. We are afraid we do not pray enough from the bottom of our heart; there is too much lip-service for the ears of men, and God does not accept our prayers. This causes a great deal of our troubles, brethren. I see a great deal in our church papers about money for missionary purposes. Now, brethren, we in the Valley of Virginia have been riding the mountains on horseback for years; have been exposed to all kinds of weather and frequently away from our families two and three weeks at a time. We have made trips of 300 miles across the mountains, and never thought of asking pay for our services in this world; but if we have done our duty, we will get our pay tenfold in the next world. As there has been so much said in reference to money for missionary purposes, we will give a few thoughts on that subject:

Bro. J. S. Flory of Colorado proposes a plan that we do not think will work for good. On page 15 of G. M. he says, "Let it go direct to Annual Meeting into the Lord's treasury," as good to as say, it is not Lord's treasury at home, and we cannot see why we could trust a brother at Annual Meeting any farther than we could at home. Our brethren have to make a settlement once a year of all the money that comes into their hands, and this gives better satisfaction than if it goes to Annual Meeting, where not more than one out of every twenty would know what became of their money. He says also that "The term missionary work need not be mentioned." Now brethren, why not call it by its right name and let brethren and sisters know what they are giving their money for? If it is not the Lord's church at home, what is it? Bro. Flory appears to have, from his article on page 15 of Gospel Messenger, a great deal more confidence in Annual Meeting, than he has in home churches. We cannot see the difference; if there is any difference, we think it should be in preference to home churches; then each member would know exactly where their money went, immediately, instead of waiting a year to hear from Annual Meeting.

Now we propose a plan for missionary funds. It is this: Let each church through their elders, or several churches adopt this method. When the brethren have to preach a week or two at a time, let the brethren come and help them with their work or hire some help for them. This will give the poor a chance as well as the rich, and nobody will be hurt. This thing of missionary funds in some Brethren's eye, is an ugly thing, and we are satisfied it will not work in Virginia now. Brethren, I have merely given a few thoughts, and we hope some brother will give us something better on our principles. Now, brethren, this was written in love and for the good of the cause in Christ. P. Cline.

Bridgewater, Va.

Among the Churches.

Dear Brethren:—

Oct. 6, we attended a Love-feast in the Turkey Creek congregation, Kosciusko Co., Ind., near Gravelton. This congregation is under the care of Elder J. H. Miller, assisted by brethren Daniel Wysong and Peter Stuckman, both in the second degree of the ministry, and all three active workers. This church has upwards of 125 members, and is in a prosperous condition, the opposing elements doing them but little harm. The Feast was a very pleasant one; a number of ministers were present from surrounding churches; one baptized. On the evening of Oct. 9, we attended a Love-feast in Tippecanoe congregation. Daniel Rothenberger is the only minister here; he labors with a commendable zeal and patience. This church numbers over 100 members. It has had its dark days and severe trials, but the prospects are favorable for a brighter future. The Feast was a pleasant one, and, we hope, did much good. The ministerial list was not long, but long enough to have a good meeting.

Oct. 11, we attended a Love-feast in the Pine Creek church, St. Joseph Co., Ind.—This church is under the care of Eld. David Rupel, assisted by several active brethren in the second degree. It numbers over 300 members, and is in a very prosperous condition; everything here manifested clearly that the Elder is worthy of double honor. This Feast was a very large and enjoyable one, there being about four hundred communicants and still more desiring to commune, but could not, for want of room. The number of ministers present was quite large.—Bro. Peter Garman, of Mo., officiated. One baptized. On the day of this meeting, a circumstance occurred in close proximity to the meeting grounds, that chills the blood of the hardest. A man by the name of Webb, living on a farm in that vicinity, being intoxicated, took a small child into his granary, shot it twice with his revolver and then shot himself, resulting fatally in both cases. Oh, how long will it be till the good people of our country will arise and stamp out forever the demon of whiskey! More anon.

W. R. Deeter.

Church Organized.

On the 11th of October, the brethren and sisters met nine miles south-east of Hardy, Neb., in Jewell Co., Kansas, to organize a church. This was formerly the White Rock church, but for want of a minister it was taken into the Belleville church under the oversight of Bro. Lemuel Hillery.

There were four members present from the Limestone church, and ten from the Burr Oak church to give encouragement in the work. Bro. Lemuel and Jeremiah Hillery of the Belleville church were also present. The members of White Rock who were present, unanimously agreed to organize on a sound basis, accepting the Gospel as their guide, and the A. M. as their interpreter. The principles of the Gospel are dear to them as is their application in the spirit of kindness and firmness. We are resolved by grace divine to maintain the order of God's house and hold fast the faith of Jesus. Bro. Hillery was chosen to retain the oversight, and the writer is the only minister and he earnestly invites several faithful and efficient ministers and many other earnest workers to come and help in this vast field. Our country is a fine, productive one, and a desirable place to work. Come visit us.

Hardy, Neb. M. M. Eshelman.

From Union Bridge, Md.—Oct. 9.

Dear Brethren:—

I left home yesterday for a visit among the churches in Maryland. Had meeting in Union Bridge last night. Am now at the home of Bro. E. W. Stoner and will soon start for Meadow Branch, near Westminster, to a Communion meeting. Will remain two weeks with the brethren in Maryland, if the Lord wills. Daniel Hays.

From Ashland, Oregon.—Oct. 2.

Dear Brethren:—

Our Communion was truly a feast of love; all things passed off in order. The members truly were built up in the cause of our blessed Master, and sinners made to tremble. One was received by baptism. The church is in union: so far as we know all are in favor of the general order of the church or Brotherhood. We have had quite a rain here, and it is still raining some. Health is generally good. Times are improving, and there are good prospects of a railroad through this valley soon, which will help us out considerably. Pray for us, dear Brethren, that we may ever be faithful to our calling and at last meet where parting is known no more.

E. R. Wimer.

From Rossville, Ind.—Oct. 4.

Dear Brethren:—

YESTERDAY was our church-meeting, to hear what was brought in on the annual visit. All, with but a little exception, was in love, and willing to work and labor with the church. We had a very pleasant meeting and things generally passed off nicely. The Middle Fork church has had her dark seasons, but the clouds are dispersing, and light seems to dawn, yet we are sad, for one of our ministers has closed his eyes in death. Let us weep with those that weep.

MICHAEL FLORY.

From Appanoose, Kan.—Oct. 3.

Dear Brethren:—

THE members of the Appanoose church, assembled in church council on the 15th of September, preparatory to our Communion. Everything went off pleasantly. Our Communion was on the 29th and 30th of September. We had a good meeting. The weather was nice. and the order as good as could be expected under the circumstances, as we have no meeting-house. We have a large tent which answers the purpose very well, provided the weather is favorable. Ministers present, George Myers, Miami county; Moses Brubaker and Isaac Studebaker, Olathe, Johnson county; James Hilkey and others of Pleasant Grove; and Wm. Michael and P. Brubaker of Washington Creek, Douglas Co., Kan. Surely, we were made to rejoice while the brethren were so earnestly holding forth the Word of Life. We feel that some are halting between two opinions, while others are counting the cost. Although there were no additions, yet we feel that the labor of the brethren will be as bread cast upon the waters. About 125 members communed; there is no doubt but the sight was new to some. Oh may the brethren go on and labor earnestly for the faith of the Gospel and the order of the church, in non-conformity to the world, in every particular, is the prayer of a lover of truth. JAMES T. KINSEY.

From Independence, Montgomery Co., Kan.

Dear Brethren:—

I REACHED Southern Kansas for the third time this season, on Saturday, September 29th. I had understood that the Communion here would be held before that time, but on reaching here, was told that the council-meeting would be held on Monday, October 1st, and the Communion on Saturday the 6th. On the morning of the 6th I was obliged to go from home, and on returning at nearly 5 o'clock, (time of meeting, 4 P. M.,) I was pleased to find the members and a number of friends and neighbors assembled, and old Bro George Studebaker standing in their midst, preaching. Our Communion season was a pleasant one; meetings held Sunday morning and evening. We felt that the spirit of love and union prevailed, and that many good impressions were made. In our council we made an earnest effort towards building a meeting-house, to be ready to hold our Christmas meeting in. The members and some others responded nobly, and we secured $260, and we think we can get $150 more and lack $200; for this we appeal to our Eastern brethren. Dear elders, be kind enough to submit this matter to your churches, make up for us what you can, and forward to Bro. Sidney Hodgden, Galesburg, Neosho Co., Kan., or to the writer, (who was at the council-meeting appointed Treasurer and Receiver,) here at Independence, Montgomery Co., Kansas, where the house is to be built. JACOB SENSEMAN.

From West Lebanon, Warren Co., Ind. Oct. 4.

Dear Brethren:—

OUR Love-feast meeting was held here the 28th of September. Elder John Metzger from Cerro Gordo, Ill., and Bro. John M. Metzger, and Solomon Blickenstaff from Clinton Co., Ind., were with us. We have all necessary evidence that God has blessed the labors of the brethren here at this place. A dark cloud was over our little church, but God has heard the prayers of his children at West Lebanon. The dark clouds are scattering, and better prospects are in view. There was a good interest manifested in our last meeting, by many, both in and out of the church. WM. B. GOODRICK.

From Milford, Ind.—Oct. 8.

Dear Brethren:—

OUR Feast passed off the evening of the 6th of October. The meeting was an enjoyable one; about 300 communicants, and the best of order. Our ministerial force was strong; there were about sixteen ministers present from adjoining congregations, representatives from twelve congregations.—Bro. W. R. Deeter officiated; Bros. D. Rupel, J. Metzler, Whitmore, D. Younce, I. L. Berky and others, were in attendance. The next morning, which was Sunday, the people commenced to gather early, and till 10 A. M. a vast concourse of people had collected. Bro. Deeter addressed the audience from the Savior's language, "I am the way." Bro. J. Metzler followed in the German. Bro. David Younce closed with warm appeals. One dear sister came forward and was brought into the church and family of God by baptism.

J. H. MILLER.

From Cerro Gordo, Ill.—Oct. 8.

Dear Brethren:—

I HAVE no special news of encouragement to send you at this time, but like Bro. Root, I hope this Summer has been seed-time with us, and ere long many precious souls may be gathered in. We cannot expect to have sunshine all the time, but it is necessary that we have some cloudy days, so that we may feel our nothingness. We have our trials and troubles here, as well as the Brethren have elsewhere. But we try to make the best of them we can, and are looking for better days. Brethren, let us not get discouraged because we have trials to encounter, but let us fight manfully for the Lord. The 4th inst., was the time of our quarterly council-meeting. At that meeting we agreed to have a Communion in the near future. On the 26th ult., I was present at a Communion held by the Old German Baptist Brethren.—The services were conducted somewhat different from what I have been accustomed to see. They gave their reasons for doing so, and I thought about their strongest one was, because it was the old order of the Brethren. We respect old age, and the works of our old fathers may have been good in their estimation, and acceptable in the sight of God.—But if we can get nearer the Scriptures than our fathers, by a close investigation, let us do so. Had a very quiet and orderly meeting, which spoke well for the audience present. May all the faithful meet in Heaven where there will be no difference of sentiment.

R. W. HUFFORD.

From Andrews, Ind.—Oct. 9.

Dear Brethren:—

BY way of church news, I will say that on last Saturday, the 6th, our church-meeting come off, in which the yearly church visit was reported. All seem to be in the faith and are still willing to be governed by the Gospel, as they promised when received into the church. All passed off quietly and we are ready for our approaching Love-feast.—By way of general news, would say that the health is unusually good in this vicinity, for the season of the year. The early frost damaged the corn crop to the extent that there will be but very little good corn in the country here about. I further desire to say to the brethren of Missouri and Kansas, that, no preventing Providence, I expect to spend a portion of the next two months, November and December, traveling through the above-named States. I would like to get up an immediate correspondence with brethren in Central West Missouri, and Southern Kansas especially. I shall, the Lord willing, spend four or six weeks in the West. I would like to spend it with brethren and sisters, and labor in the Master's cause as best I can.—Members interested, will please write at once, so I can perfect my arrangements as early as possible. J. B. LAIR.

Andrews, Huntington Co., Ind.

From Longmont, Colo.—Oct. 7.

Dear Brethren:—

YESTERDAY was our Love-feast, and it was a happy season. There were more members together than ever before in this community. We had no help in the ministry from abroad, but some members from Indiana were with us. The order of the meeting was the very best. Just before the evening services, an election for two deacons was held. The lot fell upon our dear brethren, D. H. Weaver and Henry Bashor. May the Lord bless them in their new responsibility to the church, and ever keep them full of the Holy

Spirit. One was added to the church; once more our soul is made to rejoice, and we thank the Lord that another of our children has been added to the number of the faithful whom God will have saved. Oft, even in the midst of sorrows, we are made to rejoice. To-day there were two appointments; good turnout of hearers; weather most delightful. We expect in a few days to start on a mission of love to the brethren in Wyoming.—Our trip may be extended farther West, of which more anon. J. S. FLORY.

From Greenland, W. Va.—Oct. 1.

OUR Love-feast at Luney's Creek transpired Sept 29th and 30th. Had a good meeting; Brethren Asa Harman and N. Leatherman present from abroad. No additions lately in this arm, but trust there will soon be a change for good. WM. M. LYON.

From Cameron, Mo.—Oct. 7.

Dear Brethren:—

THE members of the Cameron congregation held their Love-feast on the 22nd of September. About twenty-five communed. It was a feast indeed. We hope and pray the Lord that our church may ever remain in union. Dr. Sturgis was the only minister outside of our congregation. We number but few, and would like to have more members move among us to help the cause along. We are living in a good country, and land is cheap. Any one wishing further information can address the undersigned. J. B. SELL.

Box 390, Cameron, Mo.

From O. D. Kindig.

"BLESSED are the dead which die in the Lord."—Rev. 14: 13.

ON Saturday eve, the 15th of September, as daylight was fading into darkness, a messenger approached, handing me a letter which contained a message, sad in the extreme, falling on my ears like a voice from the dead or the glory world. It was a summons from our much beloved and highly esteemed sister Nannie Phillips, formerly Nannie Wine, who had "fallen asleep in Jesus" early that morning, and expressed a desire that Bro. Samuel Driver and the writer should officiate on her funeral occasion.

This was the evening that the Love-feast was held in Barren Ridge congregation, in which church sister Phillips held her membership. The next day (Sabbath,) at ten o'clock was the hour appointed for the funeral. Arriving there about that time, we found the house, though large, crowded to its utmost capacity, and a large number outside, unable to gain entrance. There were present, I should think, fifteen or more ministers.

That respect which, from a child, I had been taught to show to the aged and and superior, seemed now to be withheld, which to me would have been embarrassing, had not my presence there been necessary to the fulfilment of a dying request of our departed sister.

When she saw and knew without any terror, that her end was rapidly approaching, she very calmly arranged for her funeral, selecting hymns to be sung, and Rev. 14: 13, as text and sentiments of her heart. She also left and directed to be delivered at her funeral a message of timely and kindly warnings to her many young friends and associates, earnestly desiring them to make haste and delay not the all-important preparations for death that they might meet Jesus, who would surely come with joy and gladness. We trust those of her friends who know not Jesus, will not forget her last and dying request but speedily make Jesus their friend too, and when he calls, meet him as she did.

The message too, coming from her, an amiable member of the body of believers, has also its application to us. And not only so, but her exemplary deportment in this higher life was in every respect in strict keeping with her confession, thus making her example worthy of our imitation.

The beauty and symmetry of Christian character are found only and alone in the conversion of the soul to Jesus. This affords comfort here, consolation at a dying hour, and everlasting peace and happiness in his presence hereafter. That future, unexplored by our dear sister, which she must soon enter, presented no dismal forebodings to her peaceful mind. With that sustaining grace and faith which God gives to his children, she was enabled to pass into his presence with rejoicing and gladness.

She was a lover of music, vocal and instrumental, and executed both sweetly and beautifully. Her music was purely of a high and refined order, thoroughly Christian, lifting the soul into higher, closer and sweeter fellowship with its God. She entered the rolling billows of the dark river with this beautiful song upon her lips.

"Jesus, lover of my soul,
Let me to thy bosom fly;
While the nearer waters roll,
While the tempest still is high."

She sang two verses of this expressive hymn when her voice grew faint in the distance; sounding on the other shore, the angelic throng joined in its conclusion. Thus a song began on earth with saints, and finished in heaven with angels.

Our sister possessed a high degree of intelligence, and noble traits of character, which won for her a wide circle of friends. She was a lady of culture and refinement, affable, and kind, mild and pleasant in disposition, and at all times, and in all things exhibited a refined and beautiful sense of propriety.—In conclusion there remains yet to say that her concern in her dying moments was not for herself, for with her all was peace, but for the living which she must shortly leave. Her husband, who was kind and attentive, her two little ones, and two brothers roaming afar, were those for whom she felt chiefly concerned.

It is useless to say that she is greatly missed, in the church, as a shining ornament; and in the home, as a kind and loving wife, and affectionate mother. May the Lord especially bless all those who are by this dispensation of Providence, sorely grieved, and comfort their hearts with the rich promises of his blessed Word. Always in sympathy with the sorrowful.

From Olathe, Kan.—Oct. 9.

Dear Brethren:—

AFTER being confined in the sick room one month, on account of an afflicted daughter, I paid a visit to the Brethren in Centerview, Mo., and enjoyed their Feast the 5th and 7th of October. It was indeed a feast of love. Over one hundred communed. Good order was preserved, and, seemingly, a deep interest was manifested for the Word preached. The ministering brethren present were Geo. Hutchinson, of Virginia; P. S. Garman, recently of California, and a number from surrounding churches. Yet these Brethren from the East and West preached the same Word. What joy to know that we are all receiving instructions from the same teacher!

J. H. CRIST.

From York, Neb.—Oct. 8.

Dear Brethren:—

I RETURNED home last evening from the Feast at Exeter. We had a very good meeting. I attended four meetings; they were all good. The first at Beaver Creek, next at Dorchester, then at the Bethel. At all of these places we had children's meetings also; they were very interesting and edifying, and very much appreciated by the children. Tomorrow morning, the Lord willing, I will start to Pennsylvania to visit my mother in Bedford county. She is now over 78 years old. I expect to attend the Feast at Clover Creek, Oct 19th, and also hope to attend several other Feasts in that State.

JOHN S. SNOWBERGER.

From Ceylon, Ind.

Dear Brethren:—

OUR Love-feast was held on the 14th and 15th of September. It was a feast to our souls and will long be remembered. A brother remarked, he never before saw so much feeling as was manifested on the morning of the 15th; the spirit of love seemed to flow freely among ministers and laity. How strong we feel while we are all together, but in a short time we are scattered here and there; then comes the time for to "Watch and pray that ye enter not into temptation," or as a brother said: "Be careful that we do not step outside of the picket line and be captured by the enemy's sharpshooters." The ministers present from a distance were, Bro. Kaylor, Wabash, Ind.; S. Neher, Wells Co., Ind.; and Br'n Henry Gump, Tobias Krider, Roberts, Moses and Hollinger, all of Ohio; also our dear old Elder, Thomas Wenrick, of Union City. We felt rejoiced that he could be with us once more. May the Lord bless the dear brethren for their labor of love among us. EMMA WATSON.

Do your duty and God will bless you.

ANNOUNCEMENTS.

Love-Feasts.

Oct. 25, Cwl Creek church, Knox Co , O

Oct. 25, at 2 P. M., Loraine church, at Loraine, Adams Co , Ill.

Oct. 27, Stone Lick church, Clermont Co., O.

Oct. 27, Salem church, Marion Co., Ill.

Oct. 27, Mt. Etna church, 10 miles north of Corning, Adams Co., Iowa.

Oct. 27, at 4 P. M., Owl Creek church, Ankneytown meeting-house, Knox Co., Ohio, on the B. & O. R. R.

Oct. 27 and 28, Elliott's Creek, Montgomery Co , Ill.

Nov. 7, at 2 P. M , Bethel church, Ladoga, Montgomery Co., Ind.

Nov. 8, at 2 P. M., Howard church, Howard Co., Ind.

Nov. 8 at 10 A. M., Thornapple district, Mich., West Branch meeting-house.

Nov. 9, at 1 P. M , Wakendah church, Ray Co., Mo.

Nov. 9 and 10, at Massinewa church, ½ mile west of Eaton, Delaware Co., Ind.

Nov. 10 at 2 P. M., Millmine, Piatt Co., Ill.

Nov. 10, at 10 A. M., Sunfield church, Eaton Co., Mich.

Nov. 10 and 11, Johnsville, Montgomery Co., Va.

Nov. 13 at 10 A. M., Brick church, 2½ miles west of Cerro Gordo, Ill.

Nov. 17, in the Mulberry Grove church, Ill.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ... 2 13 P. M.	8 50 A. M.
Fast Line ... 6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express .... 1 25 P. M.	7 35 P. M.
Mail ... 8 50 P. M.	H'bg., 7 30 P. M.
Mail Express .... 8 05 P. M.	2 55 A. M.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH. Mail	Exp'ss	STATIONS.	LEAVE NORTH. Exp'ss	Mail
P. M.	A. M.		P. M.	P. M.
6 05	8 35	..Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	... Grafton.....	5 35	12 23
6 35	9 05	...Marklesburg ..	5 25	12 10
6 43	9 13	... Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	... Cove	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 52	...Riddlesburg...	4 35	11 20
7 30	9 57	.....Hopewell. ..	4 29	11 13
7 40	10 07	...Piper's Run...	4 17	11 03
7 51	10 15	.... Tatesville....	4 07	10 52
8 02	10 27	.....Everett	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	..... Bedford.....	3 30	10 20
6 55	12 35	.. Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express.... †7 57 A. M.	.....
Mail Express... *1 12 A. M.	6 40 A. M.
Limited Exp'ss, *8 57 P. M.	10 40 A. M.
Fast Line .... §11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh,
Day Express.... †8 40 A. M.	6 12 A. M.
Limited Exp'ss, *5 00 P. M.	6 57 A. M.
Mail Express... *5 40 P. M.	12 22 P. M.
Fast Line..... *11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

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—TO—

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The High Character,
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—OF—
Dr. Peter's Century Plant REMEDIES,
Including Dr. Peters Blood Vitalizer,

seems to have from time to time encouraged other parties to offer substitutes under various other names which though not entitled to notice as competitors, are causing inquiry of me and occasioning correspondence; I therefore wish it distinctly understood by all PARTIES CONCERNED that I hold no interest in any thing but my own, and imitate no one's business—no one's PRODUCTS —nor claim ORIGINALITY. Have practiced medicine a number of years, but now give my undivided attention to the manufacture of Family Medicines. Located in the west during 1864, opened out in Chicago in 1869, was burned out in the famous big fire of 1871, worried through the panic of 1873-7, again spread out my sails in 1880; since which time have extended my business from the Atlantic to the Pacific, with Agents in California, Oregon, Washington Ter. In the cities of Boston, New York, Brooklyn, Hoboken, Philadelphia, Baltimore, etc., also, in the Dominion of Canada. The first testimonial ever received was the following:

THIS IS TO CERTIFY

That DR. PETER FAHRNEY *has duly attended a Course of Instruction in*

—Parrish's School of Practical Pharmacy,—

AND BY DILIGENT ATTENTION TO THE LECTURES AND PRACTICAL AND EXPERIMENTAL EXERCISES, PURSUED THEREIN, HAS BEEN ADJUDGED WORTHY TO RECEIVE THIS CERTIFICATE.

In Testimony Whereof I have hereto set my hand.

EDWARD PARRISH, Principal.

PHILADELPHIA, 2d month 17th day, 1860.

Thanking my Agents for their untiring efforts, I shall in the future, as in the past, endeavor to merit their continued confidence. For further particulars address,

Dr. Peter Fahrney,
CHICAGO, ILL.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Oct. 30, 1883. No. 43.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All moneys due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books, Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

AT our last church-meeting it was decided to hold our Communion-meeting, on Saturday, Nov. 10th.

SEND us postal notes when they can be had. If stamps are sent, get ones and twos as they can always be used. In no case amounts over $1.00 should be sent in stamps.

THE meeting at James Creek, Pa., conducted by Bro. J. M. Mohler, was continued during last week and over Sunday, but with what success, we have not yet been informed.

WE are informed that the Brethren of Hill Valley, Pa., had a very pleasant Love-feast meeting. Eld. James A. Sell and Eld. Book were the strange ministers present. Two were baptized.

SEND in your orders for the "Brethren's Family Almanac" for 1884. A copy of it should be in the house of every family in the Brotherhood. We have a good supply and will be glad to fill all orders promptly.

ON last Sunday we had a short call from Bro. John Harley and wife, of Montgomery Co., Pa. They were on their return from a visit through the West, and stopped off to see their son who is attending the Normal at this place.

ON Wednesday, Oct. 17th, Bro. Samuel Metsgar, of Clover Creek, Pa., while picking apples, fell from the tree and dislocated his neck, causing instant death. The accident was a sad one indeed. He leaves a wife and children to mourn their loss.

ON yesterday, we received the sad intelligence of the death of the wife of Eld. P. S. Myers, of the Spring Run, Pa., church. She died on Sunday, the 21st. Sister Myers was an exemplary Christian and looked forward to the time of her departure with full assurance of entering into a blessed immortality. We tender to Bro. Peter and family, our sympathies, hoping that "Our Father" will give them a sufficiency of grace for this, their time of affliction.

A PLEASANT surprise was given to Bro. J. S. Snowberger, of Williamsburg, Pa., at the meeting of his brother, John S., of Neb. They met at the Clover Creek, Pa., Love-feast. As Bro. John had not informed his friends of his coming, their meeting was a very pleasant surprise.

BRO. J. W. WILT is soliciting funds to cancel the debt that yet stands against the Glen Hope church-house. From the Woodbury, Hopewell and New Enterprise meetings, he reports good collections. We wish him success and hope that he may be able to gather enough to liquidate the whole indebtedness.

SISTER W. A. CLARKE just returned from the Lewistown and Spring Run meetings. — She reports pleasant Love-feasts. Brethren James R. Lane and John Beaver were the ministerial help at the former, and Wm. Howe, Geo. S. Myers and C. F. Detweiler at the latter. Both meetings were largely attended.

As some of the Sunday-schools are closing and the young folks will be thus deprived of reading the *Young Disciple*, we offer it the balance of the year, in clubs of ten, for $1 00, and a *free* copy to the getter up of the club. We make this very low offer that our Sunday-school scholars may have it continued, and also to have it more generally introduced. We hope that our young folks will get to work at *once* and send us large clubs.

CLOVER CREEK LOVE-FEAST.

ON Friday morning, Oct. 12, we took the Broad Top train, for the purpose of attending the Clover Creek Love-feast. We alighted at Cove Station, and as the "bus," from appearance, did not promise a very pleasant ride, we concluded to take the Tussey's Mountain afoot,—two and a half miles up, and, by the near way, one down. The weather being pleasant, we enjoyed the walk, and reached the home of Eld. J. W. Brumbaugh at noon, where we had the pleasure of meeting Eld. Grabil Myers, who had already arrived, to attend the Feast. Soon after, Eld. John S. Snowberger, of Nebraska, came in. During the afternoon the ministerial force continued to enlarge, so that by the time the meeting opened, we counted behind the desk some twelve, reminding us of old times, when the whole seats behind the front tables were filled with ministers.

At the appointed hour, the services opened by introducing the usual Examination, as held prior to the Lord's Supper and the Communion. While the same chapter was read, we were struck with the change in the character of the services. We remember very well when this part of the meeting was taken up in lecturing on the fashions, what kind of clothes should be worn, how long men should have their hair, and how the heads of the sisters should be covered. As we never could see the connection between such lectures and the Apostolic command,—"Let a man so examine himself and so let him eat," we are pleased with the change, as such a time is surely unseasonable to talk about such things. In the evening, while at the tables, we counted 237 communicants, 147 of the number being females. The evening services were quiet, solemn and, we hope, profitable to all.

This church is under the care of Eld. J. W. Brumbaugh, assisted by G. W. Brumbaugh, J S. Snowberger and T. B. Mattock. Our aged Eld. Daniel M. Holsinger also resides in this congregation and does considerable preaching, but on account of the failure of his sight, is not actively engaged in regular church work. His bodily health is good, and his mind continues clear and retentive. Having had it well stored with Scripture, he preaches well and quotes readily and with ease. The congregation seems to be in union and good working order. A small number have left for progression, but their leaving does not seem to have affected, in any way, the prosperity and well-being of the church. The thought of separation always brings sadness; yet, if by it, both parties are the better for it, there should be no room for complaint.

As we were offered a seat in a buggy, in the morning, to recross the mountain, and as there was a sufficiency of ministerial help, we did not remain for the forenoon meeting. One united with the church.

How many there are who follow the Savior "afar off." They never come nigh enough to receive any special blessing, nor are they able to discover the beauties of his system or the loveliness of his disposition. — They are too far from him. They remain to one side, or in the rear, among those who are cold and careless, and consequently never see and mingle with the good and great in the kingdom. Cold-hearted brother, come up close, sit at the feet of the Master and your heart will burn within you.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

HEAVEN.

Just beyond this world of sorrow,
There's a land all fair and bright;
By the mists of death's dark river,
Hidden from our mortal sight.
Eye hath never seen its glory,
Ear hath never heard it told,
Heart cannot conceive its beauty,
With its streets of shining gold.

With life's river clear as crystal,
Flowing from the great white throne,
Gates of pearl and walls of jasper,
Built with many a precious stone.
Tree of life, whose fruit ne'er faileth,
Sweetest flowers, which never fade;
Many mansions everlasting,
By our Heavenly Father made.

One by one the saints are going,
Over to the other shore;
Safe at home with God forever,
They'll return to us no more.
Friends we loved have gone before us
To those mansions of the blest,
Where the wicked cease from troubling,
And the weary are at rest.

Free from care and sin and sorrow,
Doubts and fears all passed away;
No more night of pain and anguish,
But one bright, eternal day.
'Tis a land death cannot enter,
Partings there are known no more;
Ever blessed, happy people,
Who have reached that peaceful shore.

Listen to the rapturous music
Of that ransomed, white-robed throng.
As their golden harps they're striking;
Who can learn that heavenly song?
Oft with eager eyes we're looking
Over toward the promised land,
Longing to behold its glories,
And its wonders understand.

Longing to behold our loved ones,
And to see the form they bear;
Can we doubt that we shall know them
When we meet them over there?
If not, where will be the pleasure
Of the meeting? And the pain
Here of parting would be greater,
Could we know them not again.

Though we know not what we shall be
In that land to which we go;
We shall be like our Redeemer.
'Tis enough for us to know.
Be like him who died to save us,
What could we desire beside?
When we waken in his likeness,
Then shall we be satisfied.

—*Selected by Mary Rink.*

THE REVISED MINUTES.

BY JOHN FORNEY.

I HAVE not said one word yet about them in public, but I will now say to one and all of the committee, that I am well satisfied, that we, as a committee, have discharged our duty faithfully in the fear of God, during the nine days' labor, when we were together and invoked God's Spirit and grace to guide us. And I do not feel to offer any amendments on any subject of the Minutes. I believe the combined wisdom of the committee, did fully as well, on the whole Book of Minutes in combining and revising, as we shall be able when separated, and I agree with Bro. Moomaw, that the vital principles of all decisions are embraced in the declarations and given in the revision. And that was our solemn duty and no more. The many queries that troubled A. M. for more than one hundred years, are the work of the different churches that have brought them to A. M. from time to time, and only the answers to them are the work of A. M. and no more.

And she (A. M.) gave us, as a committee, no leave to alter or change decisions or answers, or, we might have got out a work that would have pleased some of us better; but so we have done only our duty and so let us hand it back to A. M. for her acceptance or rejection, or amendments, as she may see proper to make. I shall make no apology for what we did, neither shall I complain of A. M., if she will reject our work as it stands.

It is true, my dear brethren, we found some things in the old Minutes that, had we the power to do so, given by A. M., we might have changed. I will give a few examples:—Single mode feet-washing, of late years forbidden, except where it can be done by unanimous consent. I believe we all agreed that that decision was wrong, and should be changed. Some proposed to do it, thought we had the right to do it, with the knowledge before us, that the two modes were always practiced in the church, with a different understanding of the above from the time the double mode was introduced by some of our good-meaning old elders, and accepted by the majority of the churches, with the agreement that those that did not change from the so-called single to the double mode, when coming together in Communion, they would practice in peace as the church practiced, where the Feast was held. And so the church got along for many years in peace.

2nd. The Supper on or off the table, at the time of feet-washing, the same as the above. But I, with the majority of the committee, said that it is not our business to change any answer; but A. M., that made it, alone has the right to change the answer she gave. And now, let us not offer any amendments, lest we confuse A. M. and the mind of the Brotherhood, that has our work now in its hands for examination.

And all we can now do, in addition to what we have written, in the Revised Minutes, is to pray, that the good and holy Spirit may guide the church, and the next A. M. do only that which is right in the sight of God, and correct and reject all error.

For this I will earnestly pray and labor, by the grace of God, to the end of my days.

Abilene, Kan.

"THE CHURCH HAS DONE HER WORK."

BY D. P. SAYLER.

THIS was said by a Friend, proprietor of a first-class boarding-house at Cape May, New Jersey, while speaking of the divisions in the Brethren and Friends' churches, just as the train, on which we were leaving the place, started.

The idea, as expressed, was new to me, and I would have been pleased to hear the Friend's view more fully, but under the circumstances, this could not be. I have given the subject some thought, and it presented itself in this form: 1st, What constitutes *the church?* 2nd, What is her work?

The term church, as defined by lexicons, is not very satisfactory. From the Scriptures we have the idea, that the church is the assembly, or association of the true believers, called out of the world by the doctrines, or teachings of the Gospel, to worship the true God in Christ, according to his Word; and this association or assembly Paul calls the church of God, in 1 Cor. 1: 2, 10: 32, 11: 22, 15: 8, Gal. 1: 13, 1 Tim. 3: 5–15. Thus are the true believers collectively called the church of God, but individually, Christ says, "All ye are brethren" (Matt. 23: 8). And so are the born of God recorded in the Lamb's Book of Life, whether they are so called on earth or not.

Thus the Scriptures define the church.—But what is her work? Salvation is a personal and individual work; every one for himself must "work out his own salvation, with fear and trembling" (Phil. 2: 12); hence, is not the church's work. But as the church is the ground and pillar of the truth, it is clearly her work to publish and make known the means sanctified for the work of salvation, which is the Gospel of Christ: "for it is the power of God unto salvation to every one that believeth" (Rom. 1: 16). And that all may be saved, she must preach the Gospel to all nations, to every creature. "And the Gospel must first be published among all nations" (Mark 13: 10), before Christ will come the second time.

That this is the work of the church, as defined, and not of individuals, is, to my mind, clearly settled. And I presume this is the view of the Friend, when he said, "The church has done her work."

A very general view, however, is, each sect believes that she must preach the Gospel to all nations, and think that all the world is starving for the Bread of Life, if they don't break it to them. If this belief is the correct one, then will the Gospel never be preached among all nations; for no one sect ever will, or can accomplish it. In this way, the Roman Catholic sect has done more than any other of the sects, but she is far from preaching her "isms" over all the world, and she will never get all over it. Sect missionary work is the "Lo here, or Lo there, is Christ." But Christ said, "Believe it not."

The original and primary meaning of preaching the Gospel, is to publish, declare, make known, etc. And before printing was invented, the only way to publish and make known the Gospel, was by reading it to the people from manuscript copy, or to speak it by rote by those who had committed it to memory. This involved the necessity of going, etc. In Acts 7, we learn how Stephen published the Word of God; and in 24, 25, 26, we learn how Paul preached, "published"

it. They simply rehearsed the Word of the Lord, and God, in his Word, did the work he designed it should do. But now, printing being invented, the Gospel can be, and is published and sent broadcast over the whole world, and nations, in a day, can, in their own tongue, read and know the Gospel of Christ, as well as we can know it.

The great work of Luther was done while he was shut up in the castle at Wartburg.—There he gave Germany the Scriptures in her native tongue, and that did the work. I believe it would have been better for the cause of truth if Luther had not preached at all.—Witness the following: "Perhaps the baptism of little children may be objected to by what I say as to the necessity of faith. But as the Word of God is mighty to change the heart of an ungodly person, who is not less deaf, nor less helpless than an infant—so the prayer of Christ, to which all things are possible, changes the little child, by the operation of *faith*, which God pours into his soul, and thus purifies and renews it." (History of the Reformation, by D'Aubigne, p. 163, Book VI.)

This is *Luther's ism*, and not the Gospel; and millions have been deceived by it. And it is a fair specimen of *sect ism* preaching the Gospel.

The true work of the church is to publish the Gospel to all the nations of the earth, in their native language; and her work will be done, and the coming of the Son of Man may be looked for, coming quickly. And this is nearly done. Who will live that in life will hear the cry made, "Behold, the Bridegroom cometh; go ye out to meet him"?

CHRIST AND CHRISTIANITY.

BY C. H. BALSBAUGH.

To Sister Wealthy A. Clarke:—

UNKNOWN to each other personally, we are in profound acquaintance in what constitutes "the bond of perfectness," and this inner binding and fellowship is the ground and apology for my approach in this mode. The thought of communicating with you has visited me again and again for some years, and a few days ago, Providence put the half-formed purpose into positive determination, which is now finding expression in this epistle.

You are one of the teachers in Israel.—However humble your position, it has responsibility and influence. You deal with the tender buds of immortality, and the impressions you make go into the finest texture of the unfolding soul. Your work is vaster and more momentous than you know. I often tremble when I review my pen-ministry. So earnest, positive and conscientious a nature as mine, must not only work, but work with all my might. Where the whole soul goes into one's mission, and the issues are large and complicated, mistakes will be made, often very serious mistakes. I have found it so, which has caused me many a heartache.

If we in very deed love the Lord Jesus Christ with an ardent personal love, which alone is true and undefiled religion, our zeal will sometimes transcend our knowledge, and prudence will give way to impulse. We need restraint, an Omniscient, Omnipotent, infallible Guide. We are amply provided in this respect. The Holy Trinity is in concert in our behalf, and a real, undivided commitment to *Him* will make us a wonder to ourselves, and elevate us to a point of efficiency and repose and self-mastery which will make us "mighty through God to the pulling down of strongholds."

"To cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," is infinitely more than all external observances ordained by God and the church. These objective appointments are all right, at least those that are Divine, but they are at best only expressions and symbols of the sublime and thrilling fact of salvation. They are more the fruit of salvation than the condition, although the latter cannot be ignored with impunity.

These are truths not only worth pondering, but call for special and universal consideration at this time, as forgetfulness of them has led us into grave errors and difficulties. That a wide misapprehension prevails in the church in relation to the Divine economy in both the realms of matter and spirit, I entertain no doubt. That the sacredness of physical law and our physical constitution is sadly depreciated, cannot be gainsaid.—The temple of the Holy Ghost is shockingly abused and defiled in various ways. Artificial habits generate unnatural wants, and the carnal nature triumphs over the grand possibilities and native aspirations of our higher nature.

It is a more hopeless task to preach the Gospel in its relation to organic law, than to bear the tidings of the cross to the remotest longitude and latitude. Few persons, even among Christians, ever take a thought on the marvelous intwisting of body and soul, and their mutual interdependence and interactions. No person who uses tobacco can be, spiritually, what he might be without it, other things being equal. The same is true in regard to the prevalent dietetic habits of the people.

The mission of the Holy Ghost is not arbitrary. He accommodates himself to existing conditions, and gains his ends, if he may, in harmony with our constitutional laws and capacities. Here is a suggestion worthy the special consideration of our colleges, conservative and progressive. I would hint, and very broadly, that Dr. Dio Lewis' "*Health in a Nutshell*," be placed beside every Bible, not only in college apartments, but in every home where its teachings are understood.—God is the Author of our body; he claims it, and *must* have it if He is to reach his highest end in it.

"A *body* hast thou prepared me," is the wonderful, yet natural and necessary prophetic annunciation of the Incarnation. Heb. 10: 7. Here we have the whole economy of redemption, spiritual and physical, compressed into one word—"*body*"—"God in the flesh." Pride does much to injure the soul, directly, expressed in whatever form, or unexpressed; but physical transgression, in ways manifold, not only defiles, but dwarfs and benumbs the moral nature. Gross physical habits destroy the very organic conditions of high spiritual aspirations, attainments, and achievements.

So far have we drifted from the Divine idea of life in this respect, that it is almost impossible to get a hearing, even among the Brethren, in the advocacy of the application of the principles of the Divine Incarnation to "eating, drinking, and *whatsoever* we do." Here is no room for "delusion and hallucination" in the inclusion of dress, and the table, and the dormitory, in the rounded fact that God became a man, and seeks to reproduce that solemn and body-and-soul-redeeming mystery in every individual "that names the Name of Christ."

If there is any faculty or element or atom in our complex constitution that remained intact in the Divine infleshing, I beg the reader of this essay to point it out. If not in Christ, then manifestly not in us. But if in Him, and he is *our* life, by what law or principle should a similar entireness of possession be "a delusion and a hallucination"? That such a dominance is not a fact is the shame and confusion of the church.

But for this defection, the Dayton Convention had never been in existence. Had the thought that it is possible for a *Christian* to do *any*thing "not for Jesus' sake," never been harbored and depended and insisted on, there would be no schism in the church.—The external rupture had for its occasion the fact that the *form* of this anti-christian principle came into collision with established usages. But both the principle and its grievous licentiousness of expression still remain in the church not only unrebuked, but welcomed and pampered, because it hides in forms of which ecclesiastical government and prohibitions take no notice.

No faction can gain anything by starting on such a platform. And no church is purged, no matter how many it excommunicates for one form of carnality, while it retains the same principle in other and perhaps grosser forms. He that cannot govern his temper, his lust, his appetite for stimulating and debauching dietetic indulgences, his tobacco-greed, and mammon-worship, and thirst for position and honor, ought to be slow in judging others.

"The time is come that judgment must begin at the house of God," and the incarnate Jehovah is Himself the Model and the Judge. In the same degree that God is infleshed in us, and we know ourselves only as possessed and controlled by his immanence, will he be the thought of our thought, the feeling of our feeling, the will of our will, and "for Jesus' sake" will be the substance and sum of our being.

Such a person need not go two thousand miles to Conference to ask what he may or should wear. He has the witness and wis-

dom and impulse in himself, because Christ is as truly moulding Himself into perfection in that soul as He did in the Virgin Mother. Neither will such a person pronounce any possible outcome of humanity, as incarnated by Deity, as "a delusion, a hallucination."—The *principle* we are bound to acknowledge as Christians, however shamefully slow we may be in its practical exemplification.

Could we but intelligently apprehend that Christianity *cannot* mean less for us than for Christ, and were the fact itself our very life, love and harmony and co-operative energy would be the conspicuous characteristics of a united Brotherhood.

What can be more beautiful, more philosophical, more entirely reasonable, and more inspiring and soul-resting, than the fundamental, all-embracing truth of the Divine Incarnation? If there is anything that a *Christian* can do which is "not for Jesus' sake," not the expression of his inbeing as the Alpha and Omega of religion, then Emmanuel is not only a mystery, but a palpable absurdity.

If my preference can select a shoe-string, or my fingers tie it, apart from the fact that both my mind and fingers belong to Christ, and are the instruments of his love and will, I have yet to learn "the first principles of the oracles of God." It is as utterly impossible as to do the same act apart from the fact of my humanity. It is human nature that God wants, and not a part of it. In purpose, affection, will, he will never accept less than the whole.

In the outworking of these, he will bear with many imperfections. Because of these fragmentary exhibitions of what faith holds without a flaw, "the righteous are scarcely saved." Obedience *to* Christ is our ideal life, while "the obedience *of* Christ," is the actual reality, the inwrought Personality of Emmanuel, in the texture of our spiritual being. *To be*—this is salvation, if "Christ is our life"; and equally damnation, if so be that self rules.

Out of being comes manifestation, and life and expression cannot possibly be at variance. What is born of the flesh is flesh, and what is born of the Spirit is spirit. This is an eternal, inexorable, beneficent law. What is of Christ is Christian, and all else is of the flesh. What is "not for Jesus' sake" is "the enemy of the Cross of Christ." God comes in the flesh to take possession, and not to hold joint partnership with some other element or power or person.

The great thought and work of God is Emmanuel—Himself humanized; and both the thought and the work should be great enough for us to find therein a ground of common love, aim and endeavor. Less egotism, braggadocio, and denunciation, and more self-crucifixion and Christ-enshrining, and God-exhibiting, will heal our breaches, bless the world, and augment the number of the redeemed. Amen and Amen.

TRUE religion gives a happy, cheerful turn to the mind, admits of all true pleasures, and even procures them for us.

OUR TRIP TO EUROPE.

NUMBER VII.

Dresden.

PERHAPS no other city in Europe of its size, contains so many objects of interest as does the city of Dresden. For many years it has been the residence of the Kings and electors of Saxony, and these formerly were the wealthiest rulers in Europe. They derived most of their wealth from the silver mines at Freiburg, which were, prior to the discovery of the precious metals in America, the richest known. Each succeeding sovereign added something of interest to the city, until now it rivals many of the larger capitals of the Old World. Dating back to the 10th century it has a remarkable history, covering a period of over 900 years, full of interest to all who feel interested in the olden time.—The city is beautifully situated on the Elbe, about 400 feet above the sea level, in the midst of the Saxony wine-growing district.—On either side is the beautiful and richly cultivated valley of the Elbe. On the hillsides south of the river may be seen a succession of rising vineyards, richly laden with the fruit of the vine, whilst the valley below, with its garden-like farms, its green meadows, its fine orchards and gardens, the whole studded with beautiful villas, make it a most delightful and pleasing scene to look upon. The city with its bracing climate enjoys a high reputation as a healthy place. A monument has been erected to commemorate the fact that the cholera which has so often prevailed in Europe, has never visited Dresden.

The Elbe is a rapidly flowing stream and is kept in its bed by well-formed banks, paved up to a considerable height with cut stone, so that such a thing as malaria is unknown. Dresden abounds in beautiful gardens and well-kept parks. The *"Grosser Garten"* or park is the largest, and affords a delightful place in which to take an afternoon walk.—Broad avenues are to be found, completely covered by the overhanging branches of the huge chestnut and linden trees planted on either side, and so dense is the foliage that not a ray of the noon-day sun penetrates it. There are miles and miles of these avenues intersected here and there by foot-paths that lead to green lawns, bright and rich with beautiful flowers, whilst, almost hidden in the shrubbery, nestle lakes of pure clear water, in whose limpid depths may be seen hundreds of the most beautiful gold fishes. After spending a day, looking at the works of man, it is a positive delight to wander through this park and to see how beautifully God has decorated this earth. Kings and queens may lavishly expend untold sums of money in outward display, they may call to their aid the best artists the world can produce, and yet not one of them in all their glory, can be so beautifully arrayed as the humblest flower that decks the footstool of the Great King of kings.

During our stay here, we visited many places of interest, and many letters might be written describing them, but we shall only briefly notice a few. The Japanese palace, in which there is a museum of antiquities, containing many thousand specimens, all of which are of great interest. Among them may be named specimens of pottery, used by the Romans 200 years before Christ. Rings, vases, bronze casts, coins, weapons of defense and many similar articles of the same period; a statue of Diana from the temple at Ephesus. Diana was the goddess of the Ephesians, and Paul had to meet the opposition of the silversmith, Demetrius, when he preached Christ to the people of Ephesus. It is to be noted, however, that Demetrius was more concerned about the money he made by his craft than he was about the principles of religion. Unfortunately, many are like Demetrius in the world to-day. The statue here is about four feet high and is finely decorated. Among the most interesting objects in the collection, are four large tablets or slabs of stone taken from the ancient city of Nineveh. Two of them measure each four feet in width and eight feet in length, whilst the other two are each nearly seven feet square. On the two smaller tablets are cut in *bas-relief*, the figure of a man after the Assyrian style of sculpture. On the two larger are cut two such figures. On each tablet is an inscription cut in Assyrian characters. The inscription and figures are clearly cut, all the lines being distinctly visible. They were discovered in the excavation made at Nineveh and are placed in the museum. It was the custom among the Romans to burn the bodies of their dead. Here are to be seen the vases used to hold the ashes of the dead, with inscriptions giving the name, date of birth and death of the deceased.

Among the most notable collections here is the gallery of oil paintings. It is chiefly to this collection that the city owes its greatest distinction. It contains one of the most celebrated paintings in the world. It is called the "*Madona di San Sisto*," and was painted by Raphael in the beginning of the sixteenth century. The subject is the virgin Mary with the child, Christ in her arms.—Looking at the painting, one is impressed with the supernatural beauty of both mother and child. There is a pure radiant beauty in both faces that is not of earth. One is drawn towards the painting almost irresistibly, and it would almost seem that the brain that conceived it, and the hand that painted it must have been inspired. It was brought to Dresden in the year 1754, at a cost of nearly $50,000.00, and its value now is unknown. Besides this, there are many other works by the old masters, among others those of *Di Vinci*, who painted the "Last Supper," with which nearly all are familiar, from the many engravings made of it. It represents our Savior and twelve apostles seated around the table eating the Lord's Supper.

We have also had an opportunity to visit the Green Vault in which are stored the valuables belonging to the Royal family. Here are eight large rooms filled with rare and costly articles. In one room are kept the crown jewels, diamonds, amethysts, rubies and pearls. This room alone contains 15,000,0 00

dollars in jewels. As we looked at the immense amount of wealth stored away here in these vaults, used only on great occasions for display, and then thought of the thousands of poor women who drag out a miserable existence in hard and unceasing labor, it seemed to us that here was a system of political economy that needed reformation. We might extend this discription much further and speak of the collections of arms and armor of the 15th and 16th century, and many other collections equally interesting to us, but for fear of tiring our readers on these subjects, we desist, and will give some account of a

TRAMP INTO THE MOUNTAINS OF SAXONY.

Since we first came to Dresden we have heard so much of the picturesque beauty of Saxony-Switzerland, that we concluded to visit it. It is distant about forty miles by rail and the railroad passes the entire distance along the northern banks of the Elbe. Prof. Jenks, two German ladies, who are boarding in the same family with us, wife and self composed the company. We left Dresden at 6 o'clock in the morning. It was a bright, beautiful September day, and as the train left the city, the sun arose and flooded the beautiful valley of the Elbe with streams of golden light. It was one of the prettiest scenes we ever beheld, and one sees nothing like it in America. The vineyards, the orchards, the green meadows, all radiant with the bright sun-light,—the whole blended into a picture that an artist might in vain attempt to transfer to his canvas. We reached Konigstein in two hours, all too soon, for we could not so soon tire of looking at the delightful panorama spread out before us.

Konigstein is a circular hill or mountain, rising to a height of about 850 feet. The ascent is very steep; for the first 600 feet we had to use steps cut into the rocks; the rest of the way up is almost perpendicular. The place is strongly fortified, having never been taken, although Napoleon I tried his artillery upon it, but failed to make any impression upon this natural fortress.

After climbing about 650 feet, we came to the first line of defence,—a strong wall, partly natural, back of which, about twenty feet, was cut a trench. This is used by soldiers, to defend the heights against storming parties of the enemy. Entering a heavy stone archway, we began the ascent to the top of the perpendicular rock, which rises from this point, from 150 to 200 feet. The ascent is made by means of stairways and inclined planes. Reaching the top, we find a comparatively level surface, about one mile in circumference, around which is built a heavy wall.

The interior contains munitions of war, houses and barricades for the soldiers. The wall, before alluded to, is built even with the outer edge of the rocks. Looking down over this wall, one can form an idea of the great strength of the fortification; and we were impressed, while walking around the top and looking down, far below, almost perpendicularly, for 150 to 200 feet, with the utter impossibility of its being taken by human power.

An open well, twenty feet in diameter, and 660 feet deep, was dug here in 1543-90, which secures for the fort a never-failing supply of pure water. By using a couple of mirrors, the sunlight was thrown down into the dark depths below, and we saw the rippling water, 600 feet below the surface. The water is drawn up in barrels by means of steam power and an iron cable. As the barrels ascend above the top of the well, they are tipped over, and the water is thrown into a large tank, from which it is drawn, as it is needed for use.

The fortification is now used as a state or government prison. Many prisoners, under strong guards, were to be seen at work. The labor they performed was by no means easy. Here, as elsewhere, is shown the truth of the Bible saying, "The way of the transgressor is hard." Coming down from Konigstein, we took the train for the village of Rathen, at the foot of the Bastei, one of the most beautiful and picturesque mountains in Saxon Switzerland.

We crossed the Elbe by means of a ferry-boat, and the business of climbing the mountain at once began. After half an hour's upward toiling, mostly by steps cut into the earth and rocks, a point was reached, from which a fine view was had of the valley below. From this place up to the top of the mountain, and to the point of the highest rock, the scenery was grand. On every hand one meets with surprises. Quaintly-formed rocks, sculptured by the hand of nature into fantastic shapes, were to be seen on every side.

The rock is sand-stone, and is worn away in places, forming deep and precipitous precipices, many hundred feet deep. The scenery here reminds one somewhat of the Colorado mountains, only, however, in the peculiar shapes of the rocks; for, in grandeur and extent, it is no more to be compared with the Rockies, than Lake Michigan is to the Atlantic Ocean. High up on the mountain, an arched bridge has been thrown across, from the pinnacle of one rock to that of another.

From this bridge, a grand view is had, of the rocks and hills to the left. Looking down to a depth of four or five hundred feet, upon the thick forest of pines below, makes a very pretty sight, and well worth the weary steps taken to reach it. After another climb, the top is reached; and here is one of the most delightful views to be seen anywhere. We stand on the edge of the rock, around which an iron railing has been built, to prevent accident, and look out upon the beautiful landscape spread all about us, studded with villages, groves, and well-cultivated farms, the beautiful Elbe flowing swiftly along, 800 feet below where we stood, reaching like a silver chain far up and down the valley.

Konigstein, with its strongly fortified height, and, farther away, the high mountains of Bohemia, by which the view was bounded on the north-west, gives us a picture that, once seen, will not soon be forgotten. Those of our readers who have stood on the top of Mt. Morris College, will remember what a delightful view one gets of the surrounding country from that point.—This reminded us somewhat of that, in its picturesque beauty; this, however, far exceeding that in extent and general interest.

From the top of the Bastei, we went down in an opposite direction from that by which we ascended. The pathway leads through deep gorges, the rocks rising on either side to the height of several hundred feet, and so narrow that the rays of the sun never reach the ground. The "*Felsen Thor*," (Rocky Gateway) is formed by two walls of rocks, rising nearly perpendicularly, only a few feet apart, to a considerable height. Two large pieces of the rock have fallen into this gorge from the top, and are securely wedged between the rocky walls a few feet from the bottom, forming a rocky gateway up the valley.

We finally reached the village at the foot of the mountain, after a long walk; from here we rode down the Elbe on a steamboat, enjoying fully the beauties of this most delightful valley. We reached Dresden at 6 o'clock, pretty well tired out. Upon reckoning up the distances, we were surprised to find that we had walked or climbed nearly ten miles during the day. Wife stood the long walk very well; and as for the German ladies, they are wonderful walkers, and seem never to get tired. On the whole, we were all well pleased with our tramp in Saxon Switzerland.

One hundred miles from Dresden is the ancient city of Prague, the home of John Huss, who was burned at the stake on account of his religious views. He adopted and preached the doctrine of primitive Christianity, as held by the Waldenses. Thinking that our readers might be interested in a letter concerning these matters, we concluded to visit the city and learn what we could of John Huss and the Waldenses. In our next letter, we shall give some account of our visit, which was very interesting to us.

D. L. MILLER.

Dresden, Germany, Oct. 5, 1883.

COMMITTEE OF ARRANGEMENTS.

THE following named brethren comprise the Committee of Arrangements for Annual Meeting of 1884:—Jesse Kinsey, Geo. Hepner, Jonas Horning, John Noffsinger, Moses Ullery, Henry Flory, Henry Frantz, (Foreman) Moses Miller (Treasurer), S. W. Hoover (Sec'y.). Place of meeting on the farm of Bro. Moses Miller, in the Lower Stillwater church, two and one-half miles north-west of the Union Passenger Depot, or one and one-fourth miles from West 3rd St. R. R. Crossing, Dayton, O. The Pan Handle and Union and Dayton railroads pass by the grounds. S. W. HOOVER, Sec'y.

ACQUAINTANCE with God is not a speculative knowledge, built on abstracted reasonings about His nature and essence, such as philosophical minds often busy themselves in, without reaping from thence any advantage towards regulating their passions, but practical knowledge.

RELIGION AND WHAT IT IS.

BY JOHN HARSHBARGER.

RELIGION is a word of very common occurrence. It is however on that account none the better understood. Some persons already "got religion," while many others are exhorted to "get" it. It is something that is supposed to dwell in the heart of man, and is frequently called "heart religion" and, as it is supposed to be a common endowment, some logicians have made it the good quality or attribute of man and say, he is a religious animal. When viewed in this light, it simply signifies a respect for some Supreme Being as the infidel verse reads:

"Father of all, in every age,
In every clime ado'd
By saint, by savage, and by sage,
Jehovah, Jove, or Lord."

The Athenians having possessed too much of this religion, Paul censured them; for said he, "I perceive that in all things ye are too superstitious," or as above illustrated, too religious. It is talking very much at random to say that one has got religion; hence a vague address to exhort one to get it. The apostle James defines it when speaking of a "pure and undefiled religion." The affixing of one appellation implies two kinds at least. Pure and undefiled implies that there may be an impure and a defiled religion; but before we proceed any farther, we will try and decide the matter, as to what it really is. If it means the acknowledgement of but one God, then all who have acknowledged one God only, would have the same religion, whether there be Jews ancient or modern, Mohammedans, Deists, and Christians. These all acknowledge but one God.

Again, if corresponding or agreeing to disagree in one or two or any number of religious opinions; and practices, notwithstanding these many differences constitute the same kind of worship or religion, then all religious nations and individuals, even from Noah to the present, have the same religion, for these all agree in one or two or in a number of religious opinions but if baptizing a person in the name of the Father, and of the Son, and of the Holy Ghost, and to yield entire submission to all the new doctrines of the New Testament, be required, to constitute a disciple of Christ, then all those who have not participitated in those ordinances, cannot be conceived as having practiced the same religion with Christians, the disciples of Christ. Any one who disbelieves any of the New Testament facts, cannot be a Christian, though he may be a Jew or of some other faith. His religion has not the same name and cannot agree with Christian religion.

It was one thing for the Jew before Christ to expect a Messiah, but quite another thing to acknowledge Christ the Son of God and include in it his religion. So in like manner it is one thing to make a profession of the doctrines and the religion of the New Testament, but quite another thing to practice it.

In every religion there is some supreme being acknowledged and certain rights are supposed to belong to him, and those who most sincerly respect them are considered the most pious; hence those who obey from the heart all the ordinances and doctrines of our Supreme Head, Christ and censurably respect the rights belonging to him,—such only practice the same religion to affirm that our modern Christendom now divided into hundreds of different forms has the same religion, is a gross error, for no two or three or a hundred things can be one and the same thing. It is a theological error that shocks all common sense to say that Universalism, Election, Reprobationism, Unitarianism, Trinitarianism, Spiritualism, Mormonism, Non-baptism and Non-essentialism constitute the one and same religion. It is about as much as to say that Jews, Mohammedans, Pagans, Deists, and Christians practice the same religion. Some people make religion the effect of their feelings only, and when trials and adversity come, it of course changes the feeling and that, necessarily changes their religion, hence it is entirely foreign to the religion as taught by Christ and the apostles. This vindicated idea that all forms of worship agree to disagree—constitute the same religion; is in the light of the Gospel a deception and a cheat; it is only agreeing to continue to make more divisions, parties and sub-divisions direct in opposition to the teachings of inspiration. It is agreeing to do the very thing that our Master commanded us not to do and is disrespecting the rights belonging to him; hence religion has a practical signification. Recognition of our Supreme Head, Christ, as the object of our worship through love and obedience to his law or Gospel, should be the system of our faith and rule of practice in all things.

Girard, Ill.

THE CHRISTIAN'S RULE OF CONDUCT.

BY JOHN L. SNAVELY.

"BE of the same mind one towards another; mind not high things, but condescend to men of low estate; be not wise in your own conceits." Rom. 12: 16.

HERE is a principle, or rule of conduct, laid down, that should govern all believers in Christ, and were the principle the Gospel here inculcated, honestly and exactly followed, there would be no "cause for anger, nor none be angry without cause," and such contentions as exceedingly tend to set the world against the Gospel, would not arise, and we would have peace and joy in the Holy Ghost. It does seem that we should be careful to preserve the peace as well as the purity of the church.

How many, who profess to have risen with Christ, have recourse to slander and other expedients, instead of trying the method which has been enjoined upon all of Christ's disciples! How few uniformly carry out these directions of our Lord, to "be of the same mind one towards another"! As soon as sight is lost of this fundamental truth, or original element, we will have jealousies, resentments, contentions, and appeals to the world in print against each other, to the hurt and slander of religion.

This Gospel inculcates uniformity of principle and character, and every man and woman that is governed by this principle, will surely do right. We need be watchful, lest we be found defective in applying this principle. We conclude that we all make some mistakes, and have some misconceptions of Christ and of what he requires of us; but if we could only be willing, and not simply say we are willing to let the light of God's truth correct us, and let the Good Spirit lead us anywhere inside this all-governing principle and Divine Will, there would be but little difference in the natural outgrowth of this principle.

"Be of the same mind one towards another." When this is properly carried out among us, the natural outgrowth will be just what we need, namely, "peace and good-will." It is just as capable of bringing this about as baptism, when complied with in proper faith, is capable of initiating us into the family of God and insuring to us the remission of sins. The trouble does not come in on the side of God or his statements, but it falls on the side of man, failing to grasp the principle of his Word and properly and honestly carrying it out.

If no one aspires to preferments and positions and does not mind high things and is willing to condescend to men of low estate or condition, and especially avoids all conceit of his own wisdom and not act as if he were above others and ordinary rules and as if he ought to be at the head of all business, or it would not be well done,—we claim by NOT doing in this way, but with the kindness inculcated in the text, we harbor no resentment against one another, but pray for one another and our persecutors, in genuine good-will, and do not utter imprecations or bad wishes against any one,—the natural result will be "peace and good-will."

Then we need not be astonished why such a uniformity of principle is inculcated in the Scriptures. "Be of the same mind one toward another," "mind not high things." Show a people thus united in one mind and judgment, that judge themselves interested in the welfare of the entire body to which they belong, or have joined, and I will show a people, who, instead of envying the position and prosperity of their brethren, unfeignedly rejoice with them in it.

Shall we not all endeavor to walk according to the same rule of Divine Truth, and mind the same thing, and use all the means God has given us for improvement, that we may not decline from that measure of faith to which we have attained? Earthly conditions and positions will do nothing for us in deciding the question in that great Day, unless we universally profess and obey the doctrines of our Lord. And more;—there may be, in many cases, in that day, a complete reversal of positions; some who have been down may be up, and some who were up may be down. The question will be (which we must all see to now), have we our sins washed

away in the fountain of redeeming mercy?—We hope that the Christian principle which this text inculcates, may gain a decisive ascendency and so regulate our opinions and intercourse and our acts toward each other, that they will benefit mankind, and that the love of truth and peace may pervade us, and that all strife, variance, jealousies and hatred will be discountenanced and put to shame, and that at last we may be found to have the *Divine washing*.

Hudson, Ill.

MORAL PHILOSOPHY.

BY JAMES M. NEFF.

Of all the sciences or philosophies taught in any of our institutions of learning, Moral Philosophy, I think is one of the best and most practical. Although it has only been a short time since I began its study, I have found many lessons that, to my mind, are worthy of careful consideration of every one. They are especially interesting to the Christian. Hence I have concluded to present to the readers of the MESSENGER a series of lessons that shall be taken chiefly from the text-book which which we use here in our class.

Our first lesson shall be

RULES FOR MORAL CONDUCT.

"Before you resolve upon an action, or a course of action, first, cultivate the habit of deciding upon its moral character. Let the first question always be, Is this action right?

For this purpose God gave you this faculty. If you do not use it, you are false to yourself and inexcusable before God. We despise a man who never uses his reason. Is he not much more to be despised who neglects to use a faculty of so much higher authority than reason? And let the question, Is this right? be asked *first, before* imagination has set before us the seductions of pleasure, or any step has been taken which should pledge our consistency of character. If we ask this question *first*, it can generally be decided with ease. If we wait until the mind is agitated and harrassed by contending emotions, it will not be easy to decide correctly.

2. Remember that your conscience has become imperfect from your frequent abuse of it. Hence, in many cases, its discrimination will be indistinct. Instead of *deciding* it will frequently only *doubt*. *That doubt* should be, generally, as imperative as a decision. When you, therefore, doubt respecting the virtue of an action, do not perform it unless you as much doubt whether you are at liberty to refrain from it.

3. "Cultivate on all occasions, in private or in public, in small or great, in action or in thought, the habit of obeying the monitions of conscience; all other things to the contrary notwithstanding. The supremacy of conscience imposes upon you the obligation to act thus. You cannot remember in the course of your whole life, an instance in which you regret having obeyed it; and you cannot remember a single instance in which you do not regret that you disobeyed it.

There can nothing happen to you so bad as to have done wrong; there can be gained nothing so valuable as to have done right. And remember that it is only by cultivating the practical supremacy of conscience over every other impulse that you can attain to that bold, simple, manly elevated character which is essential to true greatness.

"This has been frequently taught by the heathen poets." But "a greater than a heathen" has said, "If thine eye be single, thy whole body shall be full of light;" "and has enforced the precept by the momentous question, what shall it profit a man, though he should gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

CONSISTENCY.

There is harmony and consistency in all God's works.—*Lathrop.*

So ought it be among all God's children, especially when coming together to do church work and for God. Let us not censure one another to such an extent that when we come together we have to shed tears because of such things. Some even find fault with the Gospel Messenger because it has an adtisement of a clover-huller. The excuse is this, how would it look if I was to come to you and preach the Gospel to the people, and at the close of my sermon offer you a clover-huller. Now, brethren let us be consistent. Which is the worst at the end of a sermon, a mouth full of tobacco, or a clover-huller? Let us preach the Gospel out of a pure motive; and let us set ourselves in order, and if we have no money to buy a clover-huller, let it alone; it is only the cover of the Messenger. Don't begrudge the Editors the few cents they make. Let us pray for them and their success, and pray God that we may become more consistent in all our doings.

Uncle John.

THANKFUL FOR WHAT WE HAVE.

Some persons are ready enough to thank God for gifts tangibly bestowed, but they never seem to consider that the same Power which bestows, also protects. It is as much a blessing to be spared misfortunes as it is to receive some good fortune in tangible shape. "I never complained of my condition," said the Persian poet Sadi, "but once, when my feet were bare and I had no money to buy shoes; but when I met a man without feet, I became contented with my lot." If we wish to realize how much we have to thank God for, let us reflect that no trials, or afflictions, or misfortunes, have come to us such that they might not have been more numerous and dark and crushing.

Lokman the famous Oriental philosopher, while a slave, being presented by his master with a bitter melon, immediately ate it all. 'How was it possible," said his master, "for you to eat so nauseous a fruit?" Lokman replied, " I have received so many favors from you it is no wonder I should, for once in my life, eat a bitter melon from your hand." This generous answer of the slave, struck the master so forcibly that he immediately gave him his liberty. "With such sentiments," says Bishop Horne, "should man receive his portion of suffering at the hand of God."—*Morning Star.*

HE WANTED A CHEAP FUNERAL.

George F. Barstow, of San Francisco who left an estate valued at $80,000, gave these injunctions in his will: "Having observed that ostentation and expensive funerals are injurious to the people, after absorbing money which poverty cannot well spare to vanity and pride, therefore, by the way of example, for which I beg pardon of the undertakers, let my coffin be a plain redwood box, put together with common nails or screws, without paint or varnish, with plain iron handles, and all else about the funeral to correspond with this plainness. Let there be a cheap shroud and no flowers. What is man but a handful of dust? Instead of a hearse I may just as well be carried to the grave upon some ordinary vehicle in every-day use, since life is but a journey and the day of death the final rest." —*Chicago Journal.*

Matrimonial.

HERNICE—McDONALD.—By the undersigned, at his residence, Sept. 30, John Hernice and Oma McDonald, both of Wabash Co., Ind. J. R. Crumrine.

PULLEY—FRANK.—By the same, August 9, Bro. William L Pulley and Melissa C. Frank, of the same place.

BLOCHER—BRUBAKER.—By the same, August 25, David Blocher and Fanny Brubaker, of the same place.

KIRCHER—AUKERMAN.—By the same, at the residence of S. M. Aukerman, Sept. 13, Ernestus Kircher and Cora Aukerman, of same place.

KEPHART—ANGLE.—At the residence of the writer, Oct. 11, Bro. George W. Kephart, of Altoona, Pa., and sister Louisa A. Angle, of Duncansville, Pa.

Brice Sell.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

ARMAGOST.—In Panther Creek church, Dallas Co., Iowa, Oct. 4, of diabetes, Elias G. Armagost, aged 31 years, 10 months and 8 days.

On Saturday he went eight miles to see the doctor, and that far home again; on Sunday took quite ill, and died Thursday morning. He came to the church about eight years ago. He leaves a widow and four children. Funeral by brethren C. Long and J. Myers, from John 5: 28, 29. S. Badger.

MILLER.—Near Morrisonville, Christian Co., Ill., Oct. 14, Bro. Lewis Miller, aged 83 years, 2 months and 1 day. Funeral from Job 14: 7. M. J. McClure.

BRUMBAUGH.—In the Salem church, Montgomery Co., Ohio, Oct. 9, sister Elizabeth, wife of Bro. Samuel Brumbaugh, aged 75 years, 4 months and 10 days. She leaves a husband, five children, twenty-five grandchildren and five great-grandchildren. Funeral by the Brethren, from 2 Tim. 4: 6–8.

John H. Brumbaugh.

SMITH.—In the same church, the same day, about five hours later, sister ——, wife of friend William Smith, aged 76 years and some months.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

Agents Wanted in every locality to gather subscribers. Sample copies and agents' outfit free.

Sending Money.—Send money by Drafts, Postal Orders, or Registered Letters. Drafts and Postal Orders should be made payable to the BRETHREN'S PUBLISHING CO. Postal Orders must be made payable at the office to which they are sent.

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BRETHREN'S PUBLISHING CO., MT. MORRIS, OGLE CO., ILL.
BRETHREN'S PUBLISHING CO., BOX 50. HUNTINGDON. PA.

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Mt. Morris, Ill., - - - - Oct. 30, 1883.

BRO. J. S. FLORY recently organized a church at Warm Springs, Wyoming Territory.

BRO. J. F. NEHER, of New Sharon, Iowa, is moving to Monmouth, Crawford Co., Kan.

THE church at Mexico, Ind, was organized in 1840 with 20 members. It now numbers about 350.

WE regret that much church news was crowded out this week. Will make room for it in good time next week.

WE cannot hold to both worlds no more than serve two masters. Still many are making the experiment. Be not deceived.

Bro J. J. EMMERT, of Mt. Carroll, Ill., has taken to himself a wife, in the person of sister Ida Buck, of the Pine Creek congregation.

WE presume Bro. S. T. Bosserman is now holding meetings in the Dry Creek church, Linn Co., Iowa. He was expected to commence this week.

BRO. PAUL WETZEL, of Iowa, attended the feast at Franklin Grove, Ill., week before last. He does much of his preaching in English now.

WE were favored with a number of callers last week, it being the week of our feast.—Bro. Stephen Yoder preached for us in the Chapel on Friday evening. Bro. Enoch Eby was also present.

THE *Chicago Tribune* says, the Blue Laws of Connecticut were recently enforced at East Haven, where fourteen persons were fined $4.00 and costs, for riding in a public highway on Sunday.

THE Feast in this congregation came off Oct. 18th and 19th. The attendance was large, and the ministerial force ample. Bro Stephen Yoder, of Iowa, officiated. We were also favored with delightful weather which aided in making the meeting more pleasant. A number of members from adjoining congregations were also present.

THE new church in Dakota, is to be called "The Willow Creek Church." Bro J. Murray, has the oversight of it.

WE have all along been taught that John Wesley was opposed to wearing jewelry, but now Frank Leslie's *Sunday Magazine* says, John Wesley's breast-pin was among the articles offered for sale at a recent London fair.

OVER 500 letters for foreign countries were mailed at New York, Oct. 2, bearing only a two-cent stamp, the senders laboring under the erroneous impression that the foreign postage rates as well as the domestic had been reduced.

BRO. D. B. MARTIN, of Iowa, writes, that the party purchasing his place failed to take it, and that on the morning of Oct. 20th, his house took fire and was burned to ashes. Some of his furniture was saved. This will likely prevent his moving to Kansas at present.

SOME one will please send to J. E. Young, Lexington, Ky., the names and addresses of all the members living in the State of Kentucky. He is attending school at that place, and is willing to spend vacation preaching, if he can learn where members are living.

BRO. JAMES EVANS, of Frederick, Dak., proposes to spend a few months in Minnesota and Iowa the coming Winter. Little or nothing can be done in Dakota during the Winter season for the want of houses to meet in. The only places where preaching could be is in the cities, and these are too far to reach, especially when the preacher has no conveyance to bring him to such places. He would be pleased to hear from brethren, either in Minnesota or Iowa, who might need help this Winter.

LAST week Bro. Artemas Smith gave a brief account of the missionary work done by the evangelists in Middle Indiana. We think something of that kind from each district, where missionary work is done, would be very satisfactory to the members. A quarterly report would be better still. The members who support a work ought to know what is being done, and as but few of them attend the District Meetings, it follows that if the report of the work is not published in the paper, they do not get to hear it at all.

IN most congregations it is customary to take applicants for baptism, to one side, to lay before them the order of the church. We do not mean to object to the custom, but might it not be well to occasionally lay the order before an applicant in the presence of the congregation for the information of the members and even those that are not members? A course of that kind would refresh the memories of members. There are hundreds of members who cannot narrate the things that are usually submitted to applicants, and there are some ministers no better off. If these things were repeated in their presence a few times it would be a great benefit to them at least, and would also greatly aid members in performing their duties.

SAMUEL FIFER, of Burr Oak, Kan., writes that he is much pleased with the MESSENGER, and takes this method of thanking the one sending it to him. There are perhaps scores of others who feel the same way, and this notice will serve to express the thanks of all.

BRO. JACOB MURRAY, of Waterloo, Iowa, organized a church of six members, in Brown Co., Dak. Four others who had not their letters with them, promised to send for them, and as there is nothing in the way, these four will soon be added to the number.

THE churches in Northern Illinois contributed $342.20 towards the new meeting-house just completed in the Pigeon Creek Church, Marshall Co., Ill. This has for some years been one of our mission fields. The house will comfortably seat about 200 persons, and will prove a great convenience to the members in that part of the State.

WHY is it that ministers, as a rule, never preach on self-examination only at Love-feasts? It seems to us that at our common meetings would be an excellent time to talk on subjects of that kind as well as at Love-feasts. Self-examination is a daily work, and if the attention of members were called to it more frequently, it might be better for all of us.

IT might be the means of saving many church troubles if ministers would preach more about the eighteenth chapter of Matthew. There are enough of good subjects in that chapter to keep a minister supplied with suitable texts for six months. A sermon once each year from Matt. 18: 15, would be an excellent idea.

EVERY congregation ought to have a book of Certificates of Membership. Each book contains 50 certificates, neatly printed, and arranged so that it requires but little writing to fill them out. To each certificate there is a stub, which is also filled out and remains in the book, enabling the church to keep a record of all the certificates issued. Those who use them find it much more convenient than writing the certificates. The books will be sent post-paid for 50 cents per copy.

THE DEDICATION OF THE NEW MEETING-HOUSE IN MONONGALIA CO., W. VA.

THE brethren of the George's Creek church, in Fayette County, Pa., built a new house of worship the past Summer in the southern part of their congregation—in that part that lies in Monongalia county, W. Va., not far from Morgantown, the county-seat. We were requested to be present at the dedicatory services, and promised to do so, no providence hindering.

The time of the dedication was the 29th of September, and we were permitted to meet with the brethren on that occasion. But while there was public worship on the day above named, the dedicatory services were deferred until Sunday, the 30th. At our meeting on the 29th., at 11 A. M., the house

was well filled, and we had a very pleasant meeting. It is not at all common to find so large a congregation assembled for worship on Saturday, in a community in which there are not more brethren than there are in that in which our meeting, above alluded to, was held. The Communion services commenced at 4 P. M. There was a large attendance during the entire service, and quite a desire manifested to hear and see what was done and said. Our religious performances in connection with our Communion services were altogether new to the most of the people present, and hence their desire to witness them. Our Communion season at night was a very enjoyable one.

On Sunday at 11 o'clock we met for the dedicatory services. The congregation present was very large. The audience room of the new house is 32 feet by 46. This was crowded, every foot of space being occupied. And it was thought there were as many persons outside of the house as there were inside. It was estimated that there were about one thousand persons present at the meeting. And crowded as the house was, there was the most excellent order during the entire service, and the closest attention given to the discourse.

This new meeting-house is about fourteen miles from the Fairview meeting-house, and something farther from the Grove meeting house. The George's Creek church has now three good houses of worship. A house for worship was long needed in the community in which the new house is built. The brethren have long preached in the community, but preached under disadvantageous circumstances for want of a meeting-house. It was one of our meeting places forty-four years ago, when we commenced our ministerial labors in the George's Creek church. Bro. Jacob Miller and his wife, Bro. Enoch Ross and his wife, and Bro. Jacob Newman, were the members of our Fraternity here when we commenced our ministerial labors at the time above named. Several of the younger members of some of these families were added to the church soon after we became acquainted with these families. And from that time there has been a little company of zealous members in that community, though, as already remarked, they have always labored under disadvantages because they had no house of worship. But they now have a very pleasant and convenient house of worship, and we were glad to find that there was interest enough in and love enough to the cause of Christ among these brethren, and in the George's Creek church to build the new house of worship that they have built. The house is a very neat and convenient one. It was much admired for its neatness and plainness. It cost between eighteen hundred and two thousand dollars. There was a little debt of a few hundred dollars left on it, but the general membership of the George's Creek had not yet done all that they expected to do.

As an evidence of the interest taken in building the house, we would mention, to commend their example to others, the case of two young brethren, who have not much wealth but industrious habits, capacity to labor, and love for the cause of Christ. Each of these gave about one hundred dollars in labor towards building the house. These are the sons of sister Reed. She is a daughter of Bro. Enoch Ross, deceased. Her mother is yet living. We baptized sister Reed and her cousin Margaretta Miller when they were yet young women. They came out in their youth and devoted themselves to the cause of Christ. Sister Margaretta was married to Joseph Snider. She has left the scenes of earth, and we hope she has gone to join the glorious church above. Sister Reed yet lives, a faithful and devoted Christian and a mother of a large family, four of which are members of the church and one of them a minister. Sister Reed's husband is a member of the Methodist church, but he is a very kind man, and treats the Brethren courteously.

Our visit to these Christian friends was a very pleasant one to us. Among the old members yet living are brother and sister Miller and sister Ross. We were glad to meet these old saints again. We enjoyed our interview with them all. We spent a very pleasant night in the family of Bro. Miller. He is in his eighty-fourth year, and sister Miller in her eighty-sixth. Sister Miller's maiden name was Gans. Her father's name was Benjamin Gans, who was a minister in the George's Creek church. And she is a descendant of old Bro. George Baltzer Gans, who was among the early converts to the faith of the Brethren in Germany, and whose name occurs among the first Brethren. Sister Miller has a good knowledge of her ancestors, and it was pleasant to converse with her. She informed us that it was a peculiarity of old Bro. Baltzer Gans, that he did not want to accumulate much property, as he wished to die poor. We took leave of our Christian friends in the settlement we have referred to, with our feelings of brotherly love revived and strengthened.

On the sixth of October we attended a Communion meeting in the Grove meeting-house, in the same congregation. This was about four miles from Uniontown. As we remarked on another occasion, the George's Creek church has been considerably disturbed by the disturbing elements that have been at work in our Brotherhood. And owing to this circumstance, there had been no Communion meeting held for some years in the Grove meeting-house. But as things seemed to be quieting down, the Brethren concluded to have a Communion there at the time above named, and we had a very quiet, solemn and pleasant meeting.

It was a pleasure to us to have the opportunity our late visit gave us of associating again with the dear Christian friends among whom we formerly had our home. And we hope the time will again come when we may have a common home, and that home may be heaven.

We had also the pleasure of seeing father Moser again, and his son Joseph's family, and of enjoying their hospitality. Father Moser is becoming frail, and his days on earth are drawing to a close, and he is fully aware of the fact. May his end be peace. We are all admonished by the rapid flight of time, and by its uncertainty to be always ready to meet our Lord, when the midnight cry shall be heard, "Behold the bridegroom cometh; go ye out to meet him." J. Q.

VISIT TO LINN CO., IOWA.

Accompanied by my wife I visited the Brethren in Linn Co., Ia., last week, and attended their Feast, October 20th and 21st.—The meeting was held in their new, commodious meeting-house, which stands about one-half mile east of where the Quinter and McConnell debate was held. The house is finished all but the painting. It is a credit to the cause at that place, and possesses many commendable conveniences. The meeting was largely attended, and the order excellent. There were also a number of ministers present, some of whom we had not met before.—One was baptized on Sunday, gladdening the hearts of many. The congregation is under the care of old Bro. Abram Stamy, whose aged wife is also a noble worker in the Master's vineyard. She sometimes aids the ministers in dealing out the Word to the people.

Unfortunately, this congregation divided two years ago, and the other element built themselves a house of worship also. When they held their Feast, one week before, our Brethren withdrew their regular appointment, so as to permit members to attend, if they desired to do so. Many of them attended, and now feel better contented with our church than ever before. Our Brethren treat this Old Order element very kindly, aiming to win them back by love and good works. There is no good reason why they should be separated, and we hope they will become fully united in heart and practice before the Good Master calls them hence. Yet, in spite of this, the church is prospering and full of zeal. We enjoyed their company very much, and felt that we were sojourning among Brethren indeed.

We returned home Monday night. The trip proved quite beneficial to my wife's health, as she has been in feeble health for quite a while. We spent some time in Marion, with A. W. Vaniman and W. C. Teeter. The former is our brother-in-law. Both families are living in the same house. My mother, from Lanark, S. J. Harrison and wife, were also in our company. J. H. M.

God never made choice of fools to guide the affairs of his church. The great leaders whom he has put in the van, such as Moses, Elijah, David, Paul and John, have been men of exceptional intellect. No man, then, should ever have a place assigned him among the elders and rulers in Zion who is not gifted with, at least, sanctified common sense.—*P. Church.*

The *Inter Ocean* says: "Mr. Talmage is made sick because he finds it is the disposition of Christians now to ride to Heaven in Pullman palace cars; to go in on soft plush and have the beds made up early so they can sleep all the way and have the black porter, death, wake them up in time to enter the golden city. His nostrils ache with the scent of eau de cologne in the baptismal font, and he prays for a little more of the spirit of Knox and Wesley in the modern church. Mr. Talmage is not altogether in the wrong of it, either." And we think the *Inter Ocean* is about right.

ARE YOU HONEST?

Some one, in the *Christian Evangelist*, delivers the following lecture: It is doubtless true that some things are simply put on—things, too, which ought to spring from within. To decide infallibly as to what may or may not be put on, is perhaps impossible. To say that certain things may be put on, and that certain others may not, is easy, but to survey the line between all things is another matter. This task will not be attempted now.

Mrs. Smith has just told her servant girl to report her absent if Mrs. Brown should happen to call. But by chance Mrs. Smith herself is at the door when the door-bell rings; she opens it, and who does she behold but the veritable Mrs. Brown. The plea of "from home" is cut off. With a face all radiant with apparent delight, she exclaims, "Mrs. Brown is this you? You do not know how glad I am to see you. Come in, you must spend the whole afternoon with us." After Mrs. Brown has left, Mrs. Smith says to her daughter, "I wonder if old Mrs. Brown is so vain as to think *I* enjoy *her* company." And yet Mrs. Smith is a pious woman and expects to go to Heaven when she dies.

Sham in religion is a terrible thing, and it is as abundant as it is terrible. What an empty shell-like thing is that religion that springs not from within, but which is pasted on from without. True religion consists in no *outer garment*. It is an inward fire, whose heat is most intense as you approach the heart. A self-feeding perpetually glowing *stove* illustrates true religion infinitely better than a *gown*. *Outerness* in religion is the harbinger of *outer* darkness. Boil hickory-nut shells, chestnut burs, broken glassware and rusty nails, and drink the soup and expect your appetite to be satisfied, sooner than expect the Judge to say "well done" when your religion has been but an empty shell—a covering that hides not from the All-seeing.

Bro. A. is a deacon and a supposed Christian. His merchant presents his last year's account, and Deacon A., in looking over it, observes that the merchant has neglected to charge him with an overcoat worth $20. He remembers buying it distinctly. He keeps silent about it, and accepts a receipt in full of all demands, and if you will allow the expression, pockets the overcoat, or steals $20. When this good deacon arrives at the judgment, he will be able to testify no doubt, that he was a man of undoubted piety—that he never violated the Sabbath—that he was careful not to speak loud, or laugh, or read newspapers on Sunday—that he never shaved, or blacked his boots, or rode in the cars on Sunday—that he was regular in his attendance at church, that he held family worship morning and night—that he had given of his money liberally for missions in heathen lands—but when he is asked about *that overcoat*, he is dumb. Speechless he was when he ought to have mentioned the coat, he is speechless now when it is mentioned. A man may sing solemn hymns, say long prayers, keep a very sober face, walk very slowly to church on Sunday, and as slowly back again—abstain from reading the newspapers on the Sabbath, as it is called, and yet his religion may be in vain.

WHAT IS THE FORM OF OUR CHURCH GOVERNMENT?

BY L. T. SHELLABARGER.

When we attempt to do anything, there must be some method of procedure. When that method is applied, a form is assumed; that form has a meaning and should have a name or term to express it. We have a form of church government, but hitherto have had no term to convey its meaning. To consider a suitable term to express the form of our church government is the object of this article. Some church matters are attended to by individuals or committees; other things are done by congregations, and some things are considered by the representative Brotherhood in council, hence some divide our form of church government into three parts, as follows: Universal, Congregational and Individual. To my mind any division of the form into distinct parts, is objectionable:

1st.—Because it produces a confusion of understanding.

2nd.—Because it destroys the essential idea of unity.

A single unit has but one form, and needs but one term to convey its meaning. True, a unit is often composed of parts which are units of themselves when considered apart from the thing of which they form a part. A house is incomplete without doors, windows, rooms, etc. Just so a government is not complete without the division and subdivision of its work among its various departments. But then our Congress, our State Legislatures, our Civil Courts, and all work together to the same end. Our civil government is called a Republic to distinguish it from other powers, such as Kingdoms, Empires, etc. Now our church government is different from that of other denominations, and should have a term to distinguish its form. In some respects our church government corresponds with our civil government, but a political term to express it, is entirely objectionable. We recognize one God and one Gospel of Christ, and aim to have one *form* of church government, which meaning we think the term Uni-Congregational conveys. The term just mentioned means *as one congregation*. We like the term Uni-Congregational, because it conveys the essential idea of unity. The prefix *uni*, contains the first three letters of the word unity. The remaining part of the word means—pertaining to congregations. The greater part of church-work is done by congregations, but some questions are submitted to the representative Brotherhood for discretionary consideration. We aim to be alike in our religious views and practices, and in this sense we have but one form of church government which I think the term Uni-Congregational adequately defines. "O no! we, as congregations are not all alike," exclaims one who with an equal regard for accuracy might try to argue that an orange is not round. Of course an orange is not *perfectly* round, but that is its general shape. It is more nearly round than square, or than any other shape we can mention. Just so with our denominational government. We aim to be alike in our religious views and practices, and we think the term Uni-Congregational conveys that meaning.

The Gospel Messenger,

A religious weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, $1.50 per annum. Sample copy and agent's outfit free. Address Brethren's Publishing Co., Mount Morris, Ogle Co., Ill., or Box 50, Huntingdon, Pa.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Watch Your Words.

Keep a watch on your words, my darling,
For words are wonderful things;
They are sweet, like the bees' fresh honey—
Like the bees, they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten the lonely life:
They can cut, in the strife of anger,
Like an open, two-edged knife.

Let them pass through your lips unchallenged
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

A Boy's Confession.

Walter P. Barrows, a Willimantic (Conn.) boy, had his hand terribly crushed while coupling cars "for fun." He has published the following in the Willimantic *Journal:*

My story is short and simple, but the experience has been dear enough to me. In some respects I was like Robinson Crusoe; and all who have read his life know all about his disobedience. His great desire was for the water, while mine was for the cars. I was a messenger in the Western Union Telegraph Office; and every spare moment I had it was my delight to spend in twisting brakes on the cars. Very often I would go without my dinner to enjoy myself in this way. Oh, how many times I have wished I was a man and then how quickly I would be a railroad-man! But, suddenly, my hopes are blasted forever; for now I have but one hand to earn a living with, the other hand having been caught and crushed between the cars, so that it had to be cut off at the wrist. Poor hand! I wish I had it back. And it all came about through not minding my mother. How many times she said: "Walter, keep away from the cars, for you will be crippled for life if you don't get killed." If I had only heeded her warning I should have two good hands to-day, but now it is too late. I hope all the boys will read this, and profit by my sad fate; and I would say to them, 'Always mind the good advice of a good mother.'"

One Idea Men.

It is usual to sneer at what are called one-idea men; the popular view is that such men are out of balance, and are more to be pitied than criticised; that they are narrow-minded and therefore cannot be relied upon as leaders. It is not worth while to notice that these views are confined to men of unworthy, unimportant, impractical, and few ideas. The men who have been most successful in their callings, have been of the same species with the men of *one idea.* They have had one great, worthy, practical and all-controlling idea; they have made a hobby of it, and have ridden it to mill, to market, and to meeting; they have talked, laughed, wept, and prayed about it; they have spent and been spent for it. Columbus rode a hobby from court to court till he found a patron, and then he rode his hobby westward over unknown seas until he found a new world. Palissy, the discoverer of glaze upon porcelain, was counted by his neighbors as a wild enthusiast, when by his experiments he impoverished his family, and finally threw his fortune into the kiln where he was baking his pieces, because he had neither fuel, money nor credit. Edison spending tens of thousands in experiments, would have been called still more wild had he lived in the times of Palissy. What would Henry Bergh accomplish for the suffering dumb animals, and for the suffering little human animals that are not dumb, were it not for his unabating application of his one idea? And what would Wesley have accomplished, had he lost sight of his purpose, expressed in his saying, "Let me be a man of one book?" And what cannot that man accomplish who does his work as if there were no other work to do?—*Northern Advocate.*

Unconscious Influence.

BY F. N. ZABRISKIE, D. D.

When Stephen was sinking under the cruel stones of his persecutors, it can hardly be that he was so absorbed in the contemplation of the heavens opened, and Jesus standing on the right hand of the Father, as not to perceive, among his murderers an already distinguished young Pharisee, conspicuous there for his zeal in inciting the populace, and even volunteering to hold the mantles of those who cast the stones. But little did he suspect that this young man was to be the one on whom, above all others, the very mantle of Christ should fall, and who was to do more than all men to carry the Gospel to its triumph over the world. Still less, if possible, did he imagine that the memory of this very scene, and his own cruel part in it, would be one of the most inspiring motives of this great apostle's martyr-life.

A lady had occasion to stop for a moment in the street to speak to a mechanic, and walked on, the interview quickly passing from her mind. A year after, he came and told her that he had not touched a drop of liquor since that day. She wondered why he should tell her of it, until informed that on that occasion she had stepped a little aside while talking with him,—as he supposed, because his breath was offensive to her from the fumes of liquor. He had instantly said to himself, with a sudden consciousness of degradation: "Have I reached the point where this lady shrinks from me as from one unclean? It is time for me to stop short!" She surprised him by saying that her movement had no such motive. But the effect had been the same, and her unconscious influence had done more to sober him than a good many temperance lectures would probably have done.—*S. S. Times.*

The San Francisco Small Boy

In a family of bright, pretty children in South San Francisco—the father of whom is a well-known mechanic of this city—exists a bright little boy, not yet three years old, whose exploits are somewhat remarkable. His eccentricities, unlike most precocious children's do not seem to detract from his other qualities, either head or heart. Not long since, yet before the little fellow was thirty months of age, his father had occasion to look after some repairs at the top of a number of flat-roofed buildings of several stories' elevation. Taking the little one along with him and placing him on his coat at the foot of a ladder fastened perpendicularly against the back of one of them, he proceeded to the roof to make an investigation of the work to be done. This occupied more time than he expected, but was finally completed, and just as he was on the point of returning, judge of his surprise to see the little one's head peering above the topmost round of the ladder, and on a level with himself. To secure him and descend to the ground, required no little command of nerve and exertion of muscle, but it was finally, to his great joy, accomplished. A week or two after this occurrence, this little prodigy of fearlessness was missing from the family circle. A most thorough search, under great parental anxiety, for a long time failed to discover his whereabouts. Finally, in passing through the street on which the above-mentioned buildings front, the object of so much solicitude was discovered sitting on the edge of a projecting cornice, dangling his feet about at a most lively rate and looking at the objects below in a most unconcerned manner. By dint of perseverance and tact the little waif was finally brought to *terra firma* in safety. To reach the perilous position in which he was found, he had climbed the ladder on which he had made a previous exploit, walked over an eight-inch plank in the face of a strong gale of wind to the second building, and either scrambled over or crawled around a high frontage of the cornice. —*San Francisco Chronicle.*

"If ye love me," says the Savior, "keep my commandments." Do I love the Savior, and am I following him? Not unless I keep his commandments. If I love him I keep his commandments, not because of menial fear, but because I love him, and his will has become my will. Every child of God is in harmony with Christ; and walking with him in the way of righteousness. True, some are more perfect and better developed than others; but even the lambs hear his voice and follow him. And he leads all such by still waters into green pastures. Reader, do you hear his voice? If not, you are far away from the kingdom of heaven and in danger of being lost forever.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Monument City, Ind.—Oct. 13.

Dear Brethren:—

Our visit to the Clear Creek church on their Communion occasion, which was the 4th inst, proved a very pleasant one. The meeting was well attended; ministers present from other districts were Elders Samuel Murray, David and Benjamin Neff, and Joseph Leedy. Bro. Neal of Eel River congregation was present. The church is under the care of Bro. Dorsey Hodgden, and is as we learn, in good order, and hence loyal and prosperous. Our church-meeting, forbearing report of the visit, came off last Saturday at Hart's school-house. The meeting was not largely attended. There was some unpleasantness; nevertheless all was so adjusted that all could attend our Love-feast on the 11th, which was very well attended.—Ministers present were Elders Samuel Murray, John Baker and Daniel Shidler, to each and all of which, we feel quite grateful. Br'n. Murray and Baker have each been laboring for a long time in the Master's vineyard, and are now in their declining years, yet they seem strong in the Lord and still willing and earnest in contending for the faith. Our Elder, Joseph Leedy, was sick and could not be present at the meeting.—Last night my wife and I drove over to Bro. W. H. Bailey's in the Salamony church, to visit our much respected sister, Sarah Bailey, who is quite low with consumption, with which she has been afflicted for several years. She endures her sickness with Christian patience. May God's consoling blessings and the riches of his eternal salvation be her comfort and solace, both temporally and eternally. J. W. Southwood.

From Virginia.

Dear Brethren:—

Our Communion-meeting came off Saturday, the 13th inst; followed by an interesting meeting on Sunday. The Communion was well attended by members and spectators; excellent order prevailed, and good attention by the entire congregation. On Sunday the hill upon which the meeting-house stands, was literally covered with carriages, horses and people. At 10 o'oclock meeting was introduced by singing several hymns, and gathering of the people until the large house, 40x80 feet was filled. The meeting was then opened in the usual way, and was followed by preaching. The congregation was held and apparently interested for over two hours, by Gospel teaching and touching appeals. The only thing to be regretted, was, that many, probably half the people present, not able to get into the house, got no benefit of the meeting. Judging by the expressions of some, and the appearance of others, all felt that it was good to be there.—The chief speakers during the meeting, were G. M. Jimerson of Alleghany; J. W. Eller of Roanoke; and B. C. Moomaw of Rockbridge. The Love-feast in the Lower Bedford church, came off at the same time. J. C. Moomaw from Botetourt who was attending, reports a good meeting, and five additions by baptism. The ministerial corps at the Botetourt meeting had a conference on Sunday morning, for the purpose of making arrangements to supply ministerial help to meet the many calls, from this time forward to the 1st of December; sometimes as many as three Communions occur on the same day from North Carolina to Fayette Co., West Virginia. The faithful members of our District appear to be alive to the issues of the hour, and a re-action in the disturbed elements is only a question of time; some are doubtless reconsidering the matter, and others are returning to the church and denouncing the factionists, and the brother who has been so ably vindicated, with his good letter, etc., has withdrawn from his sympathizing friends and will likely find a home elsewhere. The champions of the Miami Resolutions have left for their homes, and our brethren think that upon the whole, their visit to Virginia, was rather an advantage to the church, than otherwise, and that they return home, wiser, if not better men. B. F. Moomaw.

From Covington, O.—Oct. 19.

Dear Brethren:—

Our Love-feast of 1883 is now numbered with the events of the past. The meeting began at 2 P. M., Wednesday, the 17th inst.; closed Thursday morning. The weather being favorable, quite a number attended.—Truly we believe it was a feast of love, and, we trust, a benefit to all present. The Word was preached with untiring earnestness and zeal. Br'n. Joseph Kauffman, Oliver Yount, Silas Gilbert and others were with us, who proclaimed many truths from the Book of Life. The basis of the afternoon discourse was "The spirit and form of religion." May God help us to possess his spirit. Obey his Word, and the form will undoubtedly be right. Vina Eller.

From the Meyersdale Congregation, Somerset Co., Pa.

Dear Brethren:—

The Love-feast in this congregation on the 22nd of September with a week of meetings previous, was well attended. Very good feeling prevailed among the members. The preaching was good, and enjoyed. About 200 communed, mostly from our congregation. During the meetings five were received by letter, four reclaimed, and one baptized since. The order at our meetings was very good.—The bond of union in our church is strong.—The Summit District, about three miles West of us, numbering about 150 members, had their Love-feast the week previous to ours.—They had a very enjoyable feast. This district had its share of troubles on account of the progressive element. Forty-seven names were obtained from her membership by a disowned minister of theirs, supposed to be in sympathy with him. But when they were visited by the deacons, sent out by the proper authority, all but five of the forty-seven, renounced the paper and agreed to go with the church. P. J. Brown from Ohio, on the 23rd of September met with said disowned minister in a school-house in the Summit District, to organize a church. The organization numbered ten; one, however, withdrew since, and four are members of the Progressive body at Meyersdale, and five from the Summit church. So the church at Summit will be over her severest trials.

M. D. Miller.

From Lick Creek, Bryan, Ohio.—Oct. 17.

Dear Brethren:—

The Communion of 13th and 14th inst is over. It was an enjoyable time; one that we will long remember. The ministry was well represented; there were fourteen present beside the home ministers. Eld. John P. Ebersole officiated. On Monday evening following, Bro. Thurston Miller from Indiana, stopped with us to encourage the flock from the words, "Fear not, little flock, for it is the Father's good pleasure to give you the Kingdom." These brethren all have our thanks for their labor of love. God bless all.

C. Krabill.

From C. C. Root.

Dear Brethren:—

Our Love-feast in Missouri, is now past. Jesus was with us. So awful was the place at a time, that we trembled at the power of God among us. We wept, both saints and sinners. I saw some tear from their persons the vanities of decoration and dash them down to be trodden under foot. Of others, I saw such things soon after abandoned. Heresies among us exposed themselves, "that they which are approved might be made manifest." Our Feast was a success, and we take courage and thank the Lord. Our district evangelists, (Br'n. Geo. A. Shamberger and Peter E. Whitmer,) were here in the demonstration of the Spirit and of power.—Bro. S. B. Shirky of the Wakenda congregation was also here, proclaiming messages from above, and delivered them well.

From Nettle Creek Church, Wayne Co., Ind.—Oct. 16.

Dear Brethren:—

We can truthfully say, that we had a Feast in every sense. We feel that we have been richly fed not only with temporal, but with the Eternal Bread and Water of Life.—We are encouraged by many indications that are favorable to the future prosperity of the church. There were quite a number of ministers present, as follows: Hiel Hamilton, Jacob Rife, David and Samuel Bechtelheimer, George Holler, John Hoover of Nebraska; John Bowman of Ohio; Bro. Stump of Ohio; Wm. McWhorter, David Hoover, David Replogle, Joseph Holder and Joseph F. Spitzer. From this it will be seen that we were not

slack in ministerial force. We feel thankful to the brethren for their labor, and we hope that they may all feel as richly rewarded as we feel benefited. We thank the deacons and private members for their presence, cheering words and loving embraces. Ministers cannot do all the work; it takes all of us to do all the work of the church. May God bless all our efforts.

LEWIS W. TEETER.

From Milford, Ind.—Oct. 22.

Dear Brethren:—

I HAVE just returned from a short visit to Mexico, Indiana. I left home October 17th, and had meeting in Manchester that evening. The next evening I met with the brethren in the Mexico congregation on their Love-feast occasion, and had a good meeting. John Metzger, Jr. officiated. R. H. Miller and Lewis Teeter were also in attendance. The church has had her fiery trials. Geo. Brown is the oldest elder, being nearly eighty-five years old. He is assisted by Jacob Barnhart, Isaac Fisher and others. The church was organized in 1840 with twenty members. It now has about 350.

J. H. MILLER.

From Lower Stillwater Church, Dayton, O.—Oct. 17.

Dear Brethren:—

THE waters were again troubled on last Sabbath. Two more precious souls came out on the Lord's side and were added to his fold by baptism. This makes in all, twenty-nine, so far this year—twenty-six baptized, and three reclaimed. Many more seem to be near the kingdom. Numerous, warm, united and earnest are the prayers that by the help of the Lord, they may speedily determine to enter in and obtain the promise. The Word of the Lord is food for the hungry, drink for the thirsty, life for the starving and dying, the eternal reward for all the faithful.

S. W. HOOVER.

List of Moneys Received

FOR DANISH MISSION.

E. L. FAHNESTOCK, Deep Water ch'h, Mo	$ 5 00
S. M. Smith, Thornapple ch'h, Mich.	2 00
Jos. Stitzel, Arnold's Grove ch'h, Ill.	9 50
Lizzie Barndollar, Everett, Pa	1 00
J. F. Emmert, Waynesboro, Pa	1 00
J. F. Butterbaugh, Cherry Grove ch'h, Ill	3 00
S. Mohler, Covington ch'h, O	33 21
S. Mohler, Shelby ch'h, O	3 35
W. R. Miller, Pine Creek ch'h, Ill	4 97
J. B. Deeter, Newton ch'h, O	13 20
E. Kintner, Sherwood, O	1 00
A Sister, Pa	1 00
Geo. S. Roland, Mountville, Pa	5 00
Samuel Smith, Chippeway ch'h, O	8 30
D. Yount, Brick church, Va	11 00
A. W	2 00
Henry Sniteman, Barren Ridge ch'h, Va	4 27
Altoona ch'h, Pa	3 00
A Sister, Beatrice, Neb	1 50
C. Baugh, East Coventry, Pa	2 00
C. B. Ellis, " " "	2 00
Ida Ellis, " " "	1 00
Levi B. Shirk, Shannon ch'h, Ill	12 00

FOR GENERAL MISSIONARY WORK.

Lizzie Barndollar, Everett, Pa	$1 00
J. E. Garver, Anghwick, Pa	1 00
[Omitted at the proper time.]	
Anna K. Mock, Martinsburgh, Pa	10

JAMES QUINTER, Treas.

FOR THE ST. LOUIS MEETING-HOUSE.

From the Sisters of the Lick Creek ch'h, O	$1 00
Andrew Brumbaugh, New Baltimore, O.	1 00
[Omitted at the proper time.]	

From Double Pipe Creek, Md.—Oct. 18.

THE Communion at the Monroe church, Bro. Long's congregation, on the 16th, in point of interest and attendance, is seldom equaled. The order of the spectators was an honor to the community. The large house filled with brethren and sisters in solemn assembly, amid such order, was soul-cheering. There is much love among God's children in Washington county. I am now at the home of Eld. D. P. Saylor. Had meeting at the meeting-house in Double Pipe Creek, last night. I will attend the Love-feast in this congregation to-day. Bro. E. L. Brower is with me.

DANIEL HAYS.

From Pigeon Creek, Ill.

Dear Brethren:—

OUR new meeting-house, just across the line, in Woodford Co., is now completed.—The name of the house is Oak Grove. In size it is 26x36, and has a seating capacity of 200. The dedicatory sermon was very appropriate; it was delivered by Bro. John Harshbarger, of Virden, Ill., Oct. 14, from Rom. 12: 1, 2.

Below I receipt the money received from churches in Northern Illinois, for our church-house:

Rock River, per Sam'l Riddlesparger,	$50 00
Pine Creek, per A. T. Cross	45 00
Silver Creek, per Jos. Amick	52 50
West Branch, " " "	20 00
Lanark, " " "	17 50
Cherry Grove, per C. P. Rowland	25 00
Shannon, per D. Rowland	28 00
Yellow Creek, per Geo. E. Studebaker,	30 00
Arnold's Grove, per J. Y. Heckler	28 20
Waddam's Grove, per W. K. Moore	46 00
Total	$342 20

We thank you very much for your liberal donations, and think that with the encouragement received from Southern Illinois, at their late District Meeting, we can fully pay for our house. I think you will hardly miss the money you have given, while we can now have a place to meet and worship without fear of being deprived of the use of the house, which has been the case when we held our meetings in school-houses near where the meeting-house now stands.

C. S. HOLSINGER.

From Burr Oak, Kan.—Oct. 5.

Dear Brethren:—

OUR Love-feast is over; and when we look back to that little meeting, and remember how pleasant and happy the brethren and sisters all seemed to be, it makes us wish for more meetings. Those from other churches made the remark that it was one among the best Love-feasts that they ever attended. Such good order we seldom see.—M. M. Eshelman, A. Deeter and C. Fahrney were with us, and, with our home brethren, made the ministerial force pretty strong.—The preaching was done in such a way that it was interesting and instructive, to both saint and sinner, and, though we had no additions, we think impressions were made that will bring forth good to those in and out of the church. Health is good in this place. Crops are good. Schools and religion are taking the attention and money of the people, and the Lord is blessing the country with better crops, better society and better times every way.

C. J. GISH.

From Cedar Co., Ia.

Dear Brethren:—

THE Brethren of the Cedar county church, held their Love-feast October 13th and 14th. Owing to a very disagreeable day on Saturday, the attendance was small. Only about forty members communed. On the second day there was quite a good turnout.—The ministry from adjoining churches was small, perhaps on account of a number of Feasts in Illinois and Iowa, on the same days, yet we feel very thankful for the assistance we had. Br'n. Joshua Shultz, John Gable and T. G. Snyder rendered very acceptable service in declaring the Word unto us, to the building up and strengthening of the faithful, who were present. Hope the ministering brethren of adjoining churches will arrange to be with us during this Winter, and revive the Lord's work among us. It was well and truthfully said at our meeting that drowsiness and stupidity so readily take hold of us in spiritual work, while in temporal matters, we are apt to manifest an unusual degree of ambition. Oh "what will the harvest be?" should be a serious question for our meditative moments. "If we sow to the flesh, we shall of the flesh reap corruption, but if we sow to the Spirit, we shall of the Spirit reap life everlasting." "Be not deceived, God is not mocked," and let us not say within ourselves, "Let us do evil that good may come: but rather let us walk worthy of the vocation wherewith we have been called, esteeming our high calling of God; transcending every other calling and holding our vows unto the Lord to live faithful until death, as an holy and sacred covenant never to be broken."

JOHN ZUCK.

Clarence, Ia.

To return good for good is merely courtesy; evil for evil, malicious policy; evil for good, hateful ingratitude; good for evil, Christian charity.

From Mineral Creek, Mo.—Oct. 12.

Dear Brethren:

One of the good Love-feasts of this church just closed. Order excellent. Preaching by Bro. Gideon Bollinger and Bro. A. W. Reese. Church encouraged; two baptized, making fifteen additions by baptism the past Summer. We have reason to hope that the faithful labors of this church, and that the peace dwelling among us, will both be blessed of the Lord, so that many more, near the Kingdom, will soon be companions of those who fear God and keep his commandments.

S. S. Mohler.

From Buchanan, Mich.

Dear Brethren:—

Our Communion-meeting is past, and an enjoyable season it was to the brethren and sisters of Berrien congregation, who, on account of the dark cloud that overshadowed the church for some time, were deprived of having a Feast last year. But thanks to our Heavenly Father, we think a brighter day is dawning. Trials and afflictions bring the faithful nearer the Lord. This congregation numbers seventy-four. We feel very thankful to the dear brethren and sisters who attended our meeting from other congregations and encouraged us by their presence and sympathy, to persevere in the good cause.—The ministering brethren who kindly came to our assistance were Eld. Isaac Miller, Barry Co., Mich.; David Rupel, James H. Miller, Thurston Miller, and Wm. Borough of St. Joseph Co., Ind.; Eld. John Stretch, Cass Co., Mich., and R. J. Shreve, La Porte Co., Ind. Much encouragement and many good admonitions were received from our brethren while they were here. May the Lord bless them for their labor of love. We ask an interest in the prayers of all God's children, that we may be faithful and finally with all the ransomed and redeemed, find a home in heaven.

I. N. Miller.

Good, Better, Best, at Hudson, Ill.

Dear Brethren:—

We have the comparative, the positive and the superlative. Surely we, at our late Love-feast, enjoyed the latter. We do not remember to have, at any time in our life, attended a meeting so full of all that makes a meeting a success. The first thing after we met in the morning, was the announcement that two precious souls had presented themselves for baptism, which was attended to after the first meeting. Another feature of our meeting was the response of so many ministering brethren, such as John Metzger, David Frantz, D. B. Gibson, Michael Forney, John Pool, E. Barnhart, and quite a number of other brethren and sisters, whose presence and influence added largely to the interest of the meeting. Another very enjoyable part of the exercises was the children's meeting, conducted by D. B. Gibson. O what an expressive season we enjoyed on that occasion; the remarks so simple and tender, yet so appropriate. Happy children, whose lots are cast under such influences. Brethren don't forget the little ones; remember what a certain priest said, who perhaps was correct—"Let *me* have the training of a child the first seven years, and *you* may take it after that time under a different training, but you will never change it." Among the last but not the least of our entertainment was the faculty of memory, developed by our beloved, deep-thinking, brother, D. Frantz. Oh how we were carried along in the elevated plane of the speaker, to the *ultimatum* of our pilgrimage here. He cited us the rich man in hell, who remembered his five brethren.—He thought that perhaps memory would be a chief source of torment to the dammed, and the same faculty would be a cause of the highest happiness to the saved. While the former would realize greater torment by remembering neglected opportunities, the latter realizing highest, purest joys, remembering as he will, that he was saved from his sin, that Christ died for him, and so rescued him from all the dangers he was exposed to.—Bro. David told us that memory never dies; well, I would be sorry to feel to take issue with him, unless it would be to forget my sins, but, then, how could I remember my salvation from sin? I thank God for the faculty of memory. I am glad to have the assurance that I can *remember* the good season just passed through, and I hope the dear brethren will *remember* us at Hudson in the future.

T. D. Lyon.

From Denmark.

Beloved Brethren and Sisters:—

As I am at last safe in Copenhagen, I will fulfill my promise, by giving a brief account of my trip.

On the 27th of August, in company with old Mother Stein, I took the train at Mt. Morris, for Chicago. Friends, truly it was hard to part from you, and I imagine, that I still can see the number of friends who had come to the depot in that early hour, to see our departure. I pray that God will bless and reward all the dear friends in the Brotherhood, who have been so kind and liberal to me during my stay in the United States.—Friends, especially you who have been my benefactors, accept my thanks and believe me to be deeply attached to you. It is painful when I must realize the great distance which is between us, that I can neither see, nor speak to any of you, yet I hope to hear from you frequently.

It was 7 o'clock when we left Mt. Morris, and at 11 A. M., we arrived in Chicago, where we were met by Dr. Fahrney, who took us to his home, where we were nicely accommodated until the next day, when Mrs. Stein left for Cincinnati, Ohio. I remained at Dr. Fahrney's till Thursday. Dr. Fahrney's accommodation and kindness to me, as a stranger, was admirable, so I had a very pleasant time in Chicago, and will still remember the doctor and family with gratefulness. At 8 o'clock I took the train for New York, and Saturday morning arrived in Jersey City. I took the Grand Trunk Railroad from Chicago, and had an opportunity of seeing the Niagara, with other places of importance, which are to be seen on this route. As soon as I arrived in Jersey City, my baggage was transferred to the steamer, and I, in company with some others, went to New York City, where we spent the forenoon. At three P. M. we boarded the steamer, which sailed from Jersey at 4 o'clock. Dear friends can you imagine the grief of a person when, by the power of the steam and the quickness of the wind, she is torn from the land where so many beloved friends are left behind? But the time was not long for such meditations, as I had only been on the water a few hours when the disagreeable sea-sickness overtook me and I was glad to be brought to bed, where I remained in an unpleasant situation till Monday about noon. I was then brought up on the deck in the fresh air, and the kind and careful attendance soon had favorable results; and on Tuesday, the 4th, I was again able to be around, and look back for America, but nothing was to be seen but the sky above, and the water below.

The weather was rather favorable until the 9th, when it commenced to be rather rough, though we did not mind it that day, as we were able to stand up, and by care also to walk.—Monday, the 10th, was better, with the exception of a little rain, but the 11th and 12th are two days I will hardly forget. On the morning of the 11th, we felt and heard the anger of the elements, yet we went up to see, but behold, even the skillful seamen could hardly stand on the deck. The waves were roaring with great anger, and the storm was terrible. Every now and then the great waves went over the top of the mast, so that our 3000 ton steamer seemed completely buried in water. How dangerous our situation seemed to be, and how excited the passengers were, but our captain was calm and seemingly contented. Such a tempest could not frighten him. The storm continued about two days; however, it was somewhat diminshed on the second day.

The 13th we again had fine weather and now we went on at a speedy rate. We sailed between the Faroe and Shetland Islands, into the North Sea, consequently did not see Scotland. On the 16th we sailed into the Skager Rack, towards Christiana, in Norway where we arrived in the evening at 10 o'clock.

On the 17th we took a walk through Christiana, and visited several interesting places, among which were the old castle, the noted mountains, the railroad station, and others. Everything was surprisingly clean in comparison with the American cities.

At 3 P. M., we left Christiana, and sailed through the Cattegat down to Copenhagen, in Denmark, where we arrived at 4 P. M. on Tuesday the 18th.

The scenery, sailing into Christiana and Copenhagen was very beautiful, but as my time at present will not allow me to describe it, I will defer it till some other time. In Copenhagen I was received with joy by brother Hope and wife, who both send much love to the Brotherhood in America. I found Bro. Hope looking delicately, and his wife

on her sick-bed, where she has been since the 16th of September, but is in hopes of getting better. Bro. Hope sends his thanks to all the friends who have been so kind and liberal to him, and he asks to be excused for not writing before this, but he has been waiting for Bro. Miller and wife, who will, however, not come to Denmark before Spring, as we have heard nothing from them yet.

Copenhagen is a beautiful city, and much of interest could be written about it; probably I may describe it some other time. I have already met with many Christian friends, and am glad to testify that Bro. Hope has already done a good work here. Brethren and sisters let us not forget to pray for the cause in Europe, neither let us forget the assistance which is necessary to keep it up.

SOPHIA SAXILD.

Care of C. Hope, Faxegade 28, Copenhagen, Denmark, Europe.

District Meeting.

Dear Brethren:—

THE District Meeting of the Southern District of Illinois, for 1883, was held in the Panther Creek church, Woodford Co., on the 9th and 10th of October. The meeting was organized by electing Daniel Vaniman, Moderator; Benj. B. Whitmer, Writing Clerk; and T. D. Lyon, Reading Clerk. Nearly all the churches were represented by delegates, a few by letter, and a few not at all. Considerable business was before the meeting, and as some was not of the most pleasant character, there was a diversity of opinions presented, with commendable zeal in defense of the sacred principles of our Fraternity.—While all did not obtain the full extent of their individual preferences, yet Christian courtesy and the spirit of forbearance largely prevailed. Upon the whole, the meeting throughout, was characterized by love, energy, and earnestness, and the responses from the Delegates, when the roll was called, showed peace, union, and loyalty in the churches at home.

The queries that were in proper form, were disposed of mostly in a satisfactory manner, and it was obvious that, under the close criticisms of our brethren, it becomes necessary that churches sending queries to District Meeting should study to get their matter in a proper shape before sending, and thus save defeat. Under the report of the Church Extension Committee, it was shown that two new houses of worship were built in the Southern District of Illinois, in 1883. The Missionary Report of 1883 was not as favorable as many hoped. But when we consider the extreme cold Winter, and the unfavorable roads all through the Spring, and in the midst of these, two obstacles, poor places to hold meetings in isolated precints, we conclude that the report was about all that could have been expected.

The Orphan's Home Fund asked for at our last District Meeting, to enable the Trustees to enlarge the capacity of the Home so as to furnish separate apartments for both sexes, and that the aged and infirm be not annoyed by the mirth of the young, did not meet the response that was desired, and as the Home must not be run into debt, no additions were built, but some other improvements were completed the present year, and at present the Home contains three inmates. Bro. John Metzger reported the St. Louis church-house nearing completion, and the only thing that is yet necessary for success is that of securing a resident minister for that church.—Steps were taken by the Meeting, authorizing Bro. Metzger to take measures to raise means to assist some brother to move his family and goods there. Bro. Metzger called for a donation at the meeting, and his call was answered by $176.05 being donated, showing that the spirit of the meeting was in the St. Louis cause.

In conclusion, we think we speak the feelings of all present, when we tender our heartfelt thanks to the dear brethren and sisters of the Panther Creek church, for their untiring efforts to make all comfortable and happy by ministering to the wants of all—To us it seemed sad, that, in contemplation of changing locations, it would, in all probability be the last District Meeting we would be permitted to attend in the Southern District of Illinois. Should this be so, we wish the grace of God and the guidance of his holy spirit to abide with all the dear members of Southern Illinois. Daniel Vaniman, Delegate to A. M.; M. J. McClure, Alternate.

BENJAMIN B. WHITMER.

From Cornell, Ill.—Oct. 13

Dear Brethren:—

I AM home again from District Meeting. Found our brethren busily engaged on our new church-building, which is now nearly enclosed. I think it will be completed, and ready for dedication by the last of November, or the first of December. Notice of the dedication will be given in due time.—We hope brethren from a distance will arrange to be with us at that time.

K. HECKMAN

From Washington, Ia.—Oct. 13.

Dear Brethren:—

WE are still endeavoring to move on in the even tenor of the way, as understood by the General Brotherhood. Though we have had no additions to the church for some time, we are glad that we can say that peace and love seems to be manifested among the members. On the 15th and 16th of September we held our Communion-meeting.—There were five ministering brethren with us from the surrounding churches, who held forth the Word with power in its primitive purity, which made it a meeting long to be remembered. On the 11th of October wife and I went to South Keokuk church, in Keokuk county to a Communion-meeting. In the morning the weather was quite disagreeable, so that in the morning services, the attendance was not as large as it would have otherwise been. About noon the weather cleared off, so that in the evening services the house was crowded to its utmost capacity. Everything considered the order was very good. During the meeting there were two precious souls added to the church by baptism. Ministering brethren present from adjoining churches, were John Eshelman, C. Brower, Geo. S. Wine and the writer. In all they had a very enjoyable meeting. We lived here some thirteen years. We were here called to the deacon's office, and from that to the ministry, which made the meeting more dear to us. This church seems to be in a prosperous condition: the members are kind and loving to one another. They have Bro. Charles Wonderlick for their elder, and Bro. John Fritz for minister. Many solemn thoughts passed through our mind while here. Nearly six years have elapsed since we left. During this time many dear members and friends have passed through the dark valley of death.

ABRAHAM WOLFE.

From Linganore, Md.—Oct. 13.

Dear Brethren:—

THE Communion-meeting at the Sam's Creek meeting-house passed off with much interest to the brethren, and an increase of brotherly love. The brethren gave evidence that they had not neglected to cultivate the Christian graces. "We know that we have passed from death unto life, because we love the brethren." Bro. Jacob Trostle was present to cheer us with his warm heart, cheerful song, and earnest prayer. His brother from Illinois officiated. We spent the night at the pleasant home of Bro. Franklin. We are now at the home of Bro. Jesse Roop, where have spent the time pleasantly. To-day at 10 A. M., Communion services begin at Locust Grove, near by.

DANIEL HAYS.

From Union Bridge, Md.—Oct. 15.

LOCUST Grove, the point where the brethren worshiped and communed together on the 13th, will long be contemplated with interest by many as the place where Elder Jacob Trostle has labored for a number of years so earnestly and faithfully. We in the East, part with him reluctantly, yet trust that his warm and loving heart may infuse a like feeling and spirit in the West, and that the blessing of God may attend him in his new field of labor. I was permitted to meet with the brethren at Pipe Creek meeting-house yesterday, and in Union Bridge last night. I am now at the home of Bro. E. W. Stoner, and will start to-day for Eld. David Long's, to attend their Communion-meeting.

DANIEL HAYS.

From Altoona, Ia.—Oct. 14.

Dear Brethren:—

OUR Communion is now over. The attendance was small on account of rain and bad roads, but we had a good meeting and the very best of order. Had four accessions by letter. There were only two ministers from other congregations. Our Elder, S. M. Goughnour, had to officiate.

J. W. MOATS.

ANNOUNCEMENTS.

Love-Feasts.

Nov. 7, at 2 P. M., Bethel church, Ladoga, Montgomery Co., Ind.

Nov. 8, at 2 P. M., Howard church, Howard Co., Ind.

Nov. 8 at 10 A. M., Thornapple district, Mich., West Branch meeting-house.

Nov 8, Woodland church, Fulton Co., Ill.

Nov. 9, at 1 P. M., Wakendah church, Ray Co., Mo.

Nov. 9 and 10, at Massinewa church, ½ mile west of Eaton, Delaware Co., Ind.

Nov. 10 at 2 P. M., Millmine, Piatt Co., Ill.

Nov. 10 at 2 P. M., Bethel church, Holt Co., Mo., at Squaw Creek meeting-house.

Nov. 9 at 10 A. M., Panther Creek church, Woodford Co., Ill.

Nov 10, at 10 A. M., Sanfield church, Eaton Co., Mich

Nov 10 and 11, Johnsville, Montgomery Co., Va.

Nov. 13 at 10 A. M., Brick church, 2½ miles west of Cerro Gordo, Ill.

Nov. 17, in the Mulberry Grove church, Ill.

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On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ..... 2 13 P. M.	8 50 A. M.
Fast Line ..... 6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express .... 1 25 P. M.	7 35 P. M.
Mail ..... 3 50 P. M. H'bg.,	7 30 P. M.
Mail Express ... 8 05 P. M.	2 55 A. M.

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PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	———
Mail Express...*1 12 A. M.	6 40 A. M.
Limited Exp'ss,*8 57 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....†8 40 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily. except Sunday. §Daily, except Saturday.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH. Mail	Exp'ss	STATIONS.	LEAVE NORTH. Exp'ss	Mail
P. M.	A. M.		P. M.	P. M.
6 05	8 35	...Huntingdon...	5 55	12 40
6 15	8 48	McConnellstown	5 40	12 35
6 22	8 55	.... Grafton.....	5 35	12 23
6 35	9 05	...Marklesburg ..	5 25	12 10
6 43	9 13	... Coffee Run ...	5 15	12 00
6 50	9 20	Rough and Ready	5 09	11 55
6 57	9 25	..... Cove	5 01	11 48
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	..... Saxton	4 48	11 35
7 25	9 52	...Riddlesburg...	4 35	11 20
7 30	9 57	.....Hopewell. ..	4 29	11 13
7 40	10 07	...Piper's Run...	4 17	11 03
7 51	10 15	.... Tatesville....	4 07	10 52
8 02	10 27	.....Everett.....	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	..... Bedford.....	3 30	10 20
6 55	12 35	.. Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Nov. 6, 1883. No. 44.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All moneys due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," books, Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

BRO. QUINTER is in Ohio among the Brethren near Ashland and the adjoining churches.

BRO. J. W. SWIGART has been down in Va., attending some Love-feasts, and doing some preaching for the Brethren there.

BRO. J. M. MOHLER is now holding a series of meetings at Glen Hope, Pa. This is where the new church-house was lately built and we hope that his labors may be blessed and souls brought to Christ.

THE funeral of sister Myers, wife of Elder Peter, of McVeytown, Pa., was largely attended, and much sympathy was manifested for the bereaved. Eld. Wm. Howe and Wm. Myers conducted the services.

MT. MORRIS.

HAVING some business to attend to at the Western Office, we took the train on Wednesday morning Oct. 24th, for Mt. Morris. The weather being pleasant, we enjoyed a very agreeable ride and arrived at this place on Thursday afternoon. We were met at the depot by Bro. Amick, and since then have been living on the old school-master system, "boarding around." The plan may have worked well enough for the country school-master when sour-kraut and potato-soup were the bill of fare, but to board around among Brethren when the tables are loaded down with the good things and dainties, to tempt the stomach, is too good a thing for dyspeptic editors, and we fear we could not survive long on a continual treatment of this kind.

This is Monday morning, and we are now in Bro. Amick's office preparing our allotted amount of editorial. Since here, we have spent the time very pleasantly, and find the brethren and sisters very sociable and kind indeed. On Thursday evening we met with them in the College Chapel for prayer-meeting and as the meeting is conducted much the same as ours at home, it gave us a very home-like feeling. The meeting was instructive, interesting and seemed to be characterized by a deep religious feeling. After services, we received a warm greeting from some of our Normal Students, several of whom are now tutors in the College here. The present attendance of the school is good, with prospects for a continued increase. Since our last visit here, the building has received important repairs and the heating arrangement changed, which adds much to the appearance of the inside part of the building, as well as to the convenience and comfort of the school. We had the pleasure of attending the chapel services and visiting several of the classes. The teachers seem to be alive to their work and well prepared to fill the positions which they occupy. We hope the school may continue to be a success and prove a power for good.

On Sunday morning the regular preaching services were held in the College Chapel. The weather was unpleasant, yet there was a good congregation present.

In the afternoon we met with the Sunday-school and Bible Classes. The school is superintended by Bro. H. P. Moyer, and seems to be in a prosperous condition. The Bible Class we were in, was conducted by Bro. S. Z. Sharp. The exercises were interesting and we would have enjoyed it much to have remained a longer time than was allotted for the work. Such Bible instruction cannot fail to give good and lasting results.

In the evening we again met in the Chapel for public worship, with a good attendance considering the inclemency of the weather.

Our stay, thus far, in Mt. Morris has been very pleasant, and we would be pleased to name those who so kindly received and entertained us, but as such information would not be of general interest, we shall not do so. Our business interview has been very pleasant and satisfactory. Everything is moving along smoothly and our future prospects are encouraging. The MESSENGER seems to be giving almost universal satisfaction, and if our brethren and sisters will render us the assistance we so much need, we hope to make it a power for good to the church, and for the promotion of pure religion in the world.

WOODBURY LOVE-FEAST.

ON Monday evening we left home for the purpose of attending several Love-feasts to be held in Morrison's Cove, and as brother J. M. Mohler was holding a series of meetings at James Creek, we stopped off and had the pleasure of listening to an interesting discourse from "The ways of man are froward and strange." After church, brother P. P. Brumbaugh gave me a seat in his carriage and took me to his home for the night. On Tuesday morning his carriage was again ready, and we were taken across Tussey's Mountain, and reached the home of brother Michael Bechtel, where we very agreeably shared their brotherly and sisterly hospitality. In the afternoon we drove to the Woodbury church, where the brethren and sisters were gathering together for the purpose of holding their Love-feast and Communion.—This church is under the care of our aged and much esteemed brother, Jacob Miller. As the brethren and sisters came flocking in, accompanied by a number of ministers, his heart overflowed with joy, and he said it was good to be there, and we felt so too. Some one told us that there were fifteen ministers present. The attendance of members was also quite large, and the meeting was very enjoyable indeed. This church is in a healthy condition and the good work is moving along nicely. John B. Replogle and Jacob L. Brower, lately elected, are the assistant ministers.

NEW ENTERPRISE LOVE-FEAST.

ON Wednesday afternoon we were taken to the home of Eld. J. Z. Replogle, where we spent the afternoon very pleasantly, and in the evening went to the church for public preaching. On account of the appointment not being generally known, the congregation was not large. Brother Brice Sell entertained us from the 23rd Psalm. For the night we were kindly cared for at the pleasant home of C. L. Bucks, the other minister of this congregation. At 4 o'clock P. M., a large audience assembled at the church to attend to the ordinances of the Lord's house, and we all enjoyed a pleasant season in the sanctuary. This meeting was also well supplied with ministerial aid. This church had some trouble on account of the progressive element, but as the dissatisfied ones have withdrawn, the church there seems to be enjoying a season of peace, which, we hope, may continue.

We would like to say much more about these meetings but we have no more room.

THROUGH Bro. Jacob Kintner we learn that the Brethren of the Maumee church, O., held a series of meetings lately, and that two were added to the church. Brethren M. Shotts and L. Stockman, of Ind., labored for them. His report of the condition of the church there is encouraging.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE GOSPEL TRAIN.

The Gospel train is coming,
I hear it just at hand;
I hear the car-wheels rolling
And rumbling through the land;
I hear the bell and whistle—
She's coming round the curve:
She's plying all the steam and power,
And straining every nerve.

CHORUS.

Get on board, get on board,
There's room enough for many;
Get on board, get on board,
There's room enough for all.

O, see the Gospel engine,
She's heaving now in sight—
Her steam-valves all a-groaning.
The pressure is so great:
No signal for another train
To follow on the line:—
O, sinner, you'll be surely lost
If you are left behind.—CHORUS.

O, see the engine banner;
'Tis floating in the breeze—
'Tis spangled with the Savior's blood,
But still it floats with ease.
This is the Christian's banner:
The motto's new and old—
"Salvation through repentance";
'Tis lettered there in gold.—CHORUS.

She's nearing now the station—
O, sinner, don't be vain;
But come and get your ticket,
And be ready for the train.
The way is free, and all may go,
The rich and poor are there;
No second class on board this train,
No difference in the fare.—CHORUS.

I think she'll make a little halt
For wood upon the line,
And give us all a chance to go,
But still she'll make her time.
She's coming round the mountains,
By the rivers and the lakes;
The Savior is on board this train,
Controlling steam and brakes.—CHORUS.

This train has ne'er run off the track,
She's passed through every land;
Millions have journeyed safely through,
And dwell at God's right hand;
There's Moses, Noah, Abraham,
And all the prophets, too;
Our friends in Christ, with all his band:—
O, what a heavenly crew!—CHORUS.

FEET-WASHING.

BY W. H. ROOSE.

We have had something to say concerning one of the noblest attributes of the soul, in some of the preceding articles, and feel that these articles would be incomplete unless an index to this divine principle be described. God has ever had ways to test man's love and reverence for him. These ways have been given in different forms.

These tests were sometimes given in a simple way, and often appeared to be foolishness to man, though they undoubtedly were of great importance to God. We might also add, that they were great factors in the preparation of men's hearts for the indwelling of God, in subduing carnal nature, and in promoting peace and good feeling in the hearts of those to whom these laws were given; God could have made his power felt in other ways as well, yet he wished man to feel his dependency, and insignificance in his own heart. God does not so consider us, but is jealous of our thoughts and actions.

These laws we call ordinances, laws, rules or sacraments, if you please. Some call baptism and the Communion "sacraments," in order to rid themselves of the ordinances of Feet-washing, the Lord's Supper, the Holy Kiss, etc. My mind teaches me to think, an ordinance is a rule, a rite. It may be profane or sacred. A sacrament would be a sacred rite, rule or law, one instituted by Divine authority.

These laws were always given in plain language, so that nations or individuals who received them, knew whether they were for their observance or not. There have always been people, who remonstrated against the propriety of such and such a command, and in every case, God dealt with them for disobedience. Man is not justified for joining issue with him on any duty or obligation due to him to-day, any more than he was when under the dominion of the Law.

Some fail to discern the difference between a custom that has prevailed for centuries, and a law or example of the same nature, though differing from it in manner of observance and spiritual import. Nearly all the human race have been taught the necessity of washing the feet, from childhood, for the purpose of cleansing them of the filth they contract during the day, whether they wear sandals or not. Peter was taught this custom in his day, and, like many others, did not know that Jesus was instituting an ordinance that should bring peace and happiness to all those who would be instrumental in perpetuating it as a church ordinance, until Christ should again gird himself and serve in the evening of time or in the morning of the first resurrection.

There is no doubt but Peter was thoroughly conversant with all the habits, manners, and customs of the people of his time, yet Christ's manner of washing feet was something new to him. He did not know what Christ meant by this act. The custom then in vogue was observed by the host or hostess furnishing a dish or basin of water for strangers to wash their own feet before retiring for the night, or the servant would wash the feet of the Master; while at the supper in Jerusalem the Master or Lord did this work. We cannot read that the *ancient custom* was ever handed down in any other way than by example while the feet-washing Christ was engaged in, was given both by example and an expressed duty to hand it to their successors. It could not have been the *ancient custom* because Christ taught cleanliness as one of the first principles or characteristics of a good man, hence Christ and his disciples would not have been liable to remain in the house from the time of their arrival until supper was prepared, with uncleaned feet. Then they did not wear sandals on that occasion as is assumed by many, as it was cold at this time of the year; then, again, Christ tells Peter that it was not designed as a literal cleansing, but it had a spiritual power to cleanse the heart from envy, malice and arrogance. Christ tells them that they were all clean save one before their feet were washed; while the unclean person among them was still unclean though he had his feet washed. The refusal to practice the ancient custom of feet-washing, had no penalty attached save that which is attached to every breach of etiquette or good manners of modern times; while feet-washing practiced on the night of the betrayal had a very great penalty attached to it. Peter understood this and suffered his feet to be washed, and not only was he willing to have his feet washed but would allow Christ to wash his hands and face. This is the kind of spirit I hope all who read this article possess; then I will warrant they will find rich pastures in this unexplored territory that they have never before enjoyed.

Jesus asks his disciples whether they knew what he did unto them; now, had it been the ancient custom, Jesus would not have any need of asking such a question, as they were probably as well informed concerning the customs and habits of the people of their times and the duties of each to the other in their social spheres as Jesus was.

Christ said, "I have given you an example," which proves plainly that it was an institution of which the disciples knew nothing. Had it been the ancient custom, Christ would not have said "I have given you an example" as the custom originated centuries before Christ was at Jerusalem. Then, says one, we may admit that it was something different from the ancient custom yet it was not intended to be handed down to posterity as a church ordinance. Christ told his disciples that they "ought to wash one another's feet," which should certainly have the same force that it would have in other expressions referring to our temporal wants and interests. There is scarcely a man in existence who contends that the word *"ought"* does not possess the power of a direct command, in the above sentence, but would teach their hearers that it has the force of a command had Christ said, ye ought to pay your ministers a good salary; ye ought to educate your preachers; ye ought to contribute liberally toward defraying mission expenses, etc. These all teach us our duty plainly. *Duty* is always *right*, and can we be right unless we perform the duties enjoined upon us? Can we be righteous unless we do right? *Ought* always expresses duty or obligation. We ought to do unto others as we would that they should do unto us," is as expressive of a command or obligation, as the command, "Do unto others as you would that they should do unto you."

"Ye should not murder," and "Thou shalt not kill"—"Pray without ceasing," and "Men ought to pray always"—"Men ought to return good for evil, and do good for evil," are synonymous terms and no one of them has more force than the others. "Men ought to pay their debts," shows that this is a duty they are under obligation to do, and if they do it not, they are neither law-abiding citi-

zens, moral men, nor Christians; that is, when they have the ability to pay. So with feet-washing; when we have not the opportunity to wash the feet of the Brethren, we are not held responsible for not doing so.

Some, in order to rid themselves of the idea that feet-washing is still enjoined upon them, claim that Christ did not wash the disciples' feet at the time of the Passover supper, but that it was done in connection with the Bethany supper. To this we object, yet it does not change the nature of the example and command, as it was given to the twelve and not to Lazarus, Martha and the rest of the spectators. We cannot find that those who made the supper, furnished water for their guests to wash their feet, as was the ancient custom.

To be sure, we have nothing to prove that Christ and the disciples came from Bethany to Jerusalem, after the "Bethany supper," and prior to feet-washing, and we have less evidence that this journey was performed between the times of feet-washing and the supper and Communion, from John's narrative; but John says, after he washed the disciples' feet, he sat down again. He does not say, after he washed the disciples' feet, they came to Jerusalem and instituted the Lord's Supper and Communion.

It was at the Bethany supper Satan entered Judas to the betrayal of Jesus; it was at the feet-washing that Christ made known the manner by which they might know who his betrayer would be. Judas sought opportunity to do his mission all the way from Bethany to the Brook Kedron. It was the supper at Jerusalem from which Christ arose, and at which he again seated himself. It was in Jerusalem, Christ instituted the triple ordinances, to remind all his followers of the meek and peaceful life, and to commemorate the death and sufferings of their Redeemer, and animate them with hope and a zealous desire to enjoy the marriage supper, which all the redeemed shall participate in.

Here we might say a word to our beloved Brethren, concerning the differences now existing in the Brotherhood, in regard to the mode of observing this ordinance. Some contend for the single mode, and others for the double mode, so-called, while others hold that either will do. Now, I could not agree with this; there is only one right way, and that is the one that is most likely conformed to the spirit of the example.

Christ both washed and wiped the feet of his disciples and said, "I have given you an example, that ye should do as I have done unto you." Now, suppose the disciples had done as Christ did, would not each wash and wipe? Christ did not command any one to wipe the feet of another, but he did command them to wash one another's feet. There is nothing dependent upon the wiping, but there is on the washing; wiping is simply in consequence of the washing.

Those who follow the ones that wash, never wash; hence, do not obey Christ in that "ye ought to wash one another's feet."

It is through washing one another's feet, connected with the Supper and Communion, that happiness is promised. Let one gird and wash and wipe another's feet, then another follow, then there will be more order and each will have a chance to obey his Master.

SELECT NOTES.

BY J. B. LAIR.

—Bro. J. H. M.'s article on "Our Great Mistake," is worthy of more than one careful reading.

—I incline to the opinion that people who talk so much about the *external* have an external religion.

—Neglect heart culture, and all that is of real value in religion is neglected.

—A plain external does not always prove a pure heart, but a pure heart invariably produces a plain external.

—Nothing but *character* will commend us to God.

—Man looketh upon the outward appearance, but God looketh upon the heart.

—We may, and *do*, deceive men, but God will judge the motive we have in doing.

—"From the abundance of the heart the mouth speaketh."

—Our Communion passed off at the stated time (11 inst). The congregation was not so large, as at former times, probably on account of the inclemency of the weather, but it was said by many present that it was *a* good meeting. Of course it was, —are not all such good meetings? Certainly; when the children of God convene to partake of the emblems of the broken body of the adorable Redeemer, it is a good meeting, and doubtless every Christian feels that it is good for them to be there. Ministers present from other churches were Eld. Samuel Murray and Dan. Shideler, from Salimony and John Baker from Warren church.

—Two clergymen were present at the Communion; one behaved with so much sober gravity, and looked with the intense interest that betrayed the fact that he had never seen the like before, and he remarked, that he had never heard of our people before. He was a Congregational minister from England. The other one stood back and laughed and sneered at the services; well, no wonder, he has found a near cut to heaven; he does not go the roundabout way of "much water" and many commands and ordinances, but travels on half fare by the fast line, with little water, and is not encumbered with any ordinances, but is carried right into heaven on the fleet wings of prayer *alone*.

—"The way of the transgressor is hard" and it gets harder and harder every day."

—"An ungodly man diggeth up evil"—and in the pit he buries all the good he has ever done.

—"There is a way that seemeth right unto man."

—A slip of the foot sometime breaks a limb, but that will heal up again, but a slip of the tongue sometimes causes wounds that never heal up. "Death and life are in the power of the tongue."

—What that is *past* is of real value to any one? The past may serve as a lesson and that is all it can do. The p esent is what we must use, and the future we must hope for. The person that depends on what is done in the past, to save them, is depending on what *is not*. Unless we believe our salvation depends on the future, we will never accomplish anything. The past is forever gone to us; time spent can never be redeemed; words spoken cannot be recalled; and what has been used has perished.

The adage is "can a mill be run by the water that is past"? Then as Paul, let us "*press forward.*"

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From New Briton, Ind.—Oct. 24.

Dear Brethren:—

Our Feast came off on the 12th of October and it was a Feast long to be remembered. We have had some trouble with some of the brethren going off, for which we feel very sorry, for we feel sad when we have to part with our dear brethren, whom we learned to love so well, but we hope the time will soon come when we can all meet together as brethren and sisters. Notwithstanding all this, our meeting was one of unusual interest. Our ministering brethren were Hiel Hamilton and John Bowman from Howard county; Louis Singley from Henry county; and Daniel Heiney from Nebraska.

Abraham Caylor.

From Big Creek Church, Richland Co., Illinois.

Dear Brethren:—

Our Love-feast is past. The weather was somewhat unpleasant in the forenoon, raining on Saturday; in the evening turning off pleasant. A good many brethren and sisters came flocking in from different parts, seeming to be led by the Spirit of Christ to the place appointed for worship. We had a pleasant meeting; love seemed to prevail among the members. Bro. R. R. Goshorn, of Indiana, was with us several days and did some good preaching. At the Sunday afternoon meeting, one came out and made the good confession, and wanted to be baptized. The brethren and sisters repaired to the water and baptism was administered. The brethren and sisters of this arm are all in love and union; for which we thank God. I would just say to Bro. Goshorn, come again; we will all be glad to have you come and preach for us. We contemplate finishing our meeting-house this Fall and have it ready for dedication the fourth Sunday in December, as we look for Bro. McClure, of Christian Co., Illinois, at that time. We hope more ministers will be with us then. Would just say, if any of the Brethren are going West, hunting homes, come to see us, as we have some fine homes, that can be bought

cheap. Any wishing information, will get it by informing the undersigned.

J. M. Forney.

Parkersburg, Ill.

From Olivet, Hutchinson Co., D. T. Oct. 1.

Dear Brethren:—

How glad we are to receive the weekly visits of the Messenger! It seems like talking with the Brethren and holding sweet converse together. I never received a religious journal which brings such a weight of useful reading, such encouragement and light,—true light, because it sticks to the good old Bible, and does not teach for doctrine the commandments of men. We are doing the best we can under the circumstances; we are waiting for some Elder to come out to Olivet and complete our organization. We incorporated ourselves according to the laws of this territory. We are out here, away from all the Brethren, and wish the privilege of worshiping according to primitive Christianity. If any minister could come here and hold a series of meetings and a Love-feast for us, we shall be glad, and try to bear his expenses. We are poor in this world's goods, but are holding up the true light to perishing souls. There is a good opening in Dakota. Who is consecrated to the great work? The writer, in the study of God's Word, had found all of the commands which you teach and obey; and I have often exclaimed, Where is the church which is obeying God? (I had not heard of the Brethren then.) But I thank God for leading me to the true fold. May God bless your labors of love. The Messenger is getting better and better. Crops good; meetings increasing in interest; we are looking for the salvation of precious souls.

N. B. Baldwin.

From Silver Creek Church, Williams Co., Ohio.

Dear Brethren:—

Our Feast was held at the Hickory Grove meeting-house, Oct. 11. There were not so many present from neighboring churches as we expected; the reason was, the G. M. made us say, the Feast was in Maryland instead of Ohio. We had a glorious meeting; help was plenty from abroad. Elders Thurston Miller and Michael Shotts, and brethren Worley and Snowberger and Eld. Jerry Gump, all ministers from Indiana, were present; also, Eld. John Brown, of Bryan, Ohio. The Word was preached in its primitive purity and simplicity, so all could understand. Eld. Miller began the meeting on the evening of the 8th; continued till after the Feast; one dear sister was added to the believers by the solemn ordinance of baptism. On the morning of the 12th, we had a farewell sermon, or rather three sermons, by brethren Worley, Snowberger and Miller. Here the crowd was not so large, but enough to make it interesting. After this, the brethren scattered in every direction, some to their homes; Gump, Shotts, Worley, Snowberger and all my co-laborers, or most all, and many of our deacons and lay-members went to Bryan, to enjoy the Feast there.

On the 12th, I, in company with Eld. Miller, my daughter Martha, and Bro. Helmick, started for the Swan Creek Feast, which was also on the 13th. To our sorrow, it rained nearly all day, so none could come from a distance. The Bryan Feast being the handiest to most, the larger portion went there; another reason, the Bryan Brethren had a 10 o'clock meeting. This seems to give the best satisfaction. Towards evening it stopped raining, and by 6 P. M. the house was nearly full. There were only about forty-five to commune; the members in this arm of the church live some ten, and many of them twenty miles from the meeting-house; hence the rain kept many at home, but the meeting seemed good. The next day, an election was held for two deacons; the vote being a tie, the church concluded they could use all three. Two ministers were also ordained.—After installation, one more was baptized.—At 7 P. M. another sermon was preached; this ended one of the busiest day's labors I ever witnessed in church work. Hope all was done to honor and praise God.

Jacob Shaneour.

From Astoria, Fulton Co., Ill.—Oct. 13.

Dear Brethren:—

By the changes wrought by time, I was obliged to visit my old home in the East.—When I arrived at the Cornwall meeting-house, where I had taken leave one year and a half ago, and where the hymn, "Farewell, farewell, a long farewell," was sung, I felt that time had worked its changes. My father's seat was vacant, and I had to fill another's. This Tulpenhocken church, Lebanon Co., Pa., is my mother church; and, although very little is said of it in the papers, it is one of those churches that have a good working band of ministers,—C. Bucher, Geo. Bucher, John Herr, and Jacob Niesly. It is a quiet and meek church, with none of the present discord.

Some old mother once said, "If you do not leave home, you will never come home."—And now, dear reader, I will take you by the hand and we will see how other people live. When I came to my father-in-law's house, Fanny was down with typhoid fever; grandmother we also met sick in bed; she greeted us kindly, but was not able to be around.—Bro. Daniel Gibble was also down with typhoid fever. He slumbered, but opened his eyes, smiled and stretched forth his hand; I did not speak much, thinking it wise not to do so. Sister Becky Spayd is next. She has been sick about two years, of tumorous dropsy; suffers much, and is in bed; of late, all the time. "Do come again before you leave," she said. Visited her again, and prayed with her. Though we often bent our knees before, she could not now kneel with us.—Sister John Hollinger is down with consumption. I think she has suffered about two years. By her request, we sang and prayed with her.

We visited sister Lydia Oberholtzer, who has been in bed for seven years last August, suffering, I think, of asthma. Sometimes all the windows are opened for air. She is too weak to shake hands or to have singing in her presence. Her sisters kindly wait on her, and one said, "If only the Lord permits me to live longer than Lydia, to care for her." And now, dear reader, we will pray with them. Came home and found our family all well, and feel more than ever to thank the Lord for his favors and mercies.

Cyrus Bucher.

From Blount Co., Tenn.—Oct. 15.

Dear Brethren:—

Our Love-feast came off a week ago; all in union and harmony; four were baptized, making in all eleven persons since the middle of July, and prospects for more additions. The Oakland church met the second Saturday of September last, and organized a church at Miser's Station, with twenty-two members. Bro. John Bowman is their minister, and brethren Thomas Kraus, Eddie Bowman, Thomas Marsh and Dr. N. Kraus their deacons. Two members have been added since, making twenty-four in all, leaving thirty in the Oakland church, with two ministers and two deacons. There seems to be an increasing demand for the Gospel doctrine, as held forth by the Brethren. Some twelve years ago, Bro. S. Z. Sharp came to this county, and a church was organized at Oakland with a few members, Bro. Sharp their minister, afterwards made their Elder. He was a faithful and active worker in the glorious cause of Christianity and education. His mind was turned towards northwestern fields of labor. His mission being ended here, we were left in a feeble condition to grapple with the enemies of truth; but, through the blessing of God, the little vine at Oakland is beginning to spread its branches into all directions. D. B. Klepper.

From Abilene, Kan.—Oct. 22.

Dear Brethren:—

Our Love-feast was held four miles south-east of Abilene, Dickinson Co., on the farm of Bro. John Humbarger, in a tent near his residence. I suppose the tent would comfortably seat 800 persons. The weather was somewhat unpleasant on Sunday,—raining, and a little chilly; but, regardless of this, brethren from a distance came flocking in from different directions. Bro. Samuel Driver, of Virginia, took part in the deliberations of the meeting. May success crown his labors. Bro. T. J. Nair, of Va., held forth the Word of God with his usual earnestness.—Saturday evening one made the good confession and wanted to be baptized immediately. The Brethren repaired to the water and administered baptism. O, may he hold out faithful to the end! We had a pleasant meeting; love seemed to prevail among the members, and the spectators conducted themselves in a God-fearing manner. Brethren coming West, would do well to give us a call;

we have a fine country; I think it is the oasis of Kansas. SAMUEL M. LARKINS.

From Warrior's Mark, Pa.—Oct. 16.

Dear Brethren:

OUR church had her Communion, Oct. 6, and continued a series of meetings to the evening of the 12th. Three were received by baptism and others seem to almost persuaded, yet they say, "Go thy way for this time; when I have a convenient season, I will call for thee." Our Love-feast season was a very pleasant one; the meetings throughout were very interesting and profitable. Quite a number of ministers were present; strangers were Grabil, Abram and Reuben Myers, and John Mohler, who remained and preached from Sunday night until Friday. He did it with boldness, power and great credit, and, no doubt, the community as well as the membership has been greatly benefited thereby.

S. S. GRAY.

From Dry Creek Church, Linn Co., Iowa. —Oct. 24,

Dear Brethren:—

OUR Love-feast is over. We had an enjoyable time; very good preaching. It was in the new meeting-house; was largely attended, with excellent order. Many brethren and sisters from a distance were with us. The ministry was well represented, including brethren Moore and Harrison, from Illinois. Our little band was made to rejoice, and sinners to feel the need of a Savior.—One was led to the silent stream and received, by baptism, into the loving embrace of Jesus. We hope others may soon follow her example. IRENA MILLER.

From South English, Iowa.—Oct. 26.

Dear Brethren:

OUR Love-feast is past. The weather was somewhat unpleasant on Saturday, as it rained nearly all day, but the members came from a distance, equal to expectation, some coming into the neighborhood the day previous. We had a pleasant meeting; love prevailed throughout. Owing to bad weather, some of our aged members could not attend. May God abundantly bless them in their declining years. The ministerial force was well represented. Bro. W. C. Teeter and wife were with us. The spectators conducted themselves in a commendable manner. This part of the church seems to be in love and union, for which we thank God.—Many thanks to the brethren who labored for us. PETER BROWER.

From Pocotello, Idaho.—Oct. 18.

Dear Brethren:—

WHILE awaiting the train at this place, I will pen you a few lines. We last wrote from Fort Fred Steel. We left that point in Wyoming the morning of the 17th, at two o'clock. At Granger, on the M. P. R. R., we changed cars, taking the Oregon Short Line to this place. About the time we crossed the line into Idaho, we entered the Bear River Valley, where we noticed some fine country; the Bear Lake Valley, also, is a fine section, where considerable farming is done. The land is a black loam and produces excellent crops, when irrigated. Leaving the last-named valley, we entered the mountains again, and after some miles emerged into this valley, which is in the heart of the Shawnee and Bannock Indian Reservation. The M. P. Company purchased forty acres of the Indians and are building quite a town here. It is the point where the Utah Northern R. R. joins the Oregon Short Line. About 1,500 Indians are on this Reservation. Quite a number are to be seen all around here, coming in to trade. One of their camps is visible from the Hotel. In their paint and original dress, they are a motley set of the human species. The savage custom of profusion of jewelry worn on the person, is indulged in with seemingly the same satisfaction that their more civilized sisters enjoy in following this heathen custom; and I verily believe, it is more of an abomination in the sight of God, for the enlightened to wear it than the savage barbarian. A costly and finely finished hotel is here, so that one feels even at home in this wild country, where civilization has joined hands with the poor Indian. J. S. FLORY.

From Gainesville, Texas.—Oct. 24.

Dear Brethren:—

I LEFT home Oct. 18; was with the Brethren in Morgan Co., Mo., at their Feast, on the 20th. Had a very good meeting.—Started on the evening of the 22nd on my Texas mission; am now here, ready to go out where the Brethren live, twenty miles distant. I would ask to be remembered at a Throne of Grace by all the dear brethren and sisters, that our labors may be so sanctified as to do good to both saint and sinner.

GIDEON BOLLINGER.

From Beaver Dam, Ind.—Oct. 25.

Dear Brethren:—

I HAVE been spending some time in this neighborhood, and holding some meetings. Our Love-feast came off Sept. 21. We had a good meeting and excellent order. John Nisely, S. H. Bechtelheimer, seven from adjoining districts and myself constituted the ministerial force. On the 24th, baptized one in the Beaver Dam congregation, and then went to the Feast in Eel River the 26th.—Congregation very large and interest good. Eld. John Metzger, of Cerro Gordo, Ill., and his son, John W., of Ind., were present; also, several others from adjoining congregations. I returned to my old home place and held a few more meetings, then attended the Feast at Fall Creek, Oct. 11 and 12.—Here we had a good meeting and good attention. Went home with my brother in the flesh, where my father is living. He will be ninety years old Jan. 2. We were very glad to see each other once more. Had a few meetings, then went to the Communion in Wayne Co., the 16th. The ministerial force was large, some from Ohio, Indiana and Nebraska. On the 19th, I attended the Feast at Buck Creek,—the best meeting we have yet had for good order. One was baptized. Some Brethren from Ohio were present. After having several good meetings, we bade the members farewell, and are now at our daughter's, close to our old homestead. DAVID BECHTELHEIMER.

From Edna Mills, Ind.—Oct. 27.

Dear Brethren:—

I HAVE just returned from a Feast in Carroll Co., Ind. This was the eighth Communion I have attended this season, and enjoyed them all. This morning, in company with Lewis W. Teeter, of Hagerstown, Ind., I start out on the mission work of Southern Indiana. We meet in Indianapolis, and will commence work in Crothersville, Jackson Co., Ind. Hope we shall have the prayers of all the Brethren. JOHN W. METZGER.

From New Basel, Dickinson Co., Kan.

Dear Brethren:—

OUR Feast occurred Oct. 20 and 21; it was truly long to be remembered. The Word was held forth with power and in its simplicity. One precious soul was made to see the error of his way and was baptized. Bro. Samuel Driver, of New Hope, Va., officiated and Bro. Casper Hosfelt assisted. May God cause much good to come from their earnest endeavors in preaching the Word.

S. A. SUTTER.

From Stephen Yoder.

Dear Brethren:—

I LEFT my home in Shelby Co., Iowa, October 15th, on a mission of love to Northern Illinois. Met with the brethren in Lanark the 16th, then went to Mt. Morris on the 17th and visited the College. I was well pleased with it, and think the Brethren are doing a good work there in a peaceable, quiet way. The next day I attended the Silver Creek Feast, six miles north of Mt. Morris. We had a very pleasant Feast. On the evening of the 19th, I attended meeting in the Chapel in Mt. Morris, and was taken twenty-five miles the next day to the Milledgeville congregation to attend their Feast. Had a very pleasant Feast, and good order. I was then taken to Lanark, and had one meeting with the brethren there. I reached home the 23rd, finding family well, and feeling thankful to God for his care over us, and also thanking the members in Northern Illinois for their kindness towards me while among them.

Of fifty-three Baptist ministers who died within the past year, three had passed the age of 90, four died between 85 and 90, four from 80 to 85, twelve averaged 75, eleven ranged from 60 to 70, three from 50 to 60, several from 40 to 50, and only one died under 30 years of age.

My Trip to Fayette and Westmorland Co's, Pa.

Dear Brethren:—

I LEFT home on the 11th of September. I stopped in the evening and staid all night near Mount Braddick, at Bro. Noah Maust's. Next morning, boarded the cars; went to Connelsville; spent the latter part of the day and night with Bro. Peter Sipe and family. Bro. Sipe makes Brethren feel at home when they stop with him. Next morning, the 13th, I started to Mt. Pleasant; got off the cars at Stauffer's Station; stopped at Bro. Wimer's; took dinner and supper there. Bro. Wimer took me in his buggy to the Brethren's meeting-house, where we had services in the evening. Met with some dear brethren whom we never before saw, and were glad to meet here. There was a pretty fair audience, to which we tried to preach as best we could. Next day, at 10 A. M., met for public preaching.—After services, an election was held for two deacons; the lot fell on brethren Jacob L. Myers and Peter Shaffer. May the Lord bless those brethren, that they may be able to discharge their duty.

In the evening, we met again, for the purpose of attending to the ordinances of the Lord's house. The audience was large and the order the best. I must give the people at Mt. Pleasant praise for good order; meeting was very pleasant. It was continued until Sunday evening, with interest; one applicant for baptism. On Monday, I was taken by Bro. Sheets to his house, on what is called Chestnut Ridge; preached in the evening in a school-house, to a very attentive audience. Next morning, started to Indian Creek with Bro. Sheets, arrived in time for preaching at three o'clock, and in the evening the Brethren came together from far and near to attend to the ordinances of the Lord's house; had a pleasant meeting, indeed. Preaching next day and evening; meetings seemingly very pleasant. The church here, I think, is in pretty good working order, considering the circumstances; the opposing element has been somewhat against her prosperity, but I think the storm is about over. Started home the 20th; arrived the 21st. Thank the Lord for his protecting care over us everywhere. Thanks to the members for kindness shown me.

SOLOMON BUCKALEW.

From South Bend, Ind.—Oct. 17.

Dear Brethren:—

HAVING been solicited to be present at a council-meeting with the brethren in Swan Creek church, Fulton Co., O., on the 6th, I therefore left home on the 5th, with that intention. At the appointed time the members came together to make and hear a report of their general visit, which was done in a very quiet and brotherly way; and happily, contrary to the fears which gave rise to the call for assistance, the council was pleasant and harmonious, all matters being adjusted to the apparent general satisfaction of the church. The church decided, that at their Love-feast, one week later, they would hold a choice for two deacons; also learned, through private sources, that an ordination was necessary, because of the infirmity of Eld. Stutsman, who has been suffering from a paralytic stroke since last June. Addressed interested audiences Sunday forenoon and evening.

Monday morning, the 8th, I was provided with horse and buggy, through the generosity of brother David Berkeybile, to keep my engagement with the Silver Creek church, Williams Co., Ohio, to preach for them evenings and assist at their Love-feast on the 11th. A ride of some thirty miles across the country brought me to Hickory Grove meeting-house, where I met a large number of brethren, sisters and friends, assembled for public worship. Met with a hearty welcome from the dear members whose acquaintance was first formed at their Feast last June.—It was a real joy to meet them once more.—Had pleasant meetings each evening until the 11th, when, at 10 A. M., the multitude came together, preparatory to the Feast in the evening. Eld. Jeremiah Gump, of Ari, Allen Co., Ind., was with us now, and later in the day, came Eld. Michael Shotts and ministers Worley and Snowberger, of Flint, Steuben Co., Ind.; also, Eld. John Brown, of Bryan, Williams Co., O. The Feast was all that could be wished for, with the single exception, that some, whose places should have been occupied by them at the Lord's table, were among the spectators. The ministerial force being strong and willing, the labor was easy and pleasant. Bro. Shotts officiated.—About 125 communed. The time time allotted for public worship next day forenoon was devoted to prayer, singing and farewell addresses; the latter offered by several, to the edification and mutual encouragement of all present. One sister here united with the church by baptism.

The Silver Creek Love-feast now being over, I began to retrace my way to the Swan Creek Love-feast. Eld. Shaneour, of the Silver Creek church, accompanied me, while the other ministers above mentioned went to the Lick Creek Feast. Bro. Shaneour and self were the only "help" from abroad, but by the kindly aid of the home ministry, the labor was not burdensome.—About forty-five communicants surrounded the table here and enjoyed a rich feast of good things. On the following morning, the members proceeded to give their "voice" for deacons, and also to ordain one of the two ministers (David Berkeybile and Perry McKimmy) to the full ministry. The choice for deacons fell upon Jasper McKimmy, Daniel Miller and Jacob Good, the latter two being tie. The voice for bishop resulted in the calling of two; they being so nearly a tie, both were retained. There was public preaching immediately after the voting. In the afternoon, the installation and ordination services were observed. The scene was a solemn affair to both members and spectators, and long to be remembered by all parties.

The announcement fell with tremendous force upon those whom the church had called, but they finally submitted, like dear brethren should, to the wish of the church. I feel to congratulate the North-western District of Ohio in the acquisition, to their Elders' force, of two so worthy and eminently useful brethren as David Berkeybile and Perry McKimmy. One young brother baptized this afternoon, and preaching at night. Monday noon, took the train for Bryan, O.; stopped off and filled an engagement to preach that night in the meeting-house near Bryan. Enjoyed a pleasant season here with a number of our Father's children and interesting friends. On the following day, boarded the train for home and loved ones, where I arrived Oct. 16, a little after dark, finding all well, and glad to welcome me home again. May the Lord bless, to his own glory and the saving of precious souls, the work done!

THURSTON MILLER.

Notes and Jottings.

—AMONG the Feasts we attended this Fall, was that of Sept. 22, with the dear brethren and sisters of Bear Creek, six miles west of Dayton. The meeting was large and seemed a Feast to all present. This is one of the oldest churches in this valley, and, in her time, has been one of the most flourishing; but, in her history, she has been overtaken with her dark days; her light became dim, but her "candlestick" was not removed.—The enemy, division, pressed sorely upon her. Our Brethren of Bear Creek have, at present, much to encourage them; their congregation, for the past year, has been growing; they reported seventeen additions within nine or ten months.

—The Brethren of North Star dedicated their new house of worship Oct. 7. They now have a substantial, convenient building, with but a small indebtedness; have a membership of about fifty; and are under the care of the Oakland congregation. They bid fair.

—Covington and Harris Creek are adjacent congregations, with small territory, but large houses of worship, yet they have found it necessary, for years, to appoint their Feasts on the same day, to divide the crowd. Their Feasts were on the 17th, and were largely attended.

—The policy issues of the Brethren's Fire Insurance Company here in the valley, now sum up about $700,000; they are thus fully fitted to "bear one another's burdens" caused by fire; according to Gal. 6: 2.

—"Friendly suits" provided for by Minutes of Annual Meeting, are suits by mutual consent of the parties, with a view to have the court apply the law to the matter under question. Costs are likewise met by mutual consent.

—Conservative means, having power to preserve in a safe or entire state, or from loss, waste or injury.

—It is worse than folly to tell something that is no credit to yourself and no advantage to any one else.

—Celestial beings are usually represented as being clothed in white, which, among the Jews, was recognized as a symbol of purity.

—It is an old maxim, that he who mentions a few does not deny that there are more.

—There is a small religious body, found in Pennsylvania, Southern Ohio and Indiana, who term themselves Brethren in Christ, sometimes known as Swankites. They were once a plain people. A measure is now on foot for them and the United Evangelical Mennonites to effect a union.

—The organ question has recently made a division among some of the congregations of the Omish in Ohio. I. J. ROSENBERGER.

LITERARY.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending Oct. 13th and 20th contain "Colors and Cloths of the Middle Ages," *Contemporary Review;* "Summer Sport in Nova Zemla," *Blackwood;* "Some Economic Plants," *Leeds Mercury;* "Faculties of Birds," *Month;* "An Italian Official under Napoleon," *Blackwood;* "Notes of a Wanderer in Skye," *Temple Bar;* "Modern Dress," *Fortnightly;* "Poor Little Life," *Chambers' Journal;* "The British Association," *Nature;* "Ex-Marshal Bazaine's Apology," *Temple Bar;* "Driving Tours," *Saturday Review;* "The Relief of Vienna," *Times;* "Fielding's Bust," *Saturday Review;* "Prof. Cayley's Address," *Spectator;* "Westminster Abbey," *Chambers' Journal;* the continuation of "Along the Silver Streak," and the usual amount of choice poetry.

☞A new volume began Oct. 1st. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10 50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with *The Living Age* for a year, both post-paid. Littell & Co., Boston, are the publishers.

THE opening article of *Lippincott's Magazine* for November, has for its subject, "Henry Irving." It is a sketch and a criticism, by Rev. Robert Laird Collier.—"Curiosities of Instinct," by Felix L. Oswald, is a delightful paper, thoroughly entertaining, while full of suggestiveness. "Housekeeping in Normandy," by Margaret Bertha Wright, gives a good picture of village life in France, with much interesting information in regard to domestic customs, servants, expenses, etc. "On the Mountain-Trails of Montana," by W. A. Baillie-Grohman, the Anglo-Austrian sportsman, treats of a previously unexplored portion of "the largest Territory in the Union," and depicts, in a striking manner, the features of the country and the difficulties encountered in traversing its grand and rugged ranges. "Out After Tiger," is another sporting sketch, by Phil Robinson.—"Black Spirits and White," by Sophie Swett, and "A Village Poet," by Evelyn Thorp, are short stories, and favorable specimens of their class. The "Monthly Gossip" includes papers on 'Stocks and Investors," "The Female Lodger," and "Rural Characters;" and the book notices are unusually full and well suited to guide the choice of intending purchasers. It will be seen that the number is a very varied and attractive one.

THE *North American Review* for November, by the liveliness and the sterling worth of the articles it contains, satisfies the requirements of the most exacting reader. Senator H. B. Anthony writes of "Limited Suffrage in Rhode Island." Dr. Norvin Green, President of the Western Union Company, in an article entitled, "The Government and the Telegraph," cites the provisions of the Federal Constitution and the determinations of the Supreme Court which appear to debar the General Government from assuming the management of the telegraph lines. The Rev. David N. Utter brings out from oblivion the record of certain alleged atrocious crimes of "John Brown of Osawatomie." There are two scientific articles, namely, "Solar Physics", by Professor Balfour Stewart, and "Modern Explosives" by Gen. John Newton. W. H. Mallock contributes "Conversations with a Solitary", an imaginary passage-at-arms between a Radical and Conservative. In "Suggestions in Regard to the Public Service" Green B. Raum offers certain facts going to prove that the clerks and other employees of the government departments at Washington, even before the passage of the Civil Service act, were, in the main, both faithful and efficient.—Finally, "Dr. Hammond's Estimate of Woman" is reviewed by Mrs. Lillie Devereux Blake, Miss Nina Morais, Mrs. Sara A. Underwood and Dr. Clemence S. Lozier. Fifty cents a copy; $5 a year. Published at 30 Lafayette Place, and sold by newsdealers generally.

"THE POPULAR SCIENCE MONTHLY" for November gives much of its space and several of its stronger papers to the consideration of educational topics. The question of the value of classical studies is treated from different points of view by Prof. Cooke, of Harvard College, and by the editor. Mr. Joseph Carter argues for "The Utility of School-Recesses," which some teachers are talking of abolishing. Hygienic matters receive a lively stirring up, not only in Dr. Oswald's ("The Remedies of Nature") recommendation of an active life as a remedy for the alcohol-habit, but also in his trenchant answer to Dr. Black's objections to the doctrine of nature cures. Among other articles well worthy of attention, are Prof. Bixby's "Influence of the Environment on Religion," Prof. Rowland's "Plea for Pure Science," Dr. Dawson's address on "Some Unsolved Problems in Geology," "The Age of Trees," by J. A. Farrer, "Inlets for Infection," by R. T. Thorne, and an illustrated article, showing the construction of a "Home-made Telescope," by Dr. George Pyburn. The Island of Ischia, which has suffered so severely from earthquakes, is described and its history related in an illustrated paper. A biographical sketch, with portrait, is given of Lamarck, who was first among the moderns to formulate the doctrine of the origin of species by transformism. The departments are unusually full, and the "Editor's Table" and "Correspondence" unusually interesting. New York: D. Appleton & Company. Fifty cents per number, $5 per year.

Matrimonial.

EMMERT—BUCK.—At the residence of the bride's father, by Elder Edmund Forney, Oct. 18, Elder John J. Emmert, of Mt Carroll, Ill, and sister Ida Buck, of Ogle Co., Ill.

WIRE—WALES.—At the residence of the bride's parents, Sept. 30, by Dr. H. Shomber, Mr. Carl S. Wire, of Stephenson Co., Ill., and Miss Cora E. Wales, of Harvey Co., Kan. EMILY A. CROSS.

BROWN—NOLL.—On the 16th inst., at the residence of the bride's mother, by Eld. J. F. Oller, Mr. Simon J. Brown, of Washington Co., Md., and Miss Martha C. Noll, of Waynesboro, Pa.

ANTHONY—FRIEDLY.—On the 11th inst., near Quincy, at the home of the bride's mother, by Eld. J. F. Oller, Rev. Wm. A. Anthony, of Washington Co., Md, and Miss Anna M. Friedly, of Quincy township.

HOLLENBERGER—DITCH.—Oct. 10, in Waynesboro, by Eld. J. F. Oller, Mr. Isaiah Hollenberger, of Washington Co., Md, and Miss Eliza J. Ditch, of Waynesboro, Pa.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

FLORY.—Near New Hope, Va., Oct. 10, sister Susan, widow of Bro. Isaac Flory, and daughter of Elder Martin Miller, dec'd., of Beaver Creek, Va., in her fifty-sixth year. She leaves ten children. Funeral by Elder Levi Garber, assisted by Bro. S. Driver, from Matt. 24: 44. D. YOUNT.

IKENBERRY.—In the Millmine church, Piatt Co, Ill., Oct. 5, sister Susan A., wife of Bro. Daniel Ikenberry, aged 24 years and 17 days. Funeral by Elder J. Metzger and the writer, from 1 Peter 1: 25, to a large concourse of sympathizing friends. D. B. GIBSON.

FLACK.—In the Indian Creek church, Westmoreland Co, Pa, Sept. 10, Bro. John Flack, aged 81 years and 9 months.

He was a man highly esteemed in the community and his Christian deportment and virtuous example are worthy of imitation. Funeral by the writer and A. D. Christner, to a large audience. D. D. HORNER.

FULLER.—In the Quemahoning church, Somerset Co, Pa., Sept. 20, at the house of Bro. Jacob and sister Mary Schmucker, George W. Fuller, aged 26 years, 6 months and 19 days. Funeral by the writer.

VALENTINE BLOUCH.

MYERS.—In the Spring Run church, Mifflin Co., Pa., of congestion of the brain, sister Sarah, wife of Eld. P. S. Myers, aged 56 years, 5 months and 4 days.

She was a devoted and earnest Christian; her counsel was much respected by all who knew her. Funeral by Elders Abraham Myers and Wm. Howe, to a large concourse of friends. GEO. BRUMBAUGH.

BAILEY.—In the Salimony church, Huntington Co, Ind., Oct. 16, of consumption, sister Sarah F., wife of Wm. H. Bailey, aged 55 years, 2 months and 29 days.

She united with the church in 1826 and lived a consistent and exemplary Christian life till death. She leaves a husband, two sons and three daughters. Funeral at Monument City on the 18th, by the writer, assisted by Eld. Samuel Murray. J. W. SOUTHWOOD.

FUNCK.—In Marysville, Kansas, Sept. 20, Florence W., daughter of G. M. and Mary A. Funck, aged 1 year, 8 months and 7 days.

LESH.—In Bachelor's Run church, Carroll Co., Ind., July 29, of heart disease, Eld. Christian Lesh, aged 54 years, 6 months and 21 days.

He united with the church about thirty-one years ago; was deacon first, then minister, and was finally ordained, three years before his death. His daily conduct was exemplary; and the high esteem in which he was held was shown by the large concourse of people that followed his remains to the church, the procession being over a mile long. He leaves a wife and eight children. Funeral by Bro. George W. Cripe, assisted by Bro. Hiel Hamilton. WM. LANDIS.

HALE.—In the Beaver Creek church, Rockingham Co., Va., Oct. 10, of neuralgia of the bowels, Bro. John H Hale.

He bore his sufferings with Christian fortitude. He leaves a wife and six children. Funeral by Eld. Jacob Thomas and S. F. Sanger, from James 1: 25.

P. S. THOMAS.

BALTIMORE.—In the Lebanon church, Linn Co., Oregon, Sept. 22, Bro. Philip Baltimore, aged 73 years and 3 months.

He was born in Ohio; married sister Polly Hardman; went to Oregon in 1853; was deacon seven years. His word was as good as his bond. Funeral in the M. E. church in Albany, by the Brethren, from 2 Tim. 4. He leaves four sons and one daughter. M. M. BASHOR.

WAMPLER.—In Green Mt. church, Rockingham Co, Va., Oct 2, Eld. Samuel Wampler, aged 91 years, 10 months and 1 day.

He was for more than fifty years a minister. His remains were taken to the Wampler burying-ground, in the Creek district, where he formerly lived. He was the father of twelve children; ten are living. The number of descendants is unknown. Funeral by Eld. Benjamin Miller and the writer, from 2 Tim. 4: 6–8, to a large and sympathetic audience. M. MYERS.

FETZER.—In Timberville, Rockingham Co., Va., friend Z. H. Fetzer, aged 74 years and 17 days, leaving wife and son. Funeral by S. H. Myers and John F. Driver, from Amos 4: 12. SAMUEL H. MYERS.

SNAVELY.—At Dorchester, Saline Co., Neb. Oct. 24, Bro. Philip Snavely, aged 68 years, 1 month and 22 days. He leaves a widow and several children. Funeral by Urias Shick, from Job 14: 10.

ISAAC GADBERRY.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

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Mt. Morris, Ill., - - - - Nov. 6, 1883.

APPEAL TO AGENTS.

WE are now sending blank subscription lists to all the agents on our books, and if any should fail to receive an outfit for taking names we would be pleased to be informed of it at once, as we desire a good agent in every community. Much depends on our agents who work for the success of the paper. We would like to have every family in the Brotherhood visited and solicited to subscribe. In some congregations the elder takes the matter in hand, and sees that all the members are called on and given a chance to subscribe for the paper, knowing that it is well for the members to keep posted on what the church is doing, and become more interested in the work of the church. The tendency of the paper is to stimulate the members in this respect, and render them more energetic workers. We further suggest that all of our agents go to work immediately, so as to have the whole field canvassed before the middle of December. Carry with you a copy of the MESSENGER, and a little blank book in which to enter the names, and do not rest content till every family has had a chance to subscribe. Let the canvass be vigorous and thorough. If you need sample copies send for them.

Remember that all new subscribers get the paper free from the time their names are sent in to the end of the year. This will be an inducement for them to subscribe now.

Respecting the character of the MESSENGER, you know what it has been in the past, and by that you may judge of the future.—Our intentions are good, though we sometimes make mistakes. We want the united aid and sympathy of the Brotherhood in this important work, for without that all our efforts would prove a failure. Hence we trust that every member will come to the aid of the MESSENGER, and help to push the good work. Let there be a united move along the line to increase our list and make the paper still better.

☞WE suggest to our agents that they immediately send us the addresses of all the members, and members' children, who are not taking the MESSENGER, and we will send them sample copies. We further suggest that the housekeeper and minister aid the agents in procuring these names. This will greatly aid our agents to procure new subscribers. Send the names so that but one paper goes into each family.

THE Mormons think they will add 75,000 to their number next year.

BRO. D. SHOMBER, of Peabody Church, Kan., has been elected to the ministry.

THOSE who send in poetry for publication should always say whether it is original or selected.

DAVID BERKEYBILE and Perry McKimmey, of North-western Ohio, have been ordained to the eldership.

BRO. JOHN Y. SNAVELY, of Hudson, Ill., reports two baptized in the Blue Ridge congregation, October 19th.

BRO. D. L. MILLER'S articles are becoming exceedingly interesting. Those who fail to read them miss a rare treat.

BRO. GIDEON BOLLINGER, of Mo., is now preaching in Texas. We hope his mission there will be a successful one.

BRO. QUINTER is booked for a series of meetings in the South Waterloo Church, Iowa, to commence December 6th.

MANY of those who send in church news, do not state where it is from, hence we have to guess that part, and may sometimes miss it.

ELD. P. S. Myers, of Spring Run, Pa., buried his wife a few weeks ago. The good sister died in full hope of future blessedness.

WE omit some church news because the writer failed to give his name, and did not mention the State where the meetings were held.

IT is announced that the Lord's Supper was recently celebrated at Friedland in Bohemia, the land of Huss, for the first time in 200 years.

BRO. C. S. Holsinger, of the Pigeon Creek, Church, Ill., writes that at their feast, Augustus P. Traver and Geo. Myers were elected to the deacon's office.

ELD. SAMUEL WAMPLER, of Rockingham Co., Va., died Oct. 2nd, in the ripe old age of 91 years. He had been in the ministry more than fifty years.

BRO. JOHN WISE writes that he had just closed a meeting at Fredonia, Wilson Co., Kan., with two additions by confession and baptism. From there he went to Parsons, to attend the Feast.

BRO. J. G. ROYER, professor of English Literture in the Mt. Morris College, on account of ill health, was obliged to return to his home in Indiana, last week, for a rest. We hope for his recovery and return shortly.

To keep the Ministerial List open for corrections as long as possible, we did not get the Almanac out quite as soon as we expected, but by the time this notice reaches our readers, all orders received will be filled.

THOSE wishing to write Bro. D. L. Miller, will address him thus:

D. L. MILLER,
HALLE, a. S.,
No. 9 Georgsstrasse I. GERMANY.

HANDLING so much church news we frequently publish different reports from the same church without noticing it until too late. When different reports of the same meeting are before us, we usually take the one sent in first.

IT is estimated that there are now in the West 135,000 Mormons, and 23,000 new members have been added within the last six months. These figures show that the Mormon population is increasing at an alarming rate.

THE statistics of the Society of Friends show that in Great Britain and Ireland the total number of members is 17,977. Although a very small church, numerically considered, it has great political influence, with its ten members of parliament.

BRO. J. G. ROYER informs us that the Feast at Monticello, Ind., Oct. 19th, was thought by some to have been the best Feast ever held at that place. The ministerial force was not large yet is was good, and the preaching edifying. Four were baptized.

J. S. FLORY who is now traveling in the far West, has an experienced clerk attending to his business at Longmont and Hygiene, Colo., who will promptly attend to all orders or business the same as if he were there in person. Address him as heretofore.

WE had intended to say something about Bro. H. B. Brumbaugh's visit to Mt. Morris, but seeing that he has many good things to say of this place and the people, we forbear; only mentioning that we enjoyed his visit very much and hope he will call again.

BRO. D. L. MILLER writes that he and his wife are now pleasantly located in Halle, Germany. Bro. Miller will now put in six months at hard study, a portion of which time he may devote to Church History. He seems well pleased with Germany and delighted with the many things of interest to be seen on every hand. His address will be found elsewhere in this issue.

THE man who always puts the big potatoes on top and the little ones in the bottom, when he goes to market, will feel quite bad in the judgment if he is permitted to see all of his little deeds of charity covered up with his great big bundles of sin. He will then wish he had put the little potatoes on top.

SOME people it seems, can always find Scripture in their own favor. If their neighbor has a heavy burden to bear, they quote Paul in Gal. 6: 5, where it reads: "For every man shall bear his own burden." But just let them get in a close place and you will hear them quote Gal. 6: 2; "Bear ye one another's burdens."

ELSEWHERE in this issue Bro. I. J. Rosenberger calls for the sentiment of the Brotherhood in regard to having but two meals a day at the next Annual Meeting. Those who have anything to say in regard to it will address him at Covington, Ohio. Bro. Rosenberger will find the MESSENGER'S vote recorded in Phil. 4: 11.

RELIGIOUS papers do not generally reach the circulation the MESSENGER now has. Its circulation has been steadily on the increase since the consolidation, and we hope to see it more than doubled next year. One large paper, containing all the church news, is certainly a convenience to our readers, and we are glad that they are appreciating our efforts to give them a good paper.

AMONG those exposed to cholera in the East, it was repeatedly observed that those who had been accustomed to the use of liquor, even in a moderate degree, were the first to be attacked, and the surest to die. Of the many in this country who have committed suicide during the Summer, a surprisingly large number have been men and women of drinking habits.

SENATOR DAWES, of Massachusetts, in a letter to a no-license demonstration held on October 4th, expresses himself very forcibly, saying: "The slavery of intemperance is a greater curse than colonial servitude. It extinguishes manhood, it insures poverty, it entails misery, it begets crime. Woe follows its footsteps and despair dwells on its hearthstone."

THERE must be a certain way of keeping the ordinances, or Paul would not have told the members at Corinth to "keep the ordinances, as I delivered them to you." 1 Cor. 11: 2. He received the ordinances from Christ, and delivered them to the church at Corinth just the way they should be observed. Let us study that method so we, too, will know how to observe them.

LAST week Bro. Miller gave our readers a very brief description of the most celebrated painting in the world, the *Madonna*. Its value is unknown, but it is worth millions of dollars. This week he sends us a fine photograph of the painting. It looks almost as natural as life, and represents the Virgin Mary with the child Jesus in her arms.—There is a beauty about the child and mother that seems more than human.

IN this issue our readers will find an unusual amount of Correspondence, making much fresh and interesting reading. We hope our correspondents will keep us well supplied, but we suggest that they make their communications as short as possible so as to enable us to insert that much more news.—We suggest this, knowing that our readers desire to hear from all parts, and furthermore, that writers can boil down their correspondence to their own satisfaction much better than we can. We have to crowd out over one dozen pieces of church news and correspondence this week.

SALT OF THE EARTH.

To his disciples, in the Sermon on the Mount, Christ says: "Ye are the salt of the earth." Matt. 5: 13. By the term "earth" we do not think he referred to the material globe on which we live, but to the people who inhabit the globe. The time for such changes, as the globe is to undergo, is set by the Deity himself, and nothing that the inhabitants can do, will either hasten or prolong that time. The tendency of salt is to preserve that to which it is applied, but that is not the tendency or design of the disciples of Christ in their relation to the globe. They have nothing to do with its preservation. They do not sustain to the globe the relation that Lot and his family sustained to Sodom. Had the required number of righteous persons been found, Sodom's doom would have been withheld. But the number could not be found, hence the city was destroyed. Not so with the future of the globe: Christ will come the second time at the appointed period, and the number of righteous there may or may not be on the globe at that time, will have nothing to do in regard to God carrying out his fixed purpose. The day and hour are set for the consummation of these things, and they will take place as predicted, though the time for them is unknown to man.

The disciples of Christ are the salt of the earth in the sense that we speak of the people as the earth. Those to whom Christ spoke at that time, were chosen earthen vessels to whom the Word was entrusted in order that it might be transmitted to others. As men there was no virtue in them, any more than was found in other men of like abilities, but they were the repositories of the Word of God, hence had in them the saving properties that were to benefit the nations. By their preaching, writing, and influences they were to apply this virtue to others, and in proportion as it was received by the people just in that sense and in that proportion was the earth saved or preserved. This saving influence went just as far as Christianity reached.

As the people became converted, and were brought fully under the influence of the saving power that was in the apostles, they in turn exerted a similar influence over others. All true disciples become a saving power to the world. Their mingling with and preaching to the people influenced them in the way of salvation.

They did not save the people from storms, pestilences, famines or earthquakes, but from sin and the consequences of sin. Their influence was moral, and tended to elevate and purify the people in a moral or spiritual sense. It had nothing to do with things physical only as these were affected by the improvement of the people. The work of the apostles did not preserve or prolong the existence of a certain body of land, continent or island, but it did preserve, purify or elevate the people. In that sense all Christians are the salt of the earth. In them is the Word of Life. It takes hold upon them, renovates them, and makes of them a purifying and elevating power that will influence all with whom it comes in contact. The real saving substance is the Word of God, and that being in the people, diffused throughout their souls, gives them their virtue or influence in a sense that they may well be called the salt of the earth, or the salt of the people.

But salt may sometimes lose its savor or saving power. It then becomes powerless or good for nothing. Whenever the church departs from the Word—allows the Word to slip from her, she then loses her power for good, and ceases to be the salt of the earth in any sense. Her power is gone because the Sword of the Spirit, which is the Word of God, is no more with her. She can no more exert the proper influence over others, hence in God's way of doing she must be cast out, to be trodden under feet of men. This has been the fate of many churches. When they ceased to possess enough saving power to influence the people, the people then trampled the cause they professed under foot.

J. H. M.

A RAILROAD IN PALESTINE

The first railroad in Palestine is being laid out, and the preliminary survey has been completed as far as the Jordan. It is to run between Acre and Damascus, and it is called the Hamidie line, because it is named after his present Majesty, the Sultan Abdul Hamid, and probably one reason why the firman has been granted so easily lies in the fact that it passes through a great extent of property which he has recently acquired to the east of the plain of Esdraelon. The concession is held by ten or twelve gentlemen, some of whom are Moslems and some Christians, but all are Ottoman subjects resident in Syria. Among the most influential are the Messrs. Sursock, bankers, who own the greater part of the plain of Esdraelon, and who have, therefore, a large interest in the success of the line.

Starting from Acre, it will follow the curve of the bay for ten miles, in a southerly direction, at a distance of about two miles from

the beach. Crossing the Kishon by a 60 foot bridge, it will turn east at the junction of a short branch line, two miles long, at Hatfa. Hugging the foot of the Carmel Range, so as to avoid the Kishon marshes, it will pass through the gorge which separates that mountain from the lower ranges of the Galilee Hills, and debouch into the plain of Esdraelon. This plain it will traverse in its entire length. The station for Nazareth will be distant about twelve miles from that town; there may, however, be a short branch to the foot of the hills. So far there has only been a raise from the sea level in 20 miles, of 210 feet, so that the grade is imperceptible. It now crosses the watershed and commences to descend across the plain of Jezreel to the valley of the Jordan. Here the Wady Jalud offers an easy incline as far as Beisan, the ancient Bethshan, and every mile of the country it has traversed so far, is private property, and fairly cultivated.

At Beisan it enters upon a region which has, partly owing to malaria and partly to its insecurity, been abandoned to the Arabs, but it is the track of all others which the passage of a railway is likely to transfigure, for the abundance of the water, which is now allowed to stagnate in marshes. and which causes its unhealthiness, is destined to attract attention to its great fertility and natural advantages, which would, with proper drainage, render it the most profitable region in Palestine. Owing to the elevation of the springs, which send their copious streams across the site of Beisan, the rich plain which descends to the Jordan, 500 feet below, can be abundantly irrigated. There is a little bit of engineering required to carry the line down to the valley of the Jordan, here 800 feet below the level of the sea, which is then followed as far north as the Djiser el Medjamieh.

Near this ancient Roman bridge of three arches, which is used to this day by the caravans of camels which bring the produce of Hauran to the coast, the new railway bridge will cross the Jordan, probably the only one in the world which will have for its neighbor an actual bridge in use which was built by the Romans, thus, in this now semi-barbarous country, bringing into close contact an ancient and modern civilization. After crossing the Jordan the line will follow the banks of that river to its junction with the Yarmnuk which it will also cross, and then traverse a fertile plain of rich alluvium, about five miles long and four wide, to the banks of the ridge which overlooks the eastern margin of the Sea of Tiberias. This is the extent to which the survey has been completed.

It is not decided whether to raise from the valley by the ridge which overlooks the Yarmunk, or to follow the east shore of the Lake of Tiberias to the Wady Semakh, which offers great advantages for a grade by which to ascend nearly 3,000 feet in about fifteen miles. This is the toughest bit of engineering on the line, and is in close proximity to the steep place down which the swine possessed by devils are said to have rushed into the sea. Once on the plateau, it will traverse the magnificent pasture lands of Jaulan and the grain-growing country of Hauran, with probably a short branch to Mezrib, which is the principal grain emporium, and one of the most important halting-places on the great pilgrimage road from Damascus to Mecca.—It is calculated that the transport of grain alone from this region to the coast will suffice to pay a large dividend upon the capital required for the construction of the road, which will be about 130 miles in length.—The grantees have also secured the right to put steam tugs upon the Lake of Tiberias, and under the influence of this new means of transportation, the desolate shores will undergo transformation.—*Boston Advertiser.*

WASHINGTON NOTES.

IMAGINE yourself a stranger in this city upon a Sabbath, desiring to attend church, but not knowing where to go. Such has been my experience. Together you and I will attend two services.

Yonder is a church where, we are told, we will listen to a very able pastor. His name is familiar to us from seeing it in the religious press. We enter the church, and an usher politely conducts us to a vacant seat.—After the services we pass out, well satisfied with the sermon. In the evening of the same day we attend another church. Again we are kindly shown a seat. This time some one near by offers us a hymn book, that we may unite with the congregation in singing the grand old hymns of praise. At the close of the service, upon returning the book to the owner, we are cordially welcomed, and invited to return. Passing to the door, we there meet the pastor with extended hand.—He has quickly passed to the front by a side passage and there stands, having a kind word for each and for all. I have seen him do it again and again, and am not surprised to know that you are more pleased with him than with the one to whom we listened this morning. He is not such a powerful speaker, yet he impresses upon his people his earnest life and his concern for their individual welfare.

As a result, his congregation is one of the most zealous to be found in this city. The stranger is made to feel welcome; the membership becomes more zealous in kind deeds, and good works, and united effort is promoted on every hand.

Reader, do you know that many a soul has thus been led to embrace Christ? There is power in a word of welcome and kindly interest, even to a stranger. There is power in a word of encouragement given to a struggling Christian. Struggling with temptation and despairing from partial failure, many a life has been vivified to renewed effort by a zealous, watchful and kind heart. Many persons seldom see such opportunities for usefulness, and it is mainly because they seldom look to find them. Other persons see them everywhere. You may find them in your own congregation. You may relieve your own woe or suffering, by searching for other suffering ones. Look around you and gradually your soul will warm with renewed zeal. Men and women are daily battling with temptation, and hearts are yearning for an earnest helping hand. Take the matter with you to your closet, and ask the Lord to direct your efforts toward true Christian fervor and zeal in saving souls.

Slight actions often become turning points, involving immense considerations to individuals and to committees. Small things are not to be lightly spurned. From them are built the greatest earthly and spiritual success. In its application, this principle is as broad as are the avocations of life. It is specially applicable to the matter under consideration. Thus a few kind words spoken at the proper time are potent for good, and may draw a heart with great power, toward Christ, who prompted you to utter the words of interest in a stranger or in a co-laborer.—Men and women are drawn to Christ through the lives of his zealous followers; and our individual lives should both embody and apply the love and teachings of Christ, whose life was given to the salvation of men.

G. M. B.

Washington, D. C., Oct. 22.

The Gospel Messenger,

A RELIGIOUS weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meriterious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, $1.50 per annum. Sample copy and agent's outfit free. Address Brethren's Publishing Co., Mount Morris, Ogle Co., Ill., or Box 50, Huntingdon, Pa.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Grandpa.

GRANDPA is "growing young," he says,
While months and years fly by;
But everybody sees he's old
In limb and foot and eye.

He has to use his spectacles
For print both large and fine.
And this—I've always heard it said—
Is of old age a sign.

Besides, he trembles when he walks,
And on a cane he leans.
So I've been puzzled to find out
What the dear Grandpa means.

I often sigh and pity him,
And wish that I could do
Something that no one yet has done
To make him strong and new.

And then he smiles, and says to me:
"It doth not yet appear
How young I'll be, one day, one day;
Though not while I am here.

"I'll slip away some time and leave
My spectacles and cane;
And when you look at them, don't cry,
But think I'm young again.

"You'll keep them both in memory
Of me, my child, I know.
It is the way with tender hearts
To cherish such things so.

"But it will please me, where I am,
To see that you are glad
That what I said has all come true.
So, darling, don't be sad

"When you are searching all the house
In vain, to see my face,
Nor drop one hopeless tear for me
Upon the empty place.

"The tears are gathering in your eyes.
Oh, why be sorry, dear,
That when you see I'm growing young
You cannot keep me here?"

And now I know what Grandpa means;
And I must try to be
Glad in my heart he's "growing young";
Glad when he's gone from me.

—*Rosalie Vandercater.*

"Until Seventy Times Seven."

BY MARGARET E. SANGSTER.

"I SHOULD have to be changed through and through, before I could believe in her again." Thus said Mabel, with emphasis.

"I may forgive her in time, but I never can respect her as I used to. She has forfeited my esteem, and we are much better apart for the future." So said Louise, her dark eyes lit with a gleam of resentment.

One who remembered that the Master said, "Blessed are the peacemakers," had been striving to quiet the quarrel, which, beginning with a misunderstanding between these two, had been fanned by one breeze and another until it had become a steady flame, not likely to die in either heart. Two lovely girls favorites with all their friends, had gradually drifted apart, and it seemed as though they would never be reconciled. And the end of the last effort at placating the disturbed elements was reached in these sentences quoted above.

Dear Mabel, I wonder if you knew what a profound truth you stated when you impulsively declared that you would have to be changed through and through before you could fully forgive one who had offended you. I wonder whether the numbers of people who go about nursing grievances, cherishing animosities, and refusing to pardon a wound which has touched their vanity, realize how unlike Christ is precisely this hardness of heart.

He enjoins upon us the duty of forgiving the sinner, until we cease to count the number of times that forgiveness may be necessary. He forgives us over and over again, there being no limit to our ill-desert, as there is no limit to his loving-kindness.

With him there is no half-way pardoning either. Our sins are blotted out. God, as Leighton pithily says, does not think of them any more. We are restored to the fullest favor, and to the most entire confidence.

With us, too often, the forgiveness is like that of Louise—grudgingly conceded, and with always that reserve which cannot forget the injury, and which implies that the alienation is no longer the cause of pitched battles and bristling fortifications, but that, instead, an armed neutrality exists, or a flag of truce has been lifted.

We must be changed through and through before our human nature can put on so much of the divine that we can forgive grandly.—There are natures large enough to do this, and they have become so through assimilation to His, whose forgiving pity was outpoured from the cross on those who nailed him there.

Think of the forgiving spirit as a test of discipleship. Are we in doubt as to the reality of our love for the Savior? Are we his, or are we not? Do we cry, wishing that by a sign from heaven he would take away the doubt, and give us the joy of assurance? Here is a way of discovering what we long to know.

If fully, freely, readily, and once for all, we can forgive one who has injured us; if we can so humble our pride as to meet the person half-way, or, perhaps, to seek the restoration of amity in the first place, we are showing the fruits of discipleship.

It may easily be that, among my readers, there are those who are kept away from the Savior, and linger outside the Kingdom, just because they have not learned to forgive; because they refuse to learn the full lesson in Christ's way. "Changed through and through!" Yes, the change is needful and vital.

Beware, too, of the beginning of strife.

"It is the little rift within the lute
That by and by will make the music mute."

—*S. S. Times.*

Old-Time Reasoning.

JOHN WESLEY, the founder of Methodism, thus commits himself to total abstinence: "First of all, sacredly abstain from all spirituous liquors; it is amazing that the preparation or selling of this poison should be permitted, I will not say in any Christian country, but in any civilized State. The gain of the trafficker is the price of blood of the grocers in the traffic."

He affirms: "They murder mankind by wholesale, and drive to hell like sheep." He denounces both the manufacturer and sale of spirituous, liquors, except for mechanical and medicinal purposes, as a gross immorality, declaring that "none can gain in this way, by swallowing up his neighbor's substance, without gaining the damnation of hell!"

Courtesy.

WE find the following good suggestion in the *Christian Weekly.*

The following we find printed on the pocket time-table issued by the Connecticut River Railroad Company:

"Passengers are respectfully requested to report to the Superintendent any instance of incivility on the part of employes of this Company. While it is the aim of this Company to redress just grievances, it is suggested that courtesy is equally commendable, whether practiced by the railroad employe or the passenger."

The gentle reminder which these words convey that those who expect courtesy must exercise courtesy, is well put. Our own experience has been that of almost uniform courtesy on the part of railway and other officials. We are very much inclined to believe, when we hear of rudeness on the part of railroad or steamer servants, that they have in the first place been approached with incivility by those who find fault with them. Granted that they ought not to have been rude under any circumstances, yet certainly there was no good reason why provocation should be given them. It will usually be found that it is the underbred and unrefined who think they find the most cause for complaints of this nature. The true gentleman and lady, with the rarest exceptions, inspire courtesy in those with whom they have dealings by their own courtesy.

Why Grumble?

When a man believes in God, he may grumble once in a while, because he is human; but constant fretting is irreligion. This life, at its best, is a kind of corduroy road across the lowlands to the highway of the King; and if you begin the journey by bewailing the fact, and wondering why the Lord has not had it macadamized, and then continue the grumbling at every jolt, as though it was a personal insult, you will probably be so busy finding fault with everything that you will have little time to enjoy the landscape. If others seem to have a better time than you, it is poor policy to make a bad thing worse by fretting because it is not better. It is what it is; so make the best of it. If you try to be contented with your lot, you will be surprised to discover that there are many desirable things in this world which you can get on very well without. Move out of Grumbling Terrace, and rent an apartment in Thanksgiving Row, and your health, and that of your wife and children, will begin to improve.—*Hepburn.*

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

The Dedication.

Dear Brethren:—

On the morningof the 20th inst., myself, J. Y. and Lydia Snavely, also Hannah Snavely, boarded the train for Blue Ridge church Piatt Co., Ill., to attend a Lovefeast and dedication of their new church house. Got to Mansfield about 1 o'clock. Met there our beloved brother Geo. W. Cripe of Ind., and others on their way to the meeting, and by 4 P. M. there was quite a company of brethren and sisters, and others, assembled for worship. The services began at 4 P. M. by singing and prayer, after which the 11th chapter of 1st Cor. was read and commented upon, preparatory to the solemnities of the evening; and by the time of lighting the lamps, the house was crowded to its utmost capacity, at which time the observances of the Lord's house commenced, Bro. Cripe officiating.

The hour was a happy one, surrounded as we were by such an orderly, God-fearing people. Next day, Sunday, at 11 A. M., the services of dedication were begun by first freeing the house of debt, which was a work of short time only; the responses to the call were evidence of the appreciation of the enterprise in the community, preachers of other denominations responding by freely bestowing of their means, recognizing that the enterprise was a power for good in the great machinery of Evangelization. God bless the liberal donors of the Blue Ridge church. After singing hymn 325, Bro. Cripe led in a most solemn and impressive prayer, in which we trust that all present participated, after which he read, as a foundation for the dedicatory remarks, Gen. 28: 17. The services were very impressive; we will not soon forget the halo of light that seemed to be all around us. Every proposition, only brought more forcibly to our mind the realization of the text first read, "Surely this is nothing else than the house of God, and the gate of heaven." In the evening again Bro. Cripe spoke from John 3rd chapter. "Behold what manner of love," etc., to a full house; good and lasting impressions were made and tears shed. Thus ended a most interesting meeting and one long to be remembered.

Bro. Jno. Barnhart is Elder here, whose position in the community is commendable.

The writer lodged one night with a Methodist brother, who spoke well of Bro. John and the little church under his care. I pray that no wolf may come in among them to to scatter them. Any traveling Brethren and others, who have messages of peace, stop off and tell the good story at this place and help build up the cause at Blue Ridge.

T. D. Lyon.

Hudson, Ill.

Devote each day to the object then in time, and the evening will find something done.

From Roann, Ind.

Dear Brethren:—

The Roann congregation convened in quarterly council, Saturday, October 6th.—Everything passed off to the satisfaction of all. We held our Love-feast on the evening of the 13th, and had an enjoyable time.—Much rain at the time hindered many from coming to the meeting; however our church-house was well filled. The order was excellent in-doors; but not so good outside. Deep solemnity manifested itself among the members. Members were present from nine other churches. The ministry was well represented; Eld. R. H. Miller officiated. Had preaching next day at 9 A. M. Preaching by Snell, Crumrine, Miller, Murray and others, to an overflowing house of attentive listeners, after which came the parting hour, which made us feel sad to part with so many loved ones.

Joseph John.

Missionary Work in Pennsylvania.

Dear Brethren:—

The Home Mission Board met at the residence of Bro. Thomas S. Holsinger, October 17th, 1883. Organized by electing T. S. Holsinger, President; P. F. Cupp, Secretary; C. S. Griffith, Treasurer. The former Treasurer has been called on by the Board to pay over surplus, remaining in his hands. Inasmuch as we are not fully informed as to where missionary work is needed most in the Western District of Pennsylvania, we therefore suggest the following:

1. We propose to send missionaries into churches, or localities, comprising the Western District of Pennsylvania, where needed, and application is made with one of the Board.

2. We also suggest that those churches or localities, calling for missionary work, contribute towards bearing expenses, as the Lord may have prospered them. And what they cannot raise, the Board will supply from the general fund.

3. We request, even urge upon Elders or Housekeepers of the different districts, to adopt some measures to raise funds to bear expenses of missionary work, and send such money raised to C. S. Griffith, of Meyersdale.

Thos. S. Holsinger, Pres.,
Six Roads, Bedford Co., Pa.
P. F. Cupp, Sec'y.,
Snyder, Somerset Co., Pa.
Chas. Griffith, Treas.,
Meyersdale, Pa.

From Jones' Mills, Pa.

Dear Brethren:—

Our council-meeting and Love-feast are over; and I think our council-meeting was one of the most pleasant and most harmonious of the kind held for a number of years. Many said this was a meeting like we used to hold. Two precious souls who had allowed themselves to be carried away by false doctrine, have again returned to the fold.—I hope others may follow their good example. Our Love-feast was on the 18th of September, and was a pleasant meeting indeed; I hope one that may do us good. Bro. Solomon Buckalew, of West Virginia, was with us by special invitation, and Br'n. E. J. Blough from Quemahone, and N. B. Christner and G. W. Lowery from Middle Creek, Somerset county, were with us by general invitation, and earnestly contended for the faith once delivered to the saints. May the Lord bless them for their labor of love. The meeting was continued for several days, with good interest by Bro. Buckalew. The best of order prevailed, and to God, the Giver of all good, be present and eternal praise, world without end.

D. D. Horner.

From D. C. Moomaw,

Dear Brethren:—

Our monthly meeting at Johnsville, Missouri, 14th inst., was well attended, and devout attention to the service marked the audience. The occasion was the funeral service of Willie Eatin, the babe of George and A. Eatin, aged 9 months and 11 days. The brethren of our district are preparing for active work the coming Winter. Bro. A. Hutchinson, of Centreview, Mo., expects to give us part of his time. Notwithstanding the discouragements surrounding us, there seems to be no disposition to respond. By diligent work we think to soon repair the breach made by our great enemy. * * * * * The spiritual minds who hold the mystery of the apostolic faith in a pure conscience, are generally remaining steadfast with us. * * Let all our workers exert themselves more diligently than ever to carry out the last great command. Whiter than ever are the present harvests,—reapers thrust in the sickle.

From Peabody, Kan.

Dear Brethren:—

Our Love-feast at Peabody church is past, and we feel refreshed. John Forney was our only strange minister, but he did the occasion ample justice. Daniel Shomber was elected to the ministry. We are now prospering in spiritual things, and as for temporal, when did any country ever produce better crops of all kinds in one year? Fall wheat even now, looks better than last year, having plenty of rain. This morning is our first frost; splendid Fall. All seekers of new homes may come to Kansas. Bro. Trostle bought a farm sixteen miles north of me.—Success to the Messenger.

J. B. Shirk.

The text of the sacred book of India has been preserved by memory, for twenty-five hundred years. It requires about eight years to commit the entire work to memory. It is then transmitted in the same way to the next generation. Thus it has been coming down from teacher to pupil since five hundred years before Christ. The book is also written, but no dependence is placed upon the written copy; memory is considered safer. The tendency of such a course has been to greatly improve the memory.

From Hadley Creek, Pike Co., Ill.—Oct. 28

Dear Brethren:—

THERE are fifteen members in our congregation; Bro. John Clingensmith is our Elder. Our Love-feast was Oct. 13; ministers from a distance were brethren Wm. Lierly, of Liberty, C. Gibson, Javan Gibson, of Macoupin Co., Ill. They preached with power. ELIZA MICKEY.

A Good Meeting.

Dear Brethren:—

BY special request I report the Communion-meeting held in the Aughwick church last Saturday and Sunday, October 20th and 21st. Arriving late in the afternoon, I did not get the benefit of the first sermon, which was preached by Bro. James Sell of Blair county. At the close of that service two were added to the number by baptism. The evening exercises were very impressive. Old and young gathered around the table of the Lord and there renewed their covenant to "live faithful unto death." The means of grace are afforded us, and if we do not avail ourselves of the privileges of the Lord's house, we need not wonder if we are weak and sickly. "Except ye eat my flesh and drink my blood, ye have no life in you," is the language of Jesus himself. Every neglected duty opens the way for another, and thus the narrow path is often forsaken for the broad way, and, like Peter, we follow afar off, thus become cold and indifferent, and then see no pleasure in the church. Activity is a source of happiness, and it holds good in the Christian church as well as anywhere. We must feel interested in the cause and willing to labor to help it along. If the church has our first thoughts, and the house of the Lord is as dear to us as it should be, there would be few vacant seats, and more devoted Christians. We can't serve two Masters. We must turn our backs to the allurements of the world, if we desire to "grow in grace." We cannot expect to please the world, and at the same time, please our Father in Heaven. The two Kingdoms are antagonistic; therefore, are either for or against Christ.

On Sunday morning a large audience assembled and was addressed by Bro's Edward Book and James Sell. The theme, "Patient Continuance in Well-doing," was one well adapted to the occasion. In the evening Bro. Sell discoursed from the following, "Gird up the loins of the mind." His remarks were addressed more directly to the young, and it is hoped they will profit by them. The mind is king, and should be girded, that we may enjoy greater happiness. Thus ended the meeting in Hill Valley, and surely all could say it was good to be there.

WEALTHY A. CLARK.

From Carson City, Mich.—Oct. 22.

Dear Brethren:—

ONE more made the good confession in the New Haven church, Michigan, on the 21st, and was received into the church by baptism. This is the third one received by baptism since our Communion on June the 16th. The writer met with the brethren of the Saginaw church on the 13th; had an enjoyable season. Eld. Isaac Miller had charge of the above-named church. The church also elected three deacons, namely, Geo. Heard, John Albaugh and Levi Baker. At the same time Bro. Zachariah Albaugh was ordained to the full ministry, and Bro. David Baker was advanced to the second degree of the ministry. All were duly installed by Elder Miller. May the Lord enable them to discharge their duties in their several offices.—Health is good in this part of Michigan, at the present, thank the Lord.

ELEAZAR BOSSERMAN.

From the English Prairie Church, Ind.

Dear Brethren:—

OUR Communion-meeting was a very enjoyable feast; 130 communed. We had much help from other churches. Good order prevailed throughout all the exercises. We had meeting next day, and the Word was held forth with power. Brethren let us all live in peace, that the God of peace be with us. LEVI HOSTETTLER.

From Westminster, Md.—Oct 15.

Dear Brethren:—

OUR Communion-meeting in the Pipe Creek congregation, Carroll Co., Md., are past. One at Meadow Branch meeting-house October 9th and 10th, the other at Sam's Creek, 11th and 12th. The brethren from a distance were Daniel Hays, E. L. Brower, and Joseph Cline of Virginia; Levi Trostle of Illinois, and a number of ministers from adjoining churches, among whom was the veteran of the Cross, D. P. Saylor. J. D. Trostle and others were present. It is not necessary for me to say the Word was held forth with power, and in demonstration of the truth, for all who know those brethren, know with what power they handle the Word of Truth. The members have been built up in the faith; sinners made to see the error of their ways, and may they be constrained to join in with the people of God, is my prayer.

D. D. BONSACKS.

From Blountsville, Henry Co., Ind. —Oct. 18.

Dear Brethren:—

WIFE and I left our home in Indiana on the 6th of September for a trip through Iowa. We visited friends and relatives in Marshall county. Had one meeting in the Friends church, in Bangor. Good attention to the Word spoken. From there we went to Greene, Butler county, where the brethren had a Love-feast. Two came out from among the world and made the good confession.—Had several meetings in Franklin county.—Had good order and attention. We went to Waterloo and South Waterloo from there, where we had several meetings. We found the members willing to work for their Master. From here we went to Linn county; here as at other places we found the brethren alive and at work. We enjoyed our trip well, and thank the brethren for their kindness. Arrived home on the 8th of October, found all well, thank the Lord. Had twenty-five meetings in Iowa. Good order and attention.

JOSEPH HOLDER.

From Camden, Ind.—Oct. 27.

Dear Brethren:

OUR Communion came off on the 25th inst.; was truly an enjoyable meeting. Many ministers came to our aid. There were present thirteen ministers, besides our own, some among the many were Br'n David Neff, of Roann; Martin Bowers, of Colfax; Bro. Fox, of Bunker Hill; John W. Metzgar, Isaac Billheimer, and others. Truly it was a meeting long to be remembered. We believe the church has been much built up, although there were none added, yet there were many solemn impressions made. May the blessing of God rest and be with all the dear brethren that came to our help. S. W. ULERY.

From Walkerton, St. Joseph Co., Ind.

Dear Brethren:—

OUR Communion is over, and we believe all in attendance enjoyed the meeting. Our evening services commenced at 4 o'clock with a large congregation of brethren and sisters listening to discourses delivered on the subject of "Self-examination." Then followed the further services of the evening.—P. S. Garman, of Missouri, officiated. W. B. Deeter and others did good preaching, which made the occasion solemn and impressive.—Twenty-one ministers from other districts: all like brethren firmly united in the worship of God; 375 communed. Two were baptized. We hope those who have been with us will come again; their presence and worship with us do us good, as it doeth the upright in heart. May we all strive to learn more of heaven, and less of world, that our lives may be hid with Christ in God.

JACOB HILDERBRAND.

From Maple Grove, Ashland Co., O.

Dear Brethren:—

OUR Love-feast on the 11th of October, is over. Everything passed off pleasantly, and we had a very enjoyable meeting. The ministering brethren from surrounding churches were with us. Eld. L. H. Dickey, of Hancock county, officiated. The tables were all filled with members, while the remaining room was occupied by spectators.—We were glad to see so many brethren and sisters from the neighboring churches; it shows that love and union, which we desire to see in the church. I will ask a few questions for information. Why do the sisters have the bread broken to them, instead of dividing it among themselves as the brethren do? Did Judas take the Communion with Jesus on the night of the betrayal?

CATHERINE SHIDLER.

From Dunkirk, O.—Oct. 19.

Dear Brethren:—

Had our council-meeting yesterday; all matters brought up before the meeting were finally settled, as we trust, satisfactorily to all. We are preparing to hold meetings in the different churches in our district, this Winter. Several foreign ministers are expected to labor for us. We pray for success.

S T. Bosserman.

From Lexington, Lancaster Co., Pa. —Oct. 15.

Dear Brethren:—

Sometime through the Summer a call was made to Br'n. H. Gibbel and G. H. Bingaman to hold some meetings in a United Brethren's meeting-house, in the northern part of our district, West Conestoga. On September 23rd and 24th, the above brethren filled the call. But before time for meeting drew near, the meeting-house was refused by some of the Trustees. But as some of their members wanted the brethren to preach anyway, it was appointed to be at the house of one of their members, where four meetings were held, with very good attention paid to the preaching of the Word. Some are near the Kingdom. Two made application for membership since, very worthy people of said place. October 10th and 11th was set for a Love-feast to be held in our adjoining church, White Oak, which was largely attended by members and others. The ministering brethren present, outside of our county, were Elder William Hertzler, A. Pfoutz, John Herr and a number from adjoining churches. At this meeting the brethren of the old White Oak church made part of a reorganization as they were in need of an elder, minister and deacons. They made choice of B. Z. Eby, as ordained elder; Israel Grabill was elected minister, R. Grabill and Nathaniel Minnich to the office of a deacon. The ministers of this church at present are Eld. B. Z. Eby, H. Gibble, G. H. Bingaman and I. Grabill, and about 300 members. Bro. Bingaman will move to Clark Co., Ohio, Donel's Creek District, in a few weeks. Some were lately added to this church by baptism, and some more applicants. J. R. Royer.

From Warm Springs, Wyoming.—Oct. 15

Dear Brethren:—

Self and wife in company with Bro. D. H. Weaver of Longmont, Colorado; and Bro. D. W. Rupel, and J. M. Cripe of Indiana; left home the 11th inst., for the purpose of attending to some church work at this place. We came via Greely and Cheyenne, expecting to reach Fort Steel, 178 miles west of Cheyenne, next morning at 2 o'clock, but owing to a complete smash-up of two trains, running together just ahead of us, we did not get to Fort Steel until the next day at 11 o'clock, where we found two teams awaiting our arrival. Fort Steel is a Government Post; quite a number af soldiers are stationed there. It was after one o'clock before we set out across the sage-covered plains. A drive of twelve miles brought us to the first house; sixteen miles farther to the second, where we found lodging, it being 9 o'clock at night when we got in. Next morning we set out early; three miles brought us to the Warm Springs, the waters of which are at a temperature of 100 to 120 degrees. Ten miles farther brought us to the home of Bro. L. L. Wagner where we found residing Eld. Jacob Yost and family. At night and Sunday labored with the dear members, and preached to the people who came out to the appointments. Monday morning we got together in council; a number of members having moved in, their letters were called for and read, and an organization was effected, called the Warm Springs church. Eld. Jacob Yost and Bro. Killingsworth are the ministers in charge.—Bro. Yost expressed a reluctance in taking full oversight of the church here, giving his reasons. At his request the members were counciled to choose an elder as an assistant overseer. The choice fell upon one of the elders of the church in Colorado. It was then decided to hold a Love-feast, which came off at night, and a joyful season it was. A more orderly and zealous little band of brethren and sisters I never met with. This is the first organization of the Brethren church in the Territory of Wyoming, to my knowledge, and the first Communion ever held in the Territory.

Thus the good work is rolling on out into the wilds of the frontier. We want to say to the brethren sound in the faith and order of the Brethren, who have in view a visit to the West, there is an opening here to come and labor in the good cause. This country is well adapted to stock-raising, so that brethren wanting to engage in this, can here find a good opening. It is not, at present, a good farming country, but in the near future I think considerable farming will be done here. Ministering brethren or brethren who want to visit here, if they will address Bro. Jacob Yost or Bro. L. L. Wagner, and let them know when they will arrive, they will be met at Fort Steel, and be brought out here.

As this is a great country for wild game, such as antelope, elk, deer and bear, the three brethren mentioned in the first part of this letter, will spend about a week hunting, before their return, while wife and I, on the 17th, will go on farther West, expecting to extend our trip through Idaho, Montana, Washington Territory, Oregon and California. My address will be for the next month, Colfax, Washington Territory; after that for some time it will be Compton, Los Angelos Co., California.

The Hygiene Home in Colorado, has been leased to parties who will keep it open all Winter, in order to receive patients or visitors. J. S. Flory.

Wanted!

A minister or several of them to move into the bounds of the White Rock church, Jewell Co., Kansas, to assist the writer and the church in God's work, in the large and promising field. He or they must be

1. Sound in the faith of Jesus.
2. Fervent in spiritual work.
3. Bold, yet prudent.
4. Ready in life, character and speech to maintain and defend, not only the doctrine of the Cross, but the order and usages of the church in *applying* that doctrine.
5. Willing to act the part of a servant,—to work with, and for the church, and adjoining churches and the whole Brotherhood; for the White Rock church, together with adjoining churches, has resolved to more earnestly and faithfully carry out the principles of the Gospel, not only in a few points, but in all. It accepts Annual Meeting counsels and rules in preference to its own, or that of any other collected body. Order and good government will be insisted on, and in devotion to the Gospel of Christ, we shall try not to come behind any.

It is needless to say much about our country, for with good soil, good houses, large and well-furnished school-houses, excellent water with wind engines on almost every farm, fine roads, good crops, healthful climate, wood and coal, and first-class society, we think we can live and enjoy spiritual growth and development. I would yet add that those desiring information by letter from me, will please not forget stamps for return letter as the demands are more than I can bear. Come and help us. Young members, please come, and older ones equally welcome.

M. M. Eshelman.

Messages Dropped by the Way.

"Let no man seek his own." 1 Cor. 10: 24.

Our respect and aid is due to our mothers for their affectionate care and watch over us; our honor, due to our fathers for their faithful providing for us; our obedience to Christ Jesus, our Savior, for his atonement for us; and our praise, and the love of all our hearts, might, mind and strength, to God for "the things which he hath prepared for those that love him."

"Charity thinketh no evil." 1 Cor. 13: 5. And evil surmising is said to come of "consenting not to wholesome words, even the words of our Lord and Savior Jesus Christ." 1 Tim. 6: 3. Then whenever you hear or read an ambiguous remark, always be sure to look at the bright side, and the side of courtesy, the side of hope, of love. Especially so, when you have not with it the countenance and accents of its author, to reflect upon its tenor and meaning the beams of love and courtesy.

Here is a message for the consolation of the Israel of God in A. D. 1882 and 1883.—"I would they were even cut off which trouble you." Gal. 5: 12. It is therefore a thing in which to rejoice that a traitorous brother should once deny his relation to the church. Jesus still thanked the Father, saying, "Of those that thou gavest me, none is lost but the son of perdition." John 17: 12. This the Savior said after "many of his disciples went back and walked no more with him."—And by whom is that Son now represented?

C. C. Root.

From C. F. Detweiler.

Dear Brethren:—

As many of our friends and acquaintances desire to hear from us since our removal, we will try to reach them through the MESSENGER. We left Summitville about 2 o'clock on the afternoon of the 8th inst, and arrived at the old home place on the next evening a little after sunset. The children stood the trip well, and are now among their friends and relatives. Their wants are supplied by kind and willing hands, and while we go mourning, they will soon forget their grief, as children do. But our mourning is not without the star of hope. Even little Lena who stays with me at her Grandpa's, and wants to follow me wherever I go, does not forget that her mother is in Heaven, and that we will meet her again when Jesus comes. Though we had moved our family several times, we had hoped if it should be the Lord's will to spend the remainder of our days mostly among the brethren and sisters of the Summit church. But the Lord's ways are not our ways. How soon the hand of death can rob us of so much of associations to which the memory clings. We think of the family altar where the little knees were wont to bend beside a loving mother's chair. The circle around the family board, which, though plain and simple, was enriched with the motto at the head of the family record,—'Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith."—For these, and the friendly greetings in the church and Sabbath-school, we have now the heaving sigh, the starting tear and the cheering hope of a glorious resurrection and reunion. We have not lost all, but have enough remaining to encourage us to labor on in our humble way, and while we enter new fields of labor, and form other ties of fraternal friendship, we will remember with a deep sense of gratitude, the friendship of the brethren and sisters of the Summit church, and the kindness of the neighbors in helping to minister to the wants of the sick. Our post-office for the present is Allenville, Mifflin Co., Pa.

From Monument City, Ind.—Oct. 22.

Dear Brethren:—

On last Thursday the funeral of sister Sarah F. Bailey, wife of Bro. Hartwell Bailey, took place here. The day was quite rainy.—Next day, according to promise, we drove over to Prairie Creek church Love-feast.—The meeting was in the Sugar Grove meeting-house, Wells county, the place where the Hammond and Bashor discussion was held. The meeting was a very pleasant one. Br'n. Samuel Neher, Daniel Shidler, and John Eikenberry were present. We remained with them over Sunday, visited my brother Jonas, who resides in this congregation. On Sunday Bro. Henry Huffman died, aged 84 years, 5 months, and 21 days. He was married twice and was the father of fifteen children, of whom fourteen are still living. Eld. George W. Sala has the care of their congregation, and is much respected by the church and others. He is assisted by S. Kitterman.—May God's blessing attend their efforts for good. J. W. SOUTHWOOD.

From Peabody, Kan.

Dear Brethren:—

ALL seem to be in union and love in our little flock, although it has had its severe trials, as well as many other churches.—We held our Communion-meeting September 26th. Truly we had a season of refreshing from the Lord. Bro. John Forney, Abilene, Kansas, was the only minister that came to our relief, and while with us, gave us some Gospel council. On the following day we held a choice for a speaker. The lot fell on Bro. D. Shomber. May the Lord make him a useful workman. H. SHOMBER, M. D.

Preparatory to Next Annual Meeting.

AT the meeting of the 25th of September, preparatory to next A. M., all matter presented to the Meeting was disposed of, except the motion, "Resolved that there be but two meals each day given in the public dining-hall." The motion was favorably received by the meeting, but lest it should be thought that the meeting was transcending her authority, the motion was deferred with the provision, that we lay the matter before the Brotherhood, through the GOSPEL MESSENGER. The meeting expressed a desire to hear the views of brethren from different localities, upon the propriety of the motion. The motion will be reconsidered at our next meeting, I presume our next District Meeting. Like the messenger that went to call Micah to prophesy, before King Ahab and Jehosaphat; we desire our brethren to "prophesy good concerning the King;" for to us it is apparent, that the motion, if adopted, will afford the following advantages.

1. Six hours of unbroken time for business.

2. When the guests of the Meeting eat their dinner, they will not be crowded, for the vast crowd of idle gazers and curiosity-seekers will have eaten their dinner.

3. The guests of the meeting will be allowed an early hour to leave the ground to seek lodging.

4. It will be a great relief to the fatigued limbs of table waiters.

I. J. ROSENBERGER.

From Auburn, Fauquier Co., Va.—Oct. 12.

Dear Brethren:—

I AM a subscriber of your paper and love to read it, and have been a subscriber of the Brethren papers for the last ten years. Now I am somewhat isolated from my old district, but, thanks be to God, we have a church organized in our county. The church-house is situated at, or near, Midland Station, on the V. M. R. R. Bro. Isaac Long of Rockingham Co., Va., is our bishop; and Bro. Hedrick, of Rockingham Co., Va., is our minister. Bro. Tabler and Wymer are ministers, and will locate among us. We number about fifty members now. This part of Virginia has never heard the Gospel preached by the Brethren, only in the last year.—Eastern Virginia was, before the war, a slave-holding country. Now slavery is abolished and the lands can be bought very cheap, from $5.00 to $20.00 per acre. Good land, easily cultivated, and will produce well. The corn crop produces from six to ten barrels, per acre. The average wheat crop is about fifteen bushels per acre, and upwards. Good grass land, also good stock country. It lies about fifty miles from Washington City, and thirty-five miles from Alexandria, close by the V. M. R. R. Brethren seeking homes, should come here. Land is fertile and the Winters comparatively mild. We need not house our stock to keep them from freezing, like those of the North and West, and are not subject to cyclones. It is comparatively lively; a new country, and I think this is the place for the Brethren to settle, who want good homes and cheap lands. As I see in your paper a great deal said about Kansas and different other States, we have some friends with us now from Kansas, who say this country is far superior to Kansas in all respects. This section of Virginia is worth the Brethren's attention. GEO. H. SHAVER.

From Milledgeville, Ill.

Dear Brethren:

OUR Communion-meeting took place on the 20th and 21st of October. The ministerial aid from abroad, were brethren Stees, Roland, Larkins, Boyer and Yoder. All except the latter were from adjoining churches, Yoder, being from Shelby Co., Iowa. The labors of the brethren were very much appreciated. So far as I could learn, all were agreed in saying we had one of the most pleasant and orderly Love-feasts ever held in this congregation. We learn that one hundred or more communed. However there was one noticeable feature, which we could not fully understand, and which did not add any to the pleasantness of the meeting,—this was the absence of all the Elders of Northern Illinois.* We hope the brethren have a lawful and a reasonable excuse for their absence. Bro. Yoder praised the congregation for their very good behavior, and remarked that for a long time he had not witnessed such commendable conduct.

Z. T. LIVENGOOD.

*WE are doubtless safe in saying that it was more accidental than otherwise. It came near happening that way at the Feast in the Silver Creek congregation.—Knowing that there would be plenty of help at the Milledgeville Feast, is the reason some elders we know, did not make an extra effort to be present.—ED.

District Meeting.

THE District Meeting of the Southern District of Indiana, will be held at the meeting-house near Honey Creek, Henry Co., Ind., Dec. 12, 1883. LEWIS W TEETER.

HE that seeketh forgetfulness of God in this life, will reap the reward of being forgotten by Him in the world to come.

ANNOUNCEMENTS.

Love-Feasts.

Nov. 7, at 2 P. M., Bethel church, Ladoga Montgomery Co., Ind.

Nov. 8, at 2 P. M., Howard church, Howard Co., Ind.

Nov. 8 at 10 A. M., Thornapple district, Mich., West Branch meeting-house.

Nov 8, Woodland church, Fulton Co., Ill.

Nov. 9, at 1 P. M., Wakendah church, Ray Co., Mo.

Nov. 9 and 10, at Massinewa church, ½ mile west of Eaton, Delaware Co., Ind.

Nov. 10 at 2 P. M., Millmine, Piatt Co., Ill.

Nov. 10 at 2 P. M., Bethel church, Holt Co., Mo., at Squaw Creek meeting-house.

Nov. 9 at 10 A. M., Panther Creek church, Woodford Co., Ill.

Nov 10, at 10 A. M., Sunfield church, Eaton Co., Mich

Nov 10 and 11 Neosho Co. church, Kansas, two miles east and one north of Galesburg

Nov 10 and 11, Johnsville, Montgomery Co., Va.

Nov. 13 at 10 A. M., Brick church, 2½ miles west of Cerro Gordo, Ill.

Nov. 16, at 10 A. M., Walnut Creek church, Johnson Co., Mo.

Nov. 17, in the Mulberry Grove church, Ill.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ...	2 13 P. M.
Fast Line	6 00 P. M.
	8 50 A. M.
	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da
Johnst n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express	1 25 P. M.
Mail	3 50 P. M.
Mail Express	8 05 P. M.
	7 35 P. M.
	H'bg., 7 30 P. M.
	2 55 A. M.

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PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

The following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	
Mail Express...*1 12 A. M.	6 40 A. M.
Limited Exp'ss,*8 57 P. M.	10 40 A. M.
Fast Line.....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....†8 40 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Express...*5.40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH. Mail P. M.	LEAVE SOUTH. Exp'ss A. M.	STATIONS.	LEAVE NORTH. Exp'ss P. M.	LEAVE NORTH. Mail P. M
6 05	8 35	...Huntingdon...	5 55	12 48
6 15	8 48	McConnellstown	5 40	12 30
6 22	8 55	... Grafton.....	5 35	12 25
6 35	9 05	...Marklesburg ..	5 25	12 50
6 43	9 13	... Coffee Run ...	5 15	12 10
6 50	9 20	Rough and Ready	5 09	11 00
6 57	9 25	.... Cove	5 01	11 53
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 45
7 25	9 52	...Riddlesburg...	4 35	11 33
7 30	9 57	.....Hopewell. ..	4 29	11 23
7 40	10 07	...Piper's Run...	4 17	11 02
7 51	10 15	.... Tatesville....	4 07	10 51
8 02	10 27	.....Everett.....	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	..... Bedford.....	3 30	10 20
8 55	12 35	.. Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Nov. 13, 1883. No. 45.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

☞All moneys due Quinter & Brumbaugh Bros., for "Primitive Christian" and "Young Disciple," Books, Hymn-books, Hymnals, etc., ordered before July 1st, must be paid to them, and should be so directed. When money for the old and the new firm is sent together, the amount for each firm should be named. As we are especially anxious to have all business connected with the old firm settled, we kindly ask that all indebtedness to us made prior to July 1st, be sent us as soon as possible. Please attend to this and much oblige.

QUINTER & BRUMBAUGH BROS.,
Box 50, Huntingdon, Pa.

In two hundred and fifty years a Congregational parish in Dorchester, Mass., had but nine changes of ministers.

After a struggle of four and a half years, so disastrous to Peru, peace has been concluded between it and Chili.

Spurgeon, the famous London minister, has but two children—twin sons—and they are both Baptist clergyman.

As far as we can learn, the Eastern churches, generally, are in good working condition and will do active work the coming Winter.

The American Bible Society expects to issue 2,000,000 Bibles and Testaments this year, and is yet unable to supply the demand promptly.

Bro. Silas Hoover labored in the Scalp Level church, Pa., under the charge of Elder Joseph Berkey, six days and reports twelve accessions.

Malcolm D. Thomson, of Texas, an old-time camp-meeting exhorter, says there is too much intellect and not enough apostolic fire in modern preahing.

An Episcopal paper thinks that "one reason why the world is so unwilling to join the church, is because the church is so very willing to join the world."

The Germantown celebration brings to the surface the fact that the first protest against human slavery, in this country, was raised by the Quakers, nearly two centuries ago.

Send us postal notes when they can be had. If stamps are sent, get ones and twos as they can always be used. In no case amounts over $1.00 should be sent in stamps.

In passing Altoona, Pa., on the cars, the other day, we noticed that the church-house being erected there is under roof, and presents a fine appearance from the road. They expect to have it ready for occupancy before the holidays—hope they may not be disappointed.

All the Protestant school-children in Germany will be presented with a well-written life of Luther on the approaching anniversary, by order of the Minister of Public Instruction.

The *Christian Advocate*, comforts the infidel papers with the aggregate news that Chaplain McCabe is to dedicate fourteen churches in Dakota in fourteen successive days of last month.

Send in your orders for the "Brethren's Family Almanac" for 1884. A copy of it should be in the house of every family in the Brotherhood. We have a good supply and will be glad to fill all orders promptly.

The Bible used at the 250th anniversary of the First Church in Hartford, Conn., was the one used by Rev. Thomas Hooker, the first pastor, and was the Geneva edition published 30 years before King James' Bible.

A Christian should look upon himself as sacred and devoted. For that which involves but an ordinary degree of criminality in others, in him partakes the nature of sacrilege; what is breach of trust in others is in him the profanation of the temple.

Vennor, the Canadian weather prophet, has a rival in the South in a Professor Cather, of Alabama, who publishes the statement that the coming winter will be distinguished by its "phenomenal seasons of cold, interspersed by paroxysmal spells of heat."

Bro. David Bowman, of Va., writes us that at the Love-feast at Bridgewater there were about forty ministers present. Also Bro. Myers, of Iowa, and Bro. Hilbert, of Tenn. He says the good work is going forward and additions are being made to the church.

The *Sunday School Times* says: "Diligence in learning is all very well; but unless the learner intends to put what he learns to practical use, his learning will not amount to much. The Bible tells of those who are always learning, and yet are never able to come to the knowledge of the truth; and even that knowledge which they reach after, if it were attained, should be counted only a means to an end—the end being a faithful and willing doing of the will of God, as disclosed in, and as stimulated by, that truth. The blessings promised by Christ and his apostles are not for those who *know*, but for those who *do*; and right knowledge is of no value, in the moral and spiritual sphere, unless it bears its fruit in right doing."

It is not generally known, but it is said to be a fact, that Georgia and Mississippi are the strictest temperance States in the Union. There are eighty-seven counties in Georgia where a man cannot buy, beg, or steal a drink of whisky, and none can be purchased in the State except in the larger towns. In Mississippi they tax billiard saloons $1,000 per year, as it is alleged they are aids to intemperance.

As some of the Sunday-schools are closing and the young folks will be thus deprived of reading the *Young Disciple*, we offer it the balance of the year, in clubs of ten, for $1 00, and a *free* copy to the getter-up of the club. We make this very low offer that our Sunday-school scholars may have it continued, and also to have it more generally introduced. We hope that our young folks will get to work at *once* and send us large clubs.

Sinner, suppose you are dying, and want some one to pray for you. Time, two hours after midnight. You hear, across the street, the thump of fantastic feet, and the strains of the violin. You are told church-members are in that festive hall. Would you send for any of them to come and pray for you? The inmates of the ball-room would be astonished at your folly, to ask them for consolation. You would send for one puritanic enough to attend a prayer-meeting.—*Christian Advocate.*

Trial-justice Bleaze, of Newberry, N. C., having impaneled a jury to try a criminal case, arose and said, that witnesses and others have so little regard for the sacred obligation of an oath in these days, that he felt constrained to say a word on the subject.—Then, with a wave of his hand, he asked all present to stand up, whereupon he uttered a solemn invocation of Divine presence and guidance, and prayed that witnesses may be enabled to testify "the truth, the whole truth, and nothing but the truth."

The Roman Catholic Church does much to educate its adherents into the sacredness of the marriage relation. Have not all ministers of the Gospel greater duties upon them in instructing the people under their charge into a higher regard for the bonds of family life? We know the facts to be that nearly all the persons in divorce suits are members of no church. They are ruled by passions, but are influenced by precept and example, and they should be reached by more substantial reading matter than the flashy story-paper. The drinking habits among the lower classes cause many of the disaffections.

[David George Ast]

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

ALWAYS A RIVER TO CROSS.

THERE's always a river to cross;
Always an effort to make
If there's anything good to win,
Any rich prize to take;
Yonder's the fruit we crave,
Yonder the charming scene;
But deep and wide, with a troubled tide,
Is the river that lies between.

For the treasure of precious worth,
We must patiently dig and dive;
For the places we long to fill
We must push and struggle and drive;
And always and everywhere
We'll find, in our onward course,
Thorns for the feet, and trials to meet,
And a difficult river to cross.

The rougher the way we take,
The stouter the heart and the nerve;
The stones in our path we break,
Nor e'er from our impulse swerve;
For the glory we hope to win
Our labors we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross,

So, ready to do and to dare,
Should we in our places stand,
Fulfilling the Master's will,
Fulfilling the soul's demand;
For, though as the mountain high
The billows may rear and toss,
They'll not overwhelm if the Lord's at the helm,
When the difficult river we cross.

—*Selected by Anna Lapp.*

THIS, OR NOTHING.

BY C. H. BALSBAUGH.

To Brother J. R. Spacht, of Dunkirk, O.:—

THIS caption is inspired. We may differ about many things, but here the only alternative is Christ or Belial, salvation or damnation, Love, or Nothing. So says the Holy Ghost emphatically in 1 Cor. 13: 1–3. Everything has a centre, a pivot, a heart, something absolutely essential to its existence. Without God no Universe, no atom; without conscience no humanity, without love no religion, no salvation, no heaven.—The thirteenth chapter of first Corinthians is a parenthesis into which God pressed his past and coming Eternity. Those thirteen verses are the heart of the Everlasting Jehovah.

Those words beat with the pulse of the Uncreated Logos. "God is love, and he that dwelleth in love dwelleth in God and God in him." "He that loveth not, knoweth not God." I wonder whether the majority of Christendom, and of our own Brotherhood, have not taken their cue from some other model. It looks as if 13th of first Cor. were not in most of our Testaments. Eye for eye, tooth for tooth, is unquestionably the practical outcome of a number of lives among us, despite high claims to advanced conformity to God.

"How these Christians love one another," is no longer the exclamation of an astounded and confounded world. See, how they "bite and devour each other," is more pertinent in many instances. It will never do. If God is not a liar worse than the father of lies, loveless souls will be "anathema maranatha." Let us ponder it, brethren. "God is not mocked." To be excluded from church fellowship as a question of conscience on both sides, is a matter for profound regret and grief, but not of indignation and calumny.—Pride and obstinacy and self-exaltation on one side, and tradition and conventionalism on the other, will be blasted in due time by the lightnings of Divine righteousness.—Love is poly-eyed and sees God, and persons and things as He sees them—with purity, singleness, charity.

Let us not mistake our gifts for our personality. Endowments and character are not synonyms. The Corinthians were a peculiarly favored church in the matter of spiritual gifts. The record gives them superiority in this respect to all others. The 12th and 14th chapters reveal their amazing qualifications of extra-personal spirituality. The first six chapters show their real status; and the 13th is the pure white light of the life of incarnate Deity. What marvels were these supernatural gifts, and what marvels resulted from their exercise!

Paul enjoined them "earnestly to covet the best gifts," and in the same breath enunciates the climax-truth of God eternal and incarnate: "*Yet show I unto you* A MORE EXCELLENT WAY." This super-excellent way we have miserably missed in these latter days of so-called progress. "The god of this world has blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into them." Verily, "if our Gospel be hid, it is hid to them that are lost," who know not the "more excellent way" to beatitude and glory through the self-crucifixion of love. 2 Cor. 4: 3, 4.

Extraordinary gift has made many a soul morally crazy. Intellect and eloquence crucify Christ and grieve the Spirit in thousands of pulpits. "Knowledge puffeth up, but love edifieth." The very elements of Deity in us, through sin become snares and destroyers.—Great preachers are idolized, and flattery is too often the sweetest pabulum of their souls. Pride of intellect is both hyper-sensitive and mulish. "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he *ought* to think; but to think *soberly*, according as God has dealt to every man the measure of faith." Rom. 12: 3. The *measure* of faith is our degree of conformity to the incarnation.

Belief is not assent, but being: not only contemplating a model, but assimilation.—We believe in exact proportion to our living. The faith that removes mountains, and the prescience that understands all mysteries and all knowledge, the benevolence that bestows all our goods to feed the poor, and the zeal that gives the body to be burned, and the eloquence that combines all the linguistic powers of men and angels, without the life-blood of God and Emmanuel, are sounding brass or a tinkling cymbal—NOTHING. God hath spoken it, and we had better believe it.

We are indifferent at our peril. That we treat this cardinal truth lightly is painfully manifest. We may plead in vain for its re-enthronement, God will be heard. If not to-day, surely on the solemn to-morrow, when 1 Cor. 16: 22 will be fulfilled.

The Congregational Cadwallader uttered a momentous truth when he acknowledged the lack of justification for the schisms and butcherings of the mystical body. If the literature of dissension be sifted down into harmony with the "more excellent way" of God in the flesh—Eternal Love Incarnate—it can all be inscribed on a postal card. I confess all my past sins in this sad disruption right here. We learn by bitter discipline and experience. We might all have been wiser and more loving.

The truth as it is in Jesus we may not sacrifice; but its defense does not mean cutting each other's throats, and tearing out each other's hearts. This shames the Crucified, keeps the world from Christ, gives the devil an easy victory, and augments the inmates of hell. All the refinements and splendors of rhetoric, all the niceties of grammar, all the fascinations of elocution, all the arts of tragedy and comedy, all the intricacies and allurements of logic, and all the supernatural endowments that threw celestial halos around the miracle-working army of prophets and apostles, all the angels in heaven and devils in hell standing amazed at our gifts and achievements, are "sounding brass," bewitching, soul-cheating, soul-damning *nothings* in the absence of that Divine characterization so graphically recorded in 1 Cor. 13: 4–8.

All profession and pretension without this is sham, and all hope of participation in "the inheritance of the saints in light," apart from the exemplification of the "more excellent way," is woful self-delusion. Saints are holy ones, and holiness is Love. To hate is to murder, and "ye know that no murderer hath eternal life abiding in him." 1 John 3: 15.—"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou art holy." Rev. 15: 3, 4.

The incarnation is a Love-work, the master-effort of Deity, and it means sacrifice for God and all His. It is the "more excellent way," in which is found "all the fulness of the Godhead," and all "the glorious liberty of the children of God."

AN EXPLANATION WANTED.

BY JAMES EVANS.

A HIGHLY esteemed brother has been writing a series of essays on the worthiness required of those who eat the Lord's Supper. His remarks are excellent and much needed; and coming from the pen of a brother who is living a life of faith on the Son of God,

they deserve to be read and pondered well.

The personal worthiness of a believer, he says, is thus obtained. Sin was condemned and punished in the person of Jesus. Our sins became his, and his righteousness becomes ours. God looks at us, not as we are really, but as we are clothed with the righteousness of the sinless Jesus. We are told that the sins of every human being were punished in the person of Christ, or, in other words, the debt of sin, contracted by all mankind, was fully and forever paid on the cross.

Now, our difficulty is this: If Jesus was punished for the sins of all, then either all men will be saved, or *some sins will be punished twice;* first, in the person of Christ, and afterward in the person of the sinner.—Will justice demand a debt to be paid twice? We believe in vicarious suffering. Jesus suffered for the good of others. He did for man what he could not do for himself. Our life springs from his death. As Bro. Quinter remarks, "how this happens, we do not fully understand." Neither does the writer. He accepts the fact and the result. Jesus died to put away sin. Perhaps Bro. B. C. M.'s theory may be the true one, and if so, we should like to see it cleared up.

Another difficulty our dear brother will please note, viz.: Those who surround the Throne have washed their robes and made them white in the blood of the Lamb; but if our robes are the spotless righteousness of Christ, how can they be washed, inasmuch as his righteousness was always pure?

Christ was a sacrifice for sin. God never regarded him as a sinner. He taught us how to be righteous, viz., by keeping his commandments. An obedient life is a righteous life. Filthy rags are our own righteousness—our own works, not required by Christ.

We are not opposing the view of our brother, but only asking an explanation.

THE WEIGHTIER MATTERS.

BY J. W. SOUTHWOOD.

By attempts to abuse and belittle some of the practices of the church and her decisions, some have brought forward the words of the Savior, when he said to the scribes and Pharisees, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith", and by the omission of the further reading, have abused the minds of some and made the impression that the church is Pharisaical and ought to let the (personally so-called) little things alone and only look after the weightier matters. The further reading of this Scripture, as we shall find, both in Matt. 23: 23 and Luke 11: 42, would have us not only observe the weightier matters, but also do the little things,—to do all, and then we are "but unprofitable servants." May God assist us all not to offend, even in one point, but to come off conquerors in the end.

GENERAL INVITATIONS TO LOVE-FEASTS.

BY S. J. HARRISON.

It seems to be a general practice among us when we decide to hold a Love-feast, to publish the date with the understanding, that by so doing, a "general invitation is extended." We have heard of some exceptions, but not as many as we have thought there should be. Some time ago, we were told, we think, by a resident in the Huntingdon church (Pa.), that there they held their Love-feasts so soon after deciding upon the date, as not always to give time to publish the "general invitation." Should not more of us remember, that in this, as well as other things, "circumstances alter cases"?

When acceptance of a "general invitation" will do good, then we all agree it should be given; but when acceptance of it would embarrass a congregation, produce confusion and debar the home members from Communion, then, some of us think, the "general invitation" is wrong and should not be given. There are places in Pennsylvania, Ohio, Indiana and Illinois, where there are large churches within twenty miles of each other, and it sometimes happens that too many crowd together, to preserve that solemn sacredness required by the hour used to commemorate the sufferings and death of the Savior of the world.

So, while in the majority of cases, we would consider a "general invitation" proper, we feel there are also exceptions to the rule, which it would be well to heed. We are pleased with the idea of Bro. West: Make a note of churches that do not usually have many visitors on Love-feast occasions, and when you see their announcements, make your arrangements to go without fail.

GOLDEN NUGGETS.

M. M. E.

—Congregations bear the same relation to each other that individuals do to each other. No one member dare go beyond the Gospel in his relationship with all other members; neither should one congregation stretch itself beyond all the other congregations in the Brotherhood in matters concerning all. The churches in Asia Minor were individually responsible for the execution of the divine law, but religiously bound together in co-operative work.

—The whole Gospel is simply known in the New Testament as *The Gospel.* Putting the word "whole" in is superfluous, and therefore a species of superfluity bordering upon "naughtiness." If "*nothing but*" the Gospel means "the Gospel," are not the words "nothing but" an addition to the Gospel?

—All public trespasses should be corrected by the church, since the church is "the mother of us all". Not a few members, unless authorized by the church, have the right to visit and set in order the failing members, since the church is presumed to best know the remedy; and members should be taught that the church, and not a few, is the body in which God dwells by His spirit; teach the church her duty toward an erring member, and then the erring one will not fear to go before all the members.

—Recently certain reformers (?) held a Communion, and as is usually the case where individualism prevails, a few members did not believe in the Lord's Supper and feet-washing, hence they sat back during the practice of these ordinances, and then came forward and broke bread and divided the cup with those who had eaten and washed. This looks more like a wooden block than a golden nugget, but "straws show, etc."

—Under the Mosaic economy the priests were set apart to God's work and all the other members were to give one-tenth for the support of the priesthood; but now, notwithstanding God says "thou shalt not muzzle the ox that treadeth out the corn," the oxen are often made to tread days and months and years and eat of the corn that their wives and little ones have gathered. Utterly a fault somewhere! True, the priesthood has changed and the law is changed, but still there is a law, and we should not act as if God had decided against feeding and clothing the Lord's laborers.

—If it be good for a member to confess his fault before two or three members, will it not be still more beneficial if he confess to all the members assembled at the church? The entire motive of all should be to do the erring member good, and not to gratify personal piques and notions. "Hearing the church" will not be hurtful to him.

—Christian benevolence requires the co-operation of all the members during distress. No lives were insured, no policies written out by the apostles; but when need came, the broad principle of benevolence came up practically in the form of a meeting to devise measures for relief. Men were chosen to look after the widows in need. The church, if she holds fast this principle, will have no need for any one to contract with outside parties to look after her widows by paying a stipulated sum annually during life-time. Life insurance in the temple of God would sap Christian benevolence-root and branch. The church must see to the wants of the distressed and not leave its members to outside organizations.

—Prejudice dethrones reason, uproots justice, turns love to hatred, alienates like precious faith, and gives over to the devil what once belonged to God.

—Not one of God's children, when persecuted, smitten, derided and abused, ever retaliated. If the hard speeches, rough and unchristian literature sometimes met with, comes from a persecuted heart, then the order of things is greatly reversed since the days of Jesus, for he and his when reviled, reviled not again. Persecuted children belonging to heaven "bear all things" and that kind of "bearing" is not noisy. Most modern persecution is only another name for self-will in the heart and head.

—"A meek and quiet spirit" is not trying how near it can get to the edge of the world in fashionable attire, and yet not tumble over the precipice into worldly sin. A spirit of constant change in apparel—to-day one form, to-morrow another—is not by any means a *quiet spirit*.

—Give every member plenty of work in the church. More prayer, more singing, more exhortations by all, for all, and to all, will keep out much mischief. Work, work! Yes, more holy work, will greatly strengthen love, increase confidence, and expand thoughts and feelings. Workers together with Christ.

—Glad to learn that the Committee on Meeting-house Fund will meet soon. As the committee is able, dignified and every way capable for the task of organizing a *plan*, we will not venture any suggestions. If we think the members of the committee did not know their business, we might tell them what to do.

—Do not suspicion, the moment you do, you weaken yourself. "Look on the things of others" says an apostle.

—Every good thing has come up through the flood and fire of oppositions. Every man's work shall be tried.

It is one thing to start, and another to move on and still another to endure.

"The tree of knowledge, blasted by disputes,
Produces sapless leaves instead of fruits."

MESSAGES DROPPED BY THE WAY.

BY C. C. ROOT.

—"My brother trespassed against me, so that I could not help talking about it. I was then reminded by several, that I had better go according to my vow, and as instructed in the 18th chapter of Matthew. I then went, but he at once threw up to me that I had slandered him all over the neighborhood; so I went and took my son and my brother-in-law with me, according to Matt. 18, but we just got things worse and worse; so I, of course, told it unto the church. The church acquitted him and required a hearty acknowledgment of me." Such a poor creature as the above case is now ready to go off with a faction of the church, no difference which, only so it suits some old prejudiced notion he entertains.

—Nothing in the Scriptures strikes our sense of fitness more than the parable of the builder who had not counted the cost. Every foundation well laid, and now overgrown of weeds and inhabited of reptiles and vermin, shows the shame, pity and loss of such a builder. Our foundation was presented to us as a gift, after it was laid by the apostles and prophets, Jesus Christ himself being the chief Corner-stone, with means of grace freely given us, ten-thousand-fold, for the building. Yet how many say, "The foundation is enough! Not another thing shall come thereon!!" We say, it is enough that "every man take heed how he buildeth thereupon."

—Many, in these times, should be reminded that of old the disciples were commanded to shake off the dust of their feet as a testimony against those that would not receive them into their houses. But who is the testimony against when we are kindly received, if we shake off the *mud* of our feet in their houses? And, moreover, what if we should leave in their houses the marks and steneh of that which sickens and kills socially, morally, physically and perhaps spiritually?

—The Savior says, "But when ye pray, use not vain repetitions." This means, not to repeat any part of our prayers uselessly, or unnecessarily. And if we do so, in using the name of the Lord in any way, let us now remember that the Lord will not hold him guiltless who takes his name in vain."

"BUT, ALAS! WE ARE NOT NOW KNOWN FROM OTHERS."

BY D. P. SAYLER.

This was said to Sarah by a genteel lady-clerk in the M. E. Church Book-rooms in Philadelphia, on our recent visit there.—What gave rise to the expression, was a framed picture of an assembly of very plainly-dressed worshipers, exhibited in the show-window, which Sarah was admiring, thinking it was representing an assembly of Friends. The lady-clerk being very friendly, having apparently taken as much interest in Sarah and her plainness, as Sarah had in the picture, a free social conversation was soon entered into; and, in answer to who the picture represents, she said,

"That is a life-like picture of an assembly of Episcopal Methodists, as we anciently were, and my mother was just like them; but, alas! we are no more so; we are not now known from Episcopalians or others;" and she seemed to regret it much.

That that was the order of the ancient Methodist church, I personally well know, having often seen such assemblies. But how came so great a departure from their ancient simplicity? and by whom was the departure introduced? are questions in order. I will give the answer a Methodist sister gave a Methodist preacher, to a similar question at a camp-meeting in Frederick county, Maryland, many years ago.

The Pleasant Hill meeting-house, now in the Bush Creek church, was then in my field of labor. A Methodist camp-meeting was held in the grove adjoining the meeting-house. Our meeting fell on the camp-meeting Sunday, but we held our meeting as usual, and we had a full house; in the afternoon, some of our members attended the camp-meeting; among these was a neat and very plainly-dressed young sister. She passed within the circle of tents some distance, to the tent of a relative, into which she entered. Several preachers were seated on the stand, observed her, and enquired who she was and what she professed. He was told that she was a member of that church, pointing towards the meeting-house. "O, how my soul admires such Christianity!" was the expression of one of the preachers, as he rose to follow her into the tent; and after having an introduction to her, and some talk with her, he addressed the Methodist sisters in the tent, and said, "Why are you not so?"

This was a direct question and required a direct answer. One of them answered by saying, "The Methodist sisters, at one time, were so; but who brought in the departure?" But, receiving no reply, she said, "It came in through the pulpit; you preachers brought it in; and as soon as you will return to the *old landmarks*, we will follow." "There, now, brother preacher, you have it; what are you going to do with it?" said another one of his sisters present.

That all departures and schisms in the church are brought in by the preachers, who can deny? A lay-member can do the church no serious harm; but an unfaithful preacher is capable of much harm: and the more eloquent and learned he is, the more mischief can, and will he do. Well did Paul charge to "commit these things to faithful men."—God works by men; and so does the devil.—God commits his work to faithful men, who are able to teach others also. And the devil has "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." 2 Cor. 11: 13-15. Such are Satan's workmen; and faithfully do they do his service. Being *transformed as the ministers of righteousness*, they are the enemies of the cross of Christ, and are not afraid to speak evil of dignities.

IS IT TRUE?

BY J. E. YOUNG.

It is written, "I loved Jacob and I hated Esau." Mal. 1: 2, 3. Without carefully observing the circumstances connected with the lives of these two characters, this might seem like a very strange saying from the Lord. This was written a long time after both Jacob and Esau were dead. All things connected with the lives of both of them were known to the Lord. When all the events in the history of a man's life are known, then we have a right to judge concerning him.

A long time after they had done all that they personally would do in this world, the Lord pronounced this sentence. The early history of these two persons is not commendable, in all respects, to either of them.—When Jacob obtained the birthright, he manifested a grasping disposition. When he obtained the blessing, he showed untruthfulness. At the same time, Esau manifested a reckless and indifferent disposition. And this he did all through his life. He nor his posterity ever became a pious people. His parents were grieved at him, when he took his wives from a wicked nation. Esau was the father of the Edomites. Since he and his descendants did wickedness in the sight

of the Lord, he was hated, like all that are wicked. Hos. 9: 15.

Jacob's early life is not a commendable one in many respects. But we see a great change in him in after years. When he was living with his father-in-law, Laban, he was not so eager for wealth. For twenty years, while he kept his flock, he restored all that were stolen or destroyed by wild beasts. And, still at a later period, he showed his change of heart. When Esau was marching against him with four hundred men, Jacob sent large herds and droves to him for presents. We also see that when he was about to go up to Bethel, he buried the idols and the gold that they had used for a superstitious purpose.—His grasping disposition had left him. He had become a changed man.

And so he lived a pious life ever afterward. However, he was subject to errors, as all human beings are, even if they are devoted to God. His posterity became the chosen people of God.

God dealt with men then as he does now. If they are unrighteous in the early part of their lives, if they love wickedness, and afterward change and love righteousness, God will love them as he did Jacob. So we see that the latter part of Jacob's life shows more true manhood. If men live as Esau did, and do wickedness as he and the nation which he represents did, they will be hated of the Lord as he was. But if a part of their life is not what it should be, and they afterward change and build altars to the Lord, as Jacob did, they will be loved of him.

CHRISTIAN BAPTISM.

BY JOHN HARSHBARGER.

There still seems to be a trouble in the minds of some people about John's baptism. The term Christian is only applied to a believer in Christ, one professing Christianity, which is the religion of Christians,—the system of doctrines and principles taught by Christ, whether by example or otherwise.—He could not have exemplified a baptism not pertaining to himself, for he was the Christ. The time being fulfilled, and the kingdom of heaven at hand. See Matt. 3: 1, 2, and Mark 1: 1–5. There it is stated that John's preaching was the beginning of the Gospel of the Son of God.

Then, if his preaching was the Gospel of the Son of God, his baptism was also the baptism of the Son of God. We find the Son of God making use of this baptism afterwards; he even made and baptized more disciples than John, yet he himself baptized not. See John 4: 1. It evidently was Christian baptism, and it cannot be anything else; it is the same throughout all ages, from John to the present day. It stands there as a living item in the economy of grace. It served as the visible or external initiation then, and is the same to us to-day.

John taught the people to believe, not on himself, as having a doctrine or baptism of his own, but on Jesus Christ. The mission of John in this respect, and ours, are just the same. The Scriptures are as silent as the grave in reference to the formula of John's baptism. Those who hold that it was different in design and form to that given in the Commission, must know that the burden of proof lies with them, and not with those who maintain that it was Christian baptism, and pertained only to the religion of Christ.

There seems to be some difficulty also attending the baptism of those twelve, recorded in Acts 19. The evidence, we think, is clear, that those twelve were not properly indoctrinated. See 2nd verse. They had not so much as heard whether there be any Holy Ghost. Paul asked them, "Unto what, then, were ye baptized?" They say, "Unto John's baptism." They were not baptized by John, into the faith of Jesus Christ. See V. 4.—They were simply baptized by some one unto John's baptism. They did not have the proper teaching, which was, to believe in Christ and in the promise that he would baptize them with the Holy Ghost. Hence, from the result of improper teaching, there was a lack of proper faith.

So, after Paul had explained and properly taught them, they were baptized in the name of the Lord Jesus, that is, by the authority of the Lord Jesus,—by the same authority that John baptized his converts. Some persons conclude, that those twelve being baptized a second time, was from a defect in John's baptism, and that his was only a preparatory work for the rite of Christian baptism, as taught by Peter at Pentecost.

If, on this account, those twelve would have been baptized a second time, then all of John's disciples, after having received water-baptism at the hand of John, and the baptism of the Holy Ghost at the hand of Christ, would have to be rebaptized in order to fill the demands of Christian baptism, which cannot be proven; it is entirely foreign to Bible doctrine. The same characters that John baptized with water, had the promise of being baptized by another administrator, namely, Christ. See Matt. 3: 11, Mark 1: 8, Luke 3: 16, John 1: 33.

Girard, Ill.

INFIDELS AT THE HOUR OF DEATH.

Voltaire, addressing his physician, said, "I am abandoned by both God and man. I will give you half what I am worth if you will give me six months life." The doctor replied, "You cannot live six weeks." "Then," said Voltaire, "I shall go to hell, and you will go with me," and soon after expired.

A dying sceptic was attended by some sceptical friends, who as the hour of death was approaching, begged him not to abandon his scepticism, but as they said, "to hold on to the last!" "Alas!" said the dying man, "I would gladly hold on, but I have nothing to hold on to," and was soon silent in death.

Charles IX, who gave the order for the massacre of St. Bartholomew's day, expired, bathed in his own blood, exclaiming, "What blood! what murders! I know not where I am. How will all this end? What shall I do? I am lost forever! I know it."

Hobbs, in dying, said, "I shall be glad to find a hole to creep out of the world at." Just before he had said, "that if he were master of the world, he would give it all to live one day longer."

Even the friends of Thomas Paine admit that he was so habitually drunk that all his old associates forsook him. Mrs. Bowneville, who was his nurse, as his death drew near left him, declaring that the scene was too horrible to be endured. And finding that she was going, he cried, "Stay with me, for I cannot bear to be alone. Send even a child to stay with me, for it is hell to be alone!" And Mary Rasco, the Christian woman who afterwards attended him in his last hours, when all his infidel companions had left him, says, "It was the bitterest cup I was ever called to drink. At one time," she adds, "he would cry to God and Christ, in unutterable anguish, and then roll profanity from his lips, until the despairing gloom of an eternal night closed over him forever!"

Francis Spira, an Italian apostate, exclaimed, just before death, "My sin is greater than the mercy of God. I have voluntarily denied Christ. I feel that he hardens me, and allows no hope!"

Gibbon, the historian, as he approached death, "When I look forward all is dark and doubtful."

Hume, when drawing near to the end of life, said, "I seem affrighted and confounded with the solitude in which I am placed by my philosophy. What am I? Where am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with questions. I begin to fancy myself in a most deplorable condition, environed with darkness on every side."

Happiness is like manna. It is to be gathered in the grain and enjoyed every day; it will not keep, it cannot be accumulated; nor need we go outside of ourselves nor into remote places to gather it, since it has rained down from heaven, at our very doors, or rather, within them.

That which is needed and for lack of which Christianity languishes, is a wider outlook, a determination to look the world in the face without misgiving or mistrust, to spiritualize and harmonize, to foster and inspire the various spheres and interests which the providence of God opens to the men of our day.

Weary soul, why art thou troubled? Has not the good master said: "Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions; If it were not so I would have told you?"—What is there in all the universe for any one to fear whose confidence and faith in Christ are unwavering? Fear not therefore, weary one, though storms and darkness gather about you. Beyond is the glorious sunlight, and the riches of the eternal world are yours.

SERMON DEPARTMENT.

"Preach the Word."

THE CAREER OF THE WICKED COMPARED AND CONTRASTED WITH THE PILGRIMAGE OF GOD'S ELECT.

SERMON BY WM. M. LYON.

WOE unto them! for they went into the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah.—Jude 1: 11.

THE language of the text sets forth the man of sin, as he begins his dangerous career, his continuance therein, and the ultimatum of his ungodly course. The holy apostle declares that all who engage in this unrighteous pursuit shall be overtaken by dire calamities. To begin, continue, and end in sin, is to bring untold woes, sorrows, and griefs irreparable and eternal upon us.

The text represents the sinner as beginning in the "way of Cain," running riotously in Balaam's, and perishing in the gainsaying of Korah; therefore, it naturally resolves itself into three different divisions, yet all included in the one race of sin. We will first notice the "way of *Cain*." Cain's way was paved with jealousy and envy. God accepted not his offering because he envied his righteous brother.

God told him where the wrong was, saying, "If thou doest well, shalt not thou be accepted? And if thou doest not well, sin lieth at the door." Gen. 4: 7. John says, "and wherefore slew he him? Because his own works were evil and his brother's righteous." John 3, 12.

How often is the dangerous journey of sin commenced by taking the fatal step in the path of jealousy and envy! Brother envying brother, perhaps because of higher attainments in their respective relations to God and man! The servant of Christ is now becoming the servant of sin, departing from grace, after having rightly commenced the good work.

Secondly, we will notice the "*error of Balaam.*" He erred because he loved the "wages of unrighteousness" more than the honor of God. According to Peter, the man once righteous, is now forsaking the way, going astray, following Balaam, who loved the wages of unrighteousness." 2nd Peter 2: 15. In the Bible narrative of Balaam, we find some things worthy of commendation, but notwithstanding his great pretensions of religion, his carnal nature predominated; hence, his "*error.*" He apparently assumed the position of a prophet or priest of God, for in his interview with Balak, he offers sacrifices to Jehovah in a sacredotal manner.

Balak's messengers came to Balaam, bearing the "rewards of divination in their hands."

The nations among which he lived placed an implicit confidence in the power of enchantments, blending that profession with the true worship of God. He earnestly protested that he could not go "beyond the Word of the Lord, to do either more or less," even though he were "offered Balak's house full of silver and gold." Num. 22. Balaam sought counsel from the Lord, receiving an emphatic decision that he should dismiss the princes of Moab unfavored. In this he obeyed, but from the general tenor of his answer, we infer that he desired, in his avaricious nature, to comply with the request of the messengers. He was eager to gain his ends, coveting the honor, fame, riches and high distinction proffered him by Balak. Still anxious to obtain his end, Balak sends a second and more splendid embassy to the covetous prophet, who, as he thought, was holding out for higher terms. Still desirous to accomplish his object, Balaam requested the honorable princes to tarry that night, until he should consult God again; peradventure he might grant his request. The Almighty, now willing to send him forth as a "vessel filled for destruction," gave him leave to go, provided he would hearken to his Word.

Behold the aspiring prophet posting on his sinful journey! But God was not yet done with him. He is next met in the narrow pass by the reprimanding angel, where he is convinced of the displeasure of God. No marvel the holy writer refers to the "error of Balaam."

Is not the circumstance recorded for our learning? Let us avoid committing the "error of Balaam for hire." And yet how easily we may be found guilty of the same heinous crime. Do you ask how? We may engage in the evil in many ways. Yea, the nineteenth century may produce many characters partaking largely of Balaam's evil eccentricities. Do we find the Christian professor of to-day, blending the carnal practices with his devotions to his Creator? Yea, were we to judge from actual appearances, I fear we would too often be compelled to believe that we have a large population of Balaamites in the ranks of Christendom! How many make the "kingdom of God and his righteousness" their first work, and wait for the promised addition? How many forfeit spiritual riches for a little of Balaam's hire! How many sell their "right to the Tree of Life" for a few days of earthly renown! Yea, I say how many would rather be a Balaamite than a Nazarene! And right here it may be well to observe that we cannot put *one* foot in the track of Jesus and the other in Balaam's. Christ is not divided, neither can we serve God and mammon. While we pretend to be reaching thither ONE hand to feel the wounded side of a bleeding Savior, let us be careful we are not grasping with the OTHER at the same time to gather the contents of Balaam's pocket! From Balaam's error we may also learn not to displease God by prevailing with him in that he has already once confirmed. His word is so plain that fools need not err therein.

By obedience to ALL his commands, we enter heaven. In that word he plainly commands feet-washing, and yet I have heard of people praying to God to give them further proof whether or not they should observe it. Remember the lesson Balaam learned. God's decrees and commands will stand when heaven and earth shall pass away. He has told us what to do if we would be his children; then, why would we, Balaam-like, ask him again, whether he meant what he said? Beware of Balaam's error.

Thirdly, we will review this character of sin in the last stage of transgression. He is now represented as "perishing in the gainsaying of Korah." Every Bible reader is acquainted with the awful narrative of Korah and his evil company,—the consequences of of gainsaying. And yet how easily may sincere and devout Christian professors be made to commit the same violation. Let us never conclude that there are any non-essentials in God's Word.

Unrighteous and rebellious Korah and his companions declared to the people that God's command was non-essential. The people are everywhere holy without obeying this command. It seems so small, so insignificant, so useless. We are just as holy without wearing that "fringe and ribbon of blue." Where is the virtue in it? Let God decide,—in obedience. "My ways are not your ways, neither are my thoughts your thoughts." "To obey is better than sacrifice." "Hear and your soul shall live." "My word shall never return to me void." Why should the creature set aside the commands of the Creator? The mind of the Most High is unfathomable to the faculties of frail, mortal man. Ye can never reach the depth of my wisdom. Who hath known the mind of the Lord, or who hath been his counselor? Rom. 11: 34.

This evil company disregarded the voice of the Lord in this instance, justifying themselves, because they could not discern the mind of the Lord in what seemed to them so small a thing. Woe unto them! Their reward surely followed their disobedience, and likewise the apostle Jude declares of their followers: "Ye shall perish; woe unto you!" These things were written for our learning, and the holy apostle bids us beware of like transgressions. We must yield obedience to each and every command which the New Testament comprises. When God speaks, let man be silent.

Be not hearers only, but doers. Let nothing seem too small to observe, if God be the Author. To fulfill his designs and accomplish his purposes, he has chosen those things which are not concordant with man's nature. He taketh the wise in their own craftiness.—Job 5: 13. 1 Cor. 3: 19. "God is not mocked." That which men highly esteem, is abominable in the sight of God. Therefore let us take God at his word. "Let God be true and every man a liar." "Know we not that to keep the whole law and yet offend in one point, makes us guilty of all?"

These characters are represented as professors of religion,—a part of Christ's flock. Jude styles them as "spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds are they without water, carried about of winds; trees, whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the

the blackness of darkness forever." Jude 1: 12-13. Hence their fallen, ruined condition is irrecoverable, irremediable. No wonder Jude exclaims, "Woe unto them!"

It behooves us, therefore, brethren and sisters, to search all our ways and see whether we be partakers with those evil characters of those corrupt principles which detract from grace and ultimately damn our souls. Whenever we deny or oppose anything whatever that is embraced in the Book of books, we gainsay the words of Almighty God, and receive as our reward eternal death. Let us see whether we are really the true children of Christ's militant kingdom, and then we have the blessed hope and assurance of being the celestial subjects of that eternal and triumphant kingdom. Come to Christ; come in the appointed way, obey his whole law, continuing faithfully therein till death, bearing the cross, suffering and enduring all things for his sake, and finally we will be permitted to enter the portals of peace and reign triumphantly with the celestial hosts and sing glad hosannas with the blood-washed throng of heaven, while the years of eternity roll.

Greenland, W. Va.

MORAL PHILOSOPHY.

BY JAMES M. NEFF.

NO. II.

Our last lesson was upon rules for moral conduct; but it only treated of our conduct *before an action or a course of action has been resolved upon.* This week we continue these rules; but those presented in this lesson refer to our conduct *after an action has been performed,* hence we may call it,

SELF-EXAMINATION.

We now present the lesson in the language of our author, Dr. Wayland. Says he:

"After an action has been performed,

1. "Cultivate the habit of reflecting upon your actions, and upon the *intention,* (for in the *intention* lies the moral quality of actions, as will be proven by the Dr. in our next lesson) with which they have been performed, and of thus deciding upon their moral character. This is called self-examination.

It is one of the most important duties in the life of a moral, and especially of a probationary being. (This includes all of us.)

'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven,
And how they might have borne more welcome news.

"Perform this duty *deliberately.* It is not the business of hurry or negligence. Devote time exclusively to it. Go alone. Retire within yourself, and weigh your actions coolly and carefully, forgetting all other things in the conviction that you are a moral and an accountable being.

Do it *impartially.* Remember that you are liable to be misled by the seductions of passion and the allurements of self-interest. Put yourself in the place of those around you, and put others in your own place, and remark how you would then consider your actions. Pay great attention to the opinions of your enemies; there is generally foundation, or at least the appearance of it, in what they say of you. But, above all, take the true and perfect standard of moral character exhibited in the precepts of the Gospel, and exemplified in the life of Jesus Christ; and thus examine your conduct by the light that emanates from the holiness of heaven.

2. "Suppose you have examined yourself, and arrived at a decision respecting the moral character of your actions.

1. "If you are conscious of having *done right,* be thankful to that God who has so mercifully enabled you to do so.

Observe the peace and serenity which fills your bosom, and remark how greatly it overbalances the self-denials which it has cost. Be humbly thankful that you have made some progress in virtue.

2. "If your actions have been of a mixed character,—that is, if they have proceeded from motives partly good and partly bad,—labor to obtain a clear view of each, and of the circumstances which led you to confound them. Avoid the sources of confusion; and when you perform the same actions again, be especially on your guard against the influence of any motive of which you now disapprove.

3. "If conscience convicts you of having acted wrongly,

1. "Reflect upon the wrong; survey the obligations which you have violated, until you are sensible of your guilt. Be willing to suffer the pains of conscience. They are rebukes of a friend, and are designed to withhold you from the commission of wrong in the future. Neither turn a neglectful ear to its monitions, nor drown its voice amid the bustle of business or gaiety of pleasure.

3. Do not let the subject pass away from your thoughts until you have come to a settled resolution—a resolution *founded on moral disapprobation of the action*—never to do so any more.

4. If restitution be in your power, make it without hesitation, and do it immediately. The least that a man ought to be satisfied with, who has done wrong, is to repair the wrong as soon as it is possible.

5. "As every act of wrong is a sin against God, seek in humble penitence his pardon through the merits and intercession of his Son, Jesus Christ.

6. "Remark the actions, or the courses of thinking, which were the occasion of leading you to do wrong. Be specially careful to avoid them in future. To this effect says President Edwards: Resolved, that when I do any conspicuously evil action, to trace it back till I come to the original cause; and then both carefully endeavor to do so no more, and to fight and pray with all my might against the original of it."

7. "Do all this in humble dependence upon that merciful and everywhere present Being who is always ready to grant us all the assistance necessary to keep his commandments, and who will never leave us nor forsake us, if we put our trust in him."

Mount Morris, Ill.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

HOOVER.—In Cass Co., Mich., near Edward-burg, Sept. 5, John Vernon, son of Bro. John and sister Clementine Hoover, aged 12 years, 1 month and 6 days. Funeral by J. Metsler and J. Feldhouse, from Elkhart Co., Ind.

WYLAND.—At the residence of her daughter, Matilda Lowers, in Goshen, Elkhart Co., Ind., Oct. 25, sister Emily, consort of Bro. Levi Wyland, aged 59 years, 7 months and 28 days.

She leaves a husband and ten children. She was a loving wife and kind mother. One child preceded her in death. Her home was in La Grange Co., Ind. Funeral by D. Younce and D. Shively, from 1 Cor. 15.

JOHN ARNOLD.

RANCK.—In the Roann church, Miami Co., Ind., Oct. 8, of dropsy, sister Emma, wife of friend William Ranck, aged 34 years 10 months and 13 days.

She leaves a husband and four children. Was a daughter of Bro. Jonathan and sister Hannah Dickey, of Fulton Co., Ind. Was a consistent church-member and highly respected. Previous to her death, she called for the Elders of the church and was anointed with oil in the name of the Lord. Funeral by Bro. R. H. Miller and others, from Job 14: 14. JOSEPH JOHN.

PATTEN.—In Camp Creek church, Richland Co., Wis., Oct. 23, sister Mary, wife of John Patten.

She leaves a husband and six children. Funeral by the writer, to a large and attentive assembly.

JOHN SHEPHERD.

HUFFMAN.—In Prairie Creek church, Wells Co., Ind., Sept. 19, of consumption, sister Catharine, wife of Bro. Henry Huffman, (age not known to us.)

HUFFMAN.—Also, in the same church, Oct. 21, of old age and paralysis, Bro. Henry Huffman, husband of the above, aged 84 years, 5 months and 21 days.

Sister Huffman was born in Penna., Bro. Huffman in Clark Co., Ohio. They, with their family, moved to Wells Co., Ind., 1842; joined the church in 1859, and lived consistent Christian lives until the end. Bro. Henry was married twice and was the father of 15 children, 14 of whom are yet living. They were both anointed, shortly before death. Funerals by Elder Geo. W. Sala, and Calvin F. Eller.

ULRICK.—In Pleasant Grove church, Douglas Co., Kansas, Oct. 22, sister Mary, wife of Bro. Jacob Ulrick, aged 63 years, as near as known.

The family record was destroyed by Quantrell, when he burned Lawrence; passing southward to brother and sister Ulrick's, he burned down their barn and house, with all their contents. Sister Mary was a deaconess, lived a long and exemplary life in the service of the Lord. Disease, feebleness, consequent upon old age.—She leaves nine children, many grandchildren and a goodly number of great-grandchildren. Funeral by Bro. Joseph Michael, from Rev. 14: 13, assisted by Bro. Jarbo and the writer. JAMES E. HILKEY.

RANDLE.—In Palmer, Christian Co., Ill., Oct. 24, A. H. Randle, a member of the United Brethren church. Funeral by the writer, from 2 Kings 20: 1.

M. J. MCCLURE.

REIDENBACH.—At Denver, Lancaster Co., Pa., Oct. 15, Bro. Martin P. Reidenbach, aged 29 years, 11 months and 7 days.

The deceased was a son of Eld. Rudy Reidenbach, merchant, of Hinkeltown. He met with a most horrible death, while at work in my mill. While endeavoring to adjust a belt on the smut machine, he was caught by the water-wheel shaft and hurled into eternity without a moment's notice, having both legs completely torn from his body. We have all hope that his soul is in heaven. He leaves a wife and two small children.

R. A LEINBACH.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,

J. H. MOORE, MANAGING EDITOR,

JOSEPH AMICK,

BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

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BRETHREN'S PUBLISHING CO., MT. MORRIS, OGLE CO., ILL.
BRETHREN'S PUBLISHING CO., BOX 50, HUNTINGDON, PA.

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Mt. Morris, Ill., - - - - Nov. 13, 1883.

SOUTHERN Illinois sends three queries to the next Annual Meeting.

PRES. ARTHUR has appointed Thursday, November 29, as the day of National Thanksgiving.

BRO. R. R. MOON, one of the ministers of the Maple Grove Colony, Kansas, died October 14th.

THE new meeting-house in St. Louis, Mo., is to be opened for services, November 25th, at 2 P. M.

BRO. LEVI TROSTLE and wife, of Franklin Grove, Ill., have returned from their visit to Pennsylvania.

BRO. J. S. FLORY is now preaching in Washington Territory. He seems to be enjoying himself finely.

WHEN writing for the press, as much as possible avoid unfamiliar words. Use words that the common people understand.

MRS. LAWRENCE, of Dresden, Me., received a bequest of $15,000 from a relative, and, although poor, gave it all to the church.

THE next District Meeting for Illinois will be held in the Woodland Church, Fulton Co., Illinois, the last day of September, 1884.

SMYRNA, in Asia Minor, was badly demolished by an earthquake a few days ago. This is the Smyrna spoken of in the Revelation.

IT is said that a thousand Mormon converts will leave Chattanooga next month for Utah. They are from different parts of the South.

A LIQUOR dealer in a Massachusetts town received a postal card, reading: "Please attend the funeral of a man you have been ten years in killing."

THE numerical strength of the Baptists throughout the world is given at 31,296 churches, 19,898 pastors and missionaries, and 2,826,382 members.

AFTER reading the church news that appeared in the MESSENGER last week, our readers may well conclude that the church is by no means idle.

OVER one hundred years ago, the Brethren in Annual Meeting decided that slavery was wrong, and that those who held slaves should set them free.

A LITTLE girl of Livermore, Me., was so frightened by a snake, which a boy put in a box of shavings "to scare the girls," that, after lying in delirium for ten weeks, she died.

J. D. C. FREY, of Sibley, Osceola Co., Iowa, writes that there are four members living in that part of Iowa, and they would be pleased to have some minister call and preach for them.

A PARTY of thirty-six Mormon missionaries sailed last week for Europe, to secure more dupes to swell the number of dangerous and bitter enemies of our laws and institutions.

IN 1 Cor. 11: 1, Paul says, "Be ye followers of me." If he had just stopped there and said not another word, he would have furnished an excellent text for the would-be-leaders of the people.

A SCEPTIC, while coming from the Lovefeast in Brown Co., Dak., remarked, that if he believed in Jesus, he would do as the Brethren did, inasmuch as their practice was the plain teaching of Jesus.

PHILIP PHILLIPS "the Singing Pilgrim," returned last week from England, having accomplished a tour around the world, in which he has sung the Gospel in 3,300 services in nearly all the lands.

A NEWSPAPER in one year is worth a quarter's schooling to a child. No children who have always read newspapers will ever be considered ignorant or stupid, while many who have attended schools may yet be so.

HIS Holiness, the Pope, wishes October to be a month of special prayer for the wants of the Church, which is struggling against persecutions and assault from all sides by bad government, secret societies, and false brethren. The Archbishop of Toronto has issued a letter to that effect.

THERE is generally plenty of religion in our meeting-houses, and other places of public worship, but what about religion in our homes? There is where the deficiency comes in, and likely there is where most people will find their fatal mistake when it comes to reckoning with the Lord in the final judgment.

THE unity of the Jewish race is forcibly presented by the *American Hebrew* in the following characteristic language:

"Let those who say there is no such thing as the Jewish race, explain if they can, how the Jews of Germany and the Jews of Italy, belonging ostensibly to such different nationalities as the Teutonic and the Latin, are yet alike in mental endowment and at times in marked physical resemblance."

THE missionaries of Southern Illinois report for the year, sixty-two sermons preached; ten baptized; expense, $80.84.

THOSE wishing to write Bro. D. L. Miller, will address him thus:

D. L. MILLER,
HALLE, a. S,
No. 9 Georgsstrasse I. GERMANY.

THE way people sometimes act, we are almost lead to conclude that there is somewhere in their Bible a verse reading about thus: "But let a man examine his brother, and so let him eat of that bread, and drink of that cup."

AT her late meeting held in Woodford Co., Illinois, the Southern District of Illinois decided that when a member violates or neglects to obey the rules or usages of the church, it is the duty of the elder to take the first step towards restoring such an one, and refers to 1 Tim. 3: 2; Acts 20: 28; 1 Peter 5: 2; Heb. 13: 17 for authority.

THE first man who lived on the earth was a sinner, though made upright in the beginning. He was a sinner because he transgressed God's law. The first woman was also a sinner; she, too, transgressed God's law. — The first man born into the world was a murderer. One would think this a bad beginning for the human race. But since then there have been millions of pure and good men and women.

A POOR woman in Grand Rapids, Mich., being left penniless and friendless by her husband's death last February, was compelled to let the city bury him. Last week she paid back to the director of the poor every cent of money expended for her husband's burial. She had earned the money by hard work, and saved it only by the most rigid economy.

THE following is the report of the Orphan's Home, located near Cerro Gordo, Ill., for the year ending in October: Money on hand from last year, $376.91; received since, $399.81; paid out during the year, $697.17; balance on hand, $154.56; indebtedness, $509.00. Grain raised during the year; oats, 1,072 bushels; corn, 1,200 bushels; hay, 15 tons. Isaac Metzger and R. W. Hufford were elected to fill the places of David Kuns, time expired, and John Metzger, resigned.

AMONG the curious things exhibited at the Louisville Southern Exhibition are thirteen medallions or castings of iron representing Christ and the twelve apostles. These were cast from native ores nearly one hundred years ago, at the old Bellewood furnace, upon the Cumberland River, in Eastern Tennessee, in moulds made of green sandstone. Considering the rudeness of methods and the infancy of art in that section and time, they have a finish, smoothness and polish that is remarkable. The delineation of features, the eyes, brow, chin, etc., are nearly, if not quite, equal to the very best grades of chisel work.

Do unto others as you would that they should do unto you, is a Bible doctrine that most rich men talked much about when they were poor, but somehow they have lost their interest in the doctrine since they became rich.

It is reported that the demand for Bibles and Testaments for the last three months has been so great that the American Bible Society, although it publishes seven complete Bibles and Testaments every minute of working time, is unable to supply them promptly.

"How can two walk together except they be agreed?" Would it not be well to apply this language to members who are continually at variance with each other? If they cannot agree here on earth, what will they do in heaven? It may be well to inquire, whether such persons ought to be tolerated in the church. They will not live in peace with each other, and sometimes disturb the peace of an entire congregation. If they have not Christianity enough about them to live and act towards each other as brethren ought to live and act, inside of the church is no place for them.

Never strike a man after he is down. If he has sinned, and fallen, try to help him up. Perhaps his fall has thoroughly awakened his conscience, and the sting of sin is most painful to endure. His conscience may be lashing him most severely. He can hardly endure another lashing from you. He looks to you for help and it is your duty to help him, and encourage him to reform his life and be a better man. If you are spiritual you will certainly labor to restore him, considering yourself, lest you also be tempted. Remember he is but human, and to err is human. You know not what his temptations may have been, nor do you know the conflicts he has endured. Then have mercy on the erring brother and help him to his feet again.

In the apostolic times, there were those who were called "pillars in the church." The church of to-day has those whom she regards as pillars, and as a general thing they are men of judgment and influence. And while they are doing an excellent work in the way of preaching, we fear some of them are neglecting a very important means of extending their usefulness. Not one of them has ever addressed such vast audiences as may be reached through the columns of the Messenger. They have excellent ideas, which, if written out, would prove very profitable reading, and we are confident that our readers would be pleased to hear from them. We will not name them, but hope they will all profit by this gentle hint and let our readers hear from them.

USAGES AND LAW.

Any one acquainted with the elements of government must admit that no organization can exist in a healthy working condition, without usages, and yet to every thinking mind it must be evident that mere usages should not be exalted to the dignity of law.

Lawful usages, however, ought to be duly respected for the sake of harmony and system if for nothing else. People should never become members of a body whose usages they do not mean to respect. They ought to know that while this disrespect may not be sin, it is nevertheless a breach of christian courtesy that is hard to overlook, and they who fall into this error ought not to receive the approbation of the consistent members of the body. If they treat the usages of the body with a want of respect, they cannot consistently claim that the body should treat them otherwise, hence, if in the body they lose their influence, they should blame no one but themselves. Perhaps the body cannot say that they have sinned, yet it is evident that they are very annoying, and are creating a disturbance in the family.—It will not do to regard these usages in the sense of law and enforce them, for that would be adding to the law, and yet to permit such a course of disrespect is to invite ruin, for no organized body can long exist in such a state of confusion.

Usages are practices introduced and established by custom, and in secular matters they sometimes become law. When applied to language they constitute the higher court of appeal, and are never violated by thinkers who wish to maintain a reputation for learning. To the Christian the Bible is his only law of religion, and out of his attempt to practice the things therein taught, grow his usages, which may vary in different ages and under different circumstances. The law is infallible, but the usages are not. The law must be obeyed, because it is from God, while the usages should be respected to avoid confusion. If a usage is found to be wrong, it should be corrected as soon as possible; if in harmony with the Scriptures, and seems a convenience to the body, it should be respected for the body's sake.

Since usages are expediencies, and may vary in different ages, it follows that good Christians will differ more or less concerning them. This they can do without disturbing the peace of the body, if they will only exercise Christian forbearance toward each other. This forbearance, however, should not be any less from a single member toward the body, than from the body towards that one member; rather should that one member respect the wishes of the body more than the body is to respect his wishes. There is in all religious bodies a class of people that is more or less difficult to manage. They openly profess to accept the doctrine of the church, and yet wish to disrespect and even ignore the usages of the church. The church does not wish to deal with them as transgressors of the *law*, and yet she does not wish to be disturbed by the discourtesy they are manifesting toward the church. To her it is evident that they are not the right kind of members to be in the church, but the trouble is to prove it in a satisfactory way, for they may not have violated a single letter of the law. The trouble upon their part is a disrespect and a want of courtesy toward the church. They lack what may be termed "good manners." Every person who is acquainted with the rudiments of good society knows how annoying it is to have one or two persons in the company who pay no regard whatever to the rules that should be respected by that company. It is equally annoying to have those in the church who are constantly ignoring the methods the church has adopted for carrying out the ordinances. And since no organized body can exist without usages, it follows that those who fail to respect these usages where it is necessary to do so, either fail to understand their duty, or else they have no respect for the wishes of the church. And while it may be true, that those who violate *mere usages*, do not violate any positive law, yet it is quite evident that something is not just right about their hearts. If their hearts were meek and submissive, it would seem that they would rather labor to please their brethren, and do all in their power to make the work of the church as harmonious as possible.—We hope that those who think that usages cannot, and ought not to be enforced in the sense of law, will give this matter special thought. We think they will be ready to admit that while the church may not be permitted to exalt her usages to the dignity of law, she nevertheless has power to say that she will not worship with those whose conduct towards the body is causing constant discord and ill feelings. Of course the church has not the power to shut the gates of heaven against any one; but while here on earth, she certainly has the privilege of maintaining peace, union and good feelings in her ranks, and to dismiss from her number those who say they cannot and will not worship in harmony with usages that unavoidably affect the whole body. It is then the duty of the church to maintain union and peace in her ranks, and in order to do so she may have to withdraw from some of those who are regarded as disturbers of the peace of the body.—Usages may be the cause of the disturbance, but as it is the duty of the few to submit to the customs of the whole body, it follows that those who will not submit are unreasonable, and perhaps self-willed. Their conduct shows a clear want of conversion, and on these things the church may sometimes find it necessary to act so as to save the body. Let those who are opposing the usages of the body take an impartial look at this matter, and we think they will find it evident that people who persistently oppose the usages of a religious body of which they are members, are not just what they ought to be. It ought to seem to them that they are not acting altogether consistently. J. H. M.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

Chips from the Work-House.

We are again in this busy city (St. Louis) for the purpose of procuring seats, lamps and stoves for the new meeting-house. Two o'clock P. M., Nov. 25, has been agreed upon for the dedicatory sermon. The house is on the corner of Kossuth Avenue and Grove St., two blocks east of the north-east corner of the Fair Ground and about four miles north-west of Union Depot. Coming from the East, across St. Louis Bridge, stop at Main St. Depot; take Locust St. cars on 4th and Locust, two blocks south and three west of Depot. Coming from the West, stop at Union Depot; take street-cars on 12th and Poplar, near Depot; change to Locust St. cars on 4th and Pine. Boarding and lodging can be had near church at the rate of $3.50 per week. No members living near the house at present. No minister secured yet, to live and work here. We expect to hold meetings here twice a month, until a permanent minister can be secured, for which purpose a committee was appointed by District Meeting. Daniel Vaniman.
John Metzger.

Select Notes.

Many people seem to live in the past more than in the present.

The foolishness of the foolish, is just as gratifying to some people, as is the wisdom of the wise to others.

Some men "drink to drown trouble," while their families and all they have, are drowned in the trouble.

How many people in the world have learned that they cannot pull hard with a broken rope.

To know to do right, and to do right, are two things.

"There are some who despise pride, with a greater pride."

Some wise person has said that "faults are thick where love is thin."

Could we see our faults as others see them, we would often blush for shame.

Are we all doing *all* we promised at our baptism? If we are, amen and amen. But if not, just pause and consider for a moment. We promised to God—dare we fail perform? Consider this matter until our next note on the subject.

It was our pleasure to attend the Feast in the Monticello church, White county, Ind., held on the 19th ult. I need hardly say that the meeting was a good one, as such meetings always are good to the good. The congregation was not as large as at some places, but order most excellent. Four were added to the faithful by baptism. Meeting continued over Sunday. This church seems prosperous, and no wonder when we consider the zeal of the members. We have not lately met a more zealous people than we met here. May they have grace to continue so.

J. B. Lair.

From the West Otter Creek Church, Ill.

Dear Brethren:—

The quarterly church-meeting of the West Otter Creek church came off yesterday. Business disposed of in a pleasant and satisfactory manner. Bro. Javan Gibson was ordained to the office of bishop. One member reclaimed. He had gone off with the "Old Order Brethren." May the Lord enable all such to see the error of their way and return to the fold of Christ. Chas. C. Gibson.

From Brothers' Valley, Pa.

The present tone of the Gospel Messenger seems to take well in our community and if you continue in this course, no doubt, a great deal of good will be accomplished through your instrumentality. I read in No. 42, present volume, that Bro. D. L. Miller is apprehensive of tiring the patience of your readers by sending a letter each week to your many readers. I can only answer for myself and family; we enjoy his letters very much indeed, and no doubt others feel the same, hence I would say, give us some news every week; we enjoy the productions of his pen very much. J. J. Blauch.

From Linn Co., Iowa,—Oct. 29.

There were present at Linn county, Iowa Love-feast, the following ministers: Eld. E. K. Buechly, Waterloo, Iowa; Eld. John Murray, Quarry, Iowa; Eld. J. H. Moore, Mt. Morris, Ill.; Eld. Joshua Shultz, Ellwood, Iowa; Jno. Eikenberry, Tipton, Iowa; John Zuck, Clarence, Iowa; B. F. Miller, Clarence, Iowa; Stephen Miller, Deep River, Iowa; John Ridenour, Garrison, Iowa; Elihu Moore, Greene, Iowa; ——Garner, Grundy Center, Iowa; John Gable, Lost Nation, Iowa; S. J. Harrison, Lanark, Ill. Besides the above, the following resident ministers were also present: Eld. Abram Stamy, Cedar Rapids, Iowa; T. G. Snyder, Cedar Rapids, Iowa; J. C. Miller, Toddville, Iowa; S. C. Miller, Marion, Iowa; W. C. Teeter, Marion, Iowa. Eld. J. H. Moore officiated. S. J. H.

About Kansas.

It would be superfluous for me to answer all the questions asked in reference to the chances in Kansas and Nebraska; hence I will not attempt it; but among the many points we might cite the reader to, we will only name two, by the request of resident brethren, viz: Harvey Co., Kansas, from five to eight miles south-west of Newton, the capital of the county. A good country, a few families of brethren living there; this is the south-west extremity of the Peabody district. The territory would justify an organization, if some faithful, steadfast, ministering brother would settle in there. For further information address Bro. John Wales, or Dr. Kemper, Newton, Harvey Co., Kan.

The other point is in Marshall Co., Kan., from five to eight miles north of Beattie, on the B. & M. R. R. This point is the best I saw in my travels, everything considered. They expect to organize this Fall with fifteen members, two deacons among them, and Bro. L. H. Eby, from Sabetha Kan., intends to locate there in February or March, and report says, a young minister by the name of —— Brubaker, will also locate there, perhaps in the Spring; much unimproved land for sale yet on this excellent prairie. Good, steadfast, loyal working members are very much desired to locate there by the resident members and help build up the Cause at that point. For further information address, Bro. A. Z. Gates, or Bro. Harvey Broward, Beattie, Marshall Co., Kan. Enoch Eby

Lena Ill.

Consolidation

I take this method to inform the general Brotherhood that to-day at a council-meeting held at the Grove church in the Brothers' Valley district,—the Brothers' Valley and Somerset districts were consolidated into one, with the name Brothers' Valley retained. Some years ago, the old Berlin congregation was divided into four districts. Soon after that, this wild element commenced to make some trouble in some parts of the Brotherhood, and the loyal members of Somerset had a full share of it; but they stood the storm manfully for years until their ranks were decimated considerably, when at a council they resolved unanimously to petition the Brothers' Valley congregation for admittance. To-day's council was appointed for that purpose, when Somerset district was represented by a committee in the persons of Michael Weyand, minister, and Daniel Kimmel, deacon. After asking and answering questions to find out the true condition of the district, the church took a rising vote which resulted in a unanimous reception; hence the heading of this correspondence. There are between forty and fifty loyal members admitted into our congregation; one minister and two deacons. We also received one by baptism today, making six for this Summer. At this meeting we also changed a part of the division line between us and the Berlin district which gives us additional territory with some nine members. J. J. Blauch.

Brothers' Valley, Pa., Oct. 17.

From Woodbury Church, Pa.—Oct. 28.

Dear Brethren:—

Our Love-feast, which was held on the 16th inst., is now among the things of the past, and we can truly say we had a Feast of fat things to the soul. We had all the encouragement we could wish for; the weather being very nice gave all the members a chance to turn out, and to be built up once more in that "holy faith once delivered to the saints." We were well remembered by our neighboring churches, especially among the ministers. I deem it not necessary to name all that were with us, but those from a distance were, Eld. J. S. Snowberger, of Neb., and Bro. H. B. Brumbaugh, of Huntingdon, Pa. Bro. James A. Sell officiat-

ed. The brethren that labored in the evening, in both word and doctrine, did well, and we hope the impressions they tried to make up on the people may have its effect in due time. The Woodbury church, at present, I think, is enjoying perfect peace. The fast element that disturbed our peace has ceased troubling us; and had we not known that some were expelled, we would not know that we had any among us. Brethren, let us be firm in the faith of the Gospel, for it is declared to be the power of God unto salvation to them that believe. The strongest evidence that we can produce, is to live close to the Gospel, as that will lead us unto all truth. When brethren and sisters become willing to be governed by the spirit and meaning of the Gospel, then contention will cease; and there will be no more trouble. May God ever help us all to work for peace and not division. Temporally, we must say, God has blessed us in this part of his moral vineyard; although our corn crop has been very much hurt by the early frost, we s ill have enough and to spare. Fruit, such as apples, we have plenty.

D. S. Replogle.

Maria, Pa.

From Jas. A. Sell.

Dear Brethren:—

I have not been reporting any work in the paper, but I have not been idle. In fact, I have been too busy to make any report.—On Oct. 1, I made my first visit to Armstrong Co., Pa. My labors were confined to the Plum Creek and Red Bank churches.—There were Communion-meetings at both places. As this was my first visit, I cannot tell how the churches compare with what they once were. Though I did not find everything as I would like, they were still better than I expected. I was treated with the brotherly kindness that characterizes our people, and my humble labors were appreciated and we thus enjoyed pleasant meetings. This was especially the case at Red Bank.—Here they had no preaching since last March. As our meeting advanced, the interest increased. They have a young minister, who certainly has a wide field for usefulness opened to him. If he comes up to the work of the Lord with a willing mind, a heart overflowing with love, and a proper attachment to the church, the blessing will follow. When the church learns to know his worth, it will be appreciated, for this church has good, warm-hearted, zealous brethren and sisters. I feel for them, and will try to visit them again.

Through the labors of our fathers, under the blessing of God, a number of churches have been established in this part of our State, and of late years, through the indiscretion of some, especially ministers, the churches have been made to suffer. Why it is that persons who have such a door for usefulness opened to them as the ministry opens, should, in order to gratify certain peculiar or selfish notions, lose their influence and scatter the flock, is hard to understand. I met with many things that were to me interesting, but as they might not be so to others, I will pass them by.

I came home in time to attend our Love-feast. We were very much disappointed in not having strange ministers to preach for us. Otherwise, we had a good meeting. We had some trouble here, but we think we have passed the Rubicon, and the working part of our church is not disturbed in the least.—We feel encouraged, as the outlook is brighter than it has been for some years.

I also attended the meeting in the Woodbury church, Bedford Co., and as one of the editors was there, and will doubtless give a report, I will say but little. Knowing what I do about this church and having the acquaintance that I have, the meeting was, to me, especially cheering and encouraging.—The meeting was large, the order excellent and the ministerial help abundant.

From Woodbury I went to Conemaugh, to attend their Communion. As the churches here (the Johnstown and Conemaugh), suffered severely through our division troubles, and as the Johnstown brethren lost their meeting-houses, the two churches concluded to unite in their Communion services. The condition of these churches is indeed deplorable and time alone will tell what the outcome will be. The trouble is too complicated to attempt a description here. Suffice it to say, it dates back of Progressive division, and was a very unfortunate affair, especially occurring at the time it did. Quite a number, with several ministers, were expelled or went off, and afterwards were taken up by the Progressives, which now gives them the majority in the Conemaugh church, but the Brethren still control the property.

At Johnstown the church still retains the majority of the members, but they have lost their property, or at least most of it. The membership, on account of being so much scattered, was not so well represented at the meeting. However, there was a pretty fair attendance of members and the outside attendance was large. The meeting passed off pleasantly and all seemed to enjoy it. Two were added by baptism, and the members much encouraged.

A request was made to have a Love-feast in the Johnstown church, in a private house, for the special benefit of a few old members, who could not get away. I attended it also. We had a good meeting. On Saturday morning, Oct. 20, I took the train in Johnstown for Hill Valley, Huntingdon Co., to attend their Feast.

The meeting was largely attended and passed off very pleasantly. The members here know how to arrange things to have a good meeting, and they all seemed to enjoy themselves. I was here about five years ago, when our lamented brother, John Spanogle, was living. I always looked up to him as a father and had the satisfaction of knowing that he had a tender regard for me. I felt sad when I came to where he once sat by my side, and where we often knelt in prayer, and where I was often cheered and comforted, as he poured out his soul in his eloquent and impressive way. He is greatly missed in the church, but we are comforted in the thought that he is gone from the church militant to the church triumphant—entered through the gates of light, and is enjoying the songs of Zion at the sacred fountain.

I returned home from Hill Valley on Monday, Oct. 22, where I will stay for a few weeks, attending to some home duties; then I will take the field again.

McKee's Gap, Blair Co., Pa.

From Colfax, Washington T'y.—Oct. 26.

Dear Brethren:—

After leaving Pocatello, Idaho, we traveled due North. Crossing a range of the Rocky Mountains, we entered the Territory of Montana. The road led us up a valley about fifty miles west of Virginia City, a noted mining camp. Dillon is a town of some note, in the Big Horn Valley. There is considerable farming done in the vicinity of Dillon. As we traveled on farther north, we got into a higher altitude, considerable snow in places. Deer Lodge, the county-seat of the county of the same name, is a town of some size. North of this place fourteen miles, the U. P. R. R. connects with the Northern Pacific. At the junction is a town (?) three weeks old, called Garrison. Three restaurants and two saloons, partly in tents and partly in board shanties, make up the town. There is only one woman in the place. We had to lay here twenty hours; had a good bed that cost us $1.50 for the night, and our meals 75 cents each.

Next morning we got aboard the N. P. train; four miles farther on was the point where the last spike on the road was driven a few weeks before, and where there was such an immense gathering of people, and much ado took place.

Missoula is one of the oldest towns in the Territory, and considerable of a farming community surrounds it. Farming is done by irrigation. After going some miles farther west, we began to ascend the dividing range of the Rocky Mountains. The country was very hilly, high trestle bridges and deep cuts with yawning chasms, and frightful precipices were common. One trestle bridge is 866 feet long, and 226 feet high. It made the strongest heart fear to cross it. The mountain sides are covered with a dense growth of pine timber and thick underbrush. Just beyond the summit, a nice valley opens up, at the head of which, near by the road, are the buildings of the Flat Head Indian agency.

About 1,200 Indians are here, in a semi-civilized state, owning 1,500,000 acres of land. They are doing some farming. Having now gotten on to the Pacific Slope, farming is done without irrigation. The extreme bend of the road runs within fifty miles of British America, and, at the point of the bend, goes around a beautiful lake some sixty miles long and fifteen miles wide. We traveled for some distance across a neck of Idaho, thence down Clark's Fork of the Columbia River, and near Spokane Falls we entered Washington Territory.

At Cheney we lay over Sunday; attended preaching twice. Next morning early, set out by stage for Colfax, fifty-five miles distant, where we arrived about dark. Next morning were met by our brother A. P. Flory, whom we had not seen for nearly twenty years. He took us seven miles, out to his home, and to our only sister in the flesh, unseen by us for as long a time, and our dear mother, whom we had not seen for about fourteen years. It is needless to say, our meeting was one of joy.

On yesterday evening, Eld. David Brower, of Salem, Oregon, arrived here. It has been many years since we met; our meeting was a happy greeting. He has come into this upper country to labor in the good cause. We expect to labor together for a while here, before we go on to the Coast. A number of members are scattered through this and adjoining counties.

We find some fine sections of country through this part of Washington; considerable of the country is extremely rolling.—The soil is a rich black loam, and very productive, and will stand a drouth in a most remarkable manner. The country is settling up very fast and railroads being built in different directions. J. S. Flory.

From Arrow Rock, Mo.—Oct. 26.

Dear Brethren:—

Our Feast was October 6th. The congregation was large, and order good. Ministers from abroad were Daniel Glick and John Umphlet from Blackwater congregation. The brethren spoke well and, we think, with the Spirit. Twenty-eight communicants were present. Let me tell you something about the meeting-house we held our Feast in. It was about fifty feet square. For our floor we had *terra firma*, and for our seats we had the sleepers of our new meeting-house that we have commenced to build. Those we laid on the ground, and laid crosswise the joists, which made, we think, pretty good seats. We erected rude tables for the occasion. We feel the Lord was with us, as saints were made to rejoice, and sinners to tremble. The roofing was of brush, and the beautiful grove where we held the meeting at night, was still and lovely. Oh the beautiful morning after the Feast, as we were seated together in this rude edifice! Our minds were carried beyond the valley and shadow of death; we thought of the saints that John saw, whilst on the Island of Patmos; that many had not such a place to worship as we were permitted to enjoy. We feel thankful to God that we can have this privilege of worshipping together while here. I will submit a report of donations received from the brethren, so you may know how we are getting along with our church. We read plans in the Messenger for building purposes, but, while we are discussing this matter, respecting the best plan, remember the brethren in Saline Co., Mo., are destitute of a house to worship in, and they are nearly all very poor and have lost their crops by high water this year. Some were left with nothing; some have become discouraged since commencing to build. Our entire frame is ready and partly on the ground. Our brethren in Arkansas are also wanting help. Will you help? We think you will. We know you will help to finish those houses already commenced, and then go on with your plans, and God speed the good work. If any feel to help us, send your mites to David Province, Arrow Rock, Mo.

MONEY REPORT.

The following has been received since my last report.

F. C. Myers, St. Louis, Mo.	$ 50
Blue River ch'h, Ind.	16 25
Mary A. Turner, instead of five dollars (by mistake)	10 00
Previously Reported	40 89

David Province.

From Four Mile Church, Union Co., Ind.

Dear Brethren:—

Our Love-feast in the Four Mile church was held, according to appointment, Oct. 5th. Ministers present were brethren J. W. Metzger, Lewis Kinsey and L. W. Teeter, who presented the truths of the Bible in a clear and forcible manner. We can truthfully say we had a pleasant as well as a profitable feast. Bro. Metzger remained with us over Sunday and preached the Word to large and attentive congregations. We felt that the bands of brotherly love and union were made stronger. The prospect seems to grow brighter, and all seem to be determined to live more devoted and faithful lives. We thank the brethren who came to us and labored so faithfully. We thank our friends for their kindness and attention. We pray that the impressions made may be lasting, that our meeting may be to the glory of God and to the good of us all.

Wm. McWhorter.

From Mexico Church, Ind.—Oct. 30.

Our meeting at Mexico came off on the 20th of Oct. A more enjoyable feast we never had, as the expressions of love among the members were many, and I will say right here, that, although having some factional troubles in our congregation here, still there seemed to be more of the spirit of love and union manifested among the members than there has been for several years past. The ministry was well represented, and among those from abroad were Eld. R. H. Miller, of North Manchester, Ind.; J. W. Metzger, Edna Mills, Ind.; J. H. Miller, Milford, Ind., and J. W. Teeter, Hagerstown, Ind. There were other able speakers from adjoining congregations, whose names I will not give for fear of making my notice too long. Let it suffice to say, there were fifteen in all, besides our home ministers. Eld. J. W. Metzger officiated. It is useless for me to say that the Word was preached with power. No accessions to the church, but by appearance the impressions upon the outsiders will be lasting. The church was made stronger, as the preaching of the Brethren and the work before us were mainly for the encouragement of the members. There were upward of 450 members communing. There were also those present who walk with us no more, and it brought sadness to our hearts to see them stand back and look on and see the church practice the ordinances as it always did, and they take no part. The meeting was continued Sunday afternoon and Sunday night, and was well attended all the way through. We feel to thank the Brethren from abroad for their attendance, and give God the praise for the good work. Jacob Fisher.

Mexico, Miami Co., Ind.

From Good's Mills, Va.—Nov. 1.

Dear Brethren:—

Our Love-feast was one of the richest blessings that the Christian can experience. We feel that we had our spiritual strength renewed. Among the strange preachers from local churches was Bro. James Hilbert from Tennessee, who preached a telling sermon on the second day. We are all well pleased with the consolidation of the two papers.

Samuel Petry.

From Retreat, Ind.—Nov. 5.

Dear Brethren:—

Bro. J. W. Metzger and I arrived here on Oct. 27th. Began meetings in Retreat on the 28th and have continued since. We held meetings at night only, except Saturday and Sunday. Yesterday, Nov. 4th, we received three applicants by baptism. The indications are favorable for more, but time will tell. We will have a Communion with the members here, if the Lord will, this evening.

Lewis W. Teeter.

From Glen Hope, Pa.—Nov. 5.

Dear Brethren:—

Bro. J. M. Mohler leaves us this morning. We came to Glen Hope, Oct. 24, since which time he has been laboring with us. —There is considerable interest here at present,—two applicants for baptism this morning. We expect to continue the meeting indefinitely. We hope to reap a golden harvest ere the meeting closes. Brethren, remember us at Glen Hope; not with your prayers only, but with a portion of a prosperous year's income. Thus you will bless souls at Glen Hope, even as God will bless your souls in Paradise. J. W. Wilt.

From Ollie, Keokuk Co., Ia.—Oct. 18.

Dear Brethren:—

Songs of praise and tears of gratitude, manifestly were the fruits of divine love shed abroad in the hearts of the members of this, the South Keokuk church, on the 10th and 11th inst, the days appointed to hold fellowship with saints and commemorate the sufferings and death of the immaculate Lamb of God. Angels rejoice in Heaven, and men were made glad on earth, at the ingathering

of two precious souls into the fold of God; one the young daughter of the writer, and the other an elderly lady of fine talents, wife of one of our resident ministers. May the grace of God attend them, and the Holy Spirit guide them all through their pilgrimage on earth, that they may be faithful until death, and in the end receive a crown of glory which the righteous Father shall give to them that love him. Notwithstanding the roads were muddy from the recent rains, the people gathered in until quite a large congregation had assembled to hear the Word preached. After the 11 o'clock services it was announced that there were applicants for membership, who desired baptism that day. After dinner nearly the whole congregation repaired to the waterside, where prayer was made for saints and sinners, after which the applicants were "buried with Christ by baptism into death," and an affecting scene it truly was; which, I believe, had a good effect upon many anxious souls. The ministers from abroad were, Br'n Abram Wolf, of Washington county; Eshelman, of Jefferson county; C. Brower and Geo. Wine, of Keokuk county; all of Iowa.

The brethren held forth the Word of Life with power, and in the demonstration of the spirit. Many good, and we hope, lasting impressions were made. May our Divine Father ever bless, guide, keep and save those dear brethren for their arduous labors, and may they be spared to come over and help us again, is our desire. O that all the people of God could enjoy such Feasts of Charity. This church is in peace and love, and we would be very glad to have brethren come here and help us to gather in the wandering souls. Don't forget us, brethren; neither pass us by, but come over and help us. If any should seek a home, here is as good a country, I think, as can usually be found in this climate. Wood and coal are very plenty; good farming land, and at reasonable rates, for sale. Railroad facilities are good; good water; good building rock; lime cheap, and a good country for growing grass, fruit, grain, etc.; and many souls who need the pure word of grace. JOHN FUNK.

From Moore's Store, Va.—Nov. 1.

Dear Brethren:—

My last communication was from Double Pipe Creek, Maryland, the home of Eld. D. P. Saylor. The Communion-meeting, October 18th, at Rocky Ridge, four miles distant from Bro. Saylor's, was introduced by the funeral of an aged brother, whose name I have forgotten, and the reception of two into the church by baptism. The meeting was large; many not able to gain admittance during the evening services. The church here seems to be in excellent condition. On Friday, the 19th, in company with Br'n Trostle and Brower, I attended the funeral of a sister at Pipe Creek, near Linwood Station. In the afternoon, passed through New Windsor, where resides sister Hettie Engler, who was present at many of the meetings and encouraged us much on our way. We were conveyed by an esteemed brother to Union Bridge for night meeting. The meeting was a good one.

"There is an angel ever near,
When toil and trouble vex and try;
That bids our fainting hearts take cheer,
And points us upward to the sky."

Saturday, the 30th of October, was the day of the Communion-meeting, at Beaver Dam. The morning opened unpropitiously, but before meeting time (10 A. M.), the rain ceased, the clouds began to disperse, with indications of a favorable day. Bro. Jacob Trostle and myself were on the grounds early, and interviewed the place. Here is Beaver Dam, the old church of which I had heard from boyhood, standing at the west side of the graveyard, where many loved ones lie entombed; while to the east stands the new meeting-house of the Brethren. To the eye of a stranger there is nothing that would point to this as a suitable place for a house of worship. The place seems remote from public travel, only one road leading immediately to it. But upon a more careful survey of the country around, thickly studded with farm-houses, with this point as a nucleus, we see here a place, just such a one as our pioneer brethren would select. Our brethren here could not part with the burying-ground of their sainted dead. A new structure was erected, and the graveyard lies between the old and the new, the only common bond that now unites those who were formerly one. May God bless his people here, and if those who are dead yet speak, may the memory of the sainted dead, lead many of the estranged to the Eden of Love.

The Communion-meeting was well attended, and the same interest and the same spirit pervaded the services at Beaver Dam, that was experienced at all our other meetings.—The number of brethren present, and the attendance and interest shown by the people in the community, was very encouraging.—That brotherly love which characterizes the people of God, seemed to increase with the number of meetings, and as this for the time, was our last, and as our associations had been most pleasant, we sang and prayed together with mingled feelings, sad at the thought of parting, joyful in the hope of meeting again.

On the afternoon of Sunday, the 21st, I was conveyed by a brother to his home, where I was met by Bro. Fahrney, who took me to Frederick City in time for an evening meeting. There are about thirty members in the City limits. They have a pleasant church rented, in which they meet regularly for worship. Bro. Fahrney is zealously engaged in an unassuming way in working up an interest for the church here, and deserves the encouragement and support of the brethren.—After a night's rest and a social feast on Scriptural topics, at the home of Bro. Fahrney, I took the train homeward bound, and was permitted, by kind Providence, to greet the loved ones at home the same day. My visit among the brethren in Maryland, was to me, in every respect, a very pleasant one. The pleasant homes, cheerful faces, and kind hearts of the brethren and sisters, with whom I associated, I shall never forget. If such be the pleasure of Christian fellowship amid the trials and conflicts of life, "O what must it be to be there." DANIEL HAYS.

From Pleasant Hill Church, Allen Co., Ind.

Dear Brethren:—

OCT. 25, the day set for the Pleasant Hill Love-feast, was ushered in with a severe rain-storm, which continued all day, yet, notwithstanding this "drawback," when the time had fully come, there were about forty present to take their places at the table, including those from abroad. This church numbers only about twenty members, and is the home of Eld. Jeremiah Gump, who, I believe, is without assistance in the care of this church. Ministers from abroad: Leonard Hyer, of Blue River church, Whitley Co.; Henry Steckley, of Cedar Creek church, Allen Co.; another whose name I have forgotten, and the writer. Next morning, after breakfast at the meeting-house, short farewell exhortations were offered by the ministers present, after which came the parting hand; some to return home and others to go to the Feast in Columbia City church.

This was appointed for, and took place on Oct. 27. This church is also under the care of Eld. J. Gump, with brethren David Workman and Henry Lilly, of Columbia City, to assist in the ministry. It numbers about thirty members, and, like the little flock at Pleasant Hill, seems to be struggling earnestly for the eternal prize. Ministers present from abroad: Jacob S. Snell, Spring Creek church, Whitley Co.; Leonard Hyer, before named; Henry Steckley; Henry Brallier, of Washington church, Kosciusko Co.; J. Gump, of Pleasant Hill, and the writer, all of Indiana.

Next morning, (Sunday,) it was raining, and it continued nearly the entire day, so that very few besides those who remained in the meeting-house, or near by, over night, were there to enjoy the social exercises of the day. These Communion seasons are gone by, but their influence and effects may be cultivated or neglected, and if formal expressions are any indication, they have been feasts of real love. Let us cultivate that love by a continual remembrance of those pledges of eternal fidelity, made together upon these occasions.

This was a new field, in which the writer made many new acquaintances, of warm-hearted brethren and sisters, and others.—It was rainy and disagreeable weather nearly all the time I was gone from home; but the pleasant associations of our Father's children, made it very enjoyable. I reached my home to-day, and found all well, thank the Lord. THURSTON MILLER.

South Bend, Ind.

THE Society of Friends in England has repealed the prohibition of marriage of first cousins, which has been in force in that body for nearly 200 years.

From Dunning's Creek Church, Bedford Co., Pa.

Dear Brethren:—

We had our Love-feast on the 18th of October. There was a large turn-out and very good preaching. C. G. Lint and Valentine Blough were here from Somerset county, and Wm. Richey from Snake Spring church. One was added by baptism. C. Blough remained over Sunday, and preached for us. C. G. Lint stayed and preached at 10 A. M. on Friday. T. S. Holsinger.

Orphans' Home Report.

Donations to the Brethren's Orphans' Home received since my last report, May 24th, 1883, are as follows:

David Blickenstaff, Ill.	$10 00
Solicited by Maggie Bingaman, in Cerro Gordo ch'h, Ill.	5 66
Solicited by Susan Strope, in Cerro Gordo ch'h, Ill.	2 90
Amos Shellaberger, O.	1 00
Catherine Elliott, Mo.	1 00
Solicited by Mary Henrick, in Cerro Gordo ch'h, Ill.	1 00
Cole's Creek ch'h, Ill.	3 95
A Sister, Polo, Ill.	1 00
Cole's Creek ch'h, Ill.	1 60
Pike Creek ch'h, Ill.	8 00
Solicited by Maggie Bingaman, in Cerro Gordo ch'h, Ill.	1 00
David Kuns donated one cow, valued at	35 00
Panther Creek ch'h, Ill.	3 00
Bear Creek ch'h, Ill.	3 30
Milmine ch'h, Ill.	15 00
Union County ch'h, Ill.	1 25

By order of the Board of Trustees of the Orphans' Home. Stephen Shively,
Treas. and Cor. Sec'y.

Cerro Gordo, Ill., Oct. 27th, 1883.

From Cincinnati, Neb.—Oct. 22.

Dear Brethren:—

I am now permanently located in Pawnee Co., Nebraska, and am well pleased with my new home. I was somewhat disappointed in regard to the morals of the people in Nebraska. I expected to find a vast wilderness with corrupt morals, and lynching a necessity. Instead of that we found an improved country, with morals generally better than in the East. Churches are scattered over the State, where the Brethren hold forth the doctrine of the Bible unmolested, with attentive hearers, and faithful brethren and sisters. I enjoyed a feast of good things with the brethren at Elk Creek, Johnson Co., Neb. They held their Feast September 22nd. The brethren at Elk Creek are much in need of a minister, being entirely without a resident minister; hence are desirous that some faithful minister move in. Henry Brubaker, of the South Beatrice church, has charge of this little flock; living thirty miles West makes it very inconvenient for him. Who will volunteer and help build up this little flock? For further information address George Miller, Elk Creek, Johnson Co., Neb. I am now getting my paper regularly, am pleased with the change and tone of the paper; hope it may ever retain its title, Gospel Messenger. Aaron Berkeybile.

From Laramie Church, Shelby Co., O.—Oct. 12.

Dear Brethren:—

We are still trying to labor in the vineyard of the Lord, and have occasionally reason to rejoice in seeing precious souls come to Christ. Five young persons have come out on the Lord's side this year, and have cast their lot with the people of God, one but little past twelve years, and all from the Sabbath-school. We have a very interesting Sabbath-school at this place, with Johnathan Hoover as our Superintendent. He takes great interest in the good cause, and gives good satisfaction in the school. The Sabbath-school is a large field, and we should all find our place in it and work for the safety of the young and rising generation, while the opposing power is trying to trap them with the sinful pleasures. On God's holy day we should show them that there is more real and lasting pleasure to be gained in studying God's Word, than serving sin. Our Love-feast was on the 9th and 10th of this month, and was a season of refreshing to us. We were well supplied with ministers, who held forth the Word with power, and we believe that some lasting impressions were made. The Gospel Messenger makes its weekly visits to our home and we enjoy its message very much. We expect to send you an increased list of subscribers for the coming year. Jacob Hollinger.

My Trip to Ohio.

Dear Brethren:—

On August 20th, I left my home for Stark Co., Ohio, to visit relatives. I arrived at Alliance in the evening, and was met by my cousin, Frank Walker, and wife, who conveyed me a distance of ten miles to their home. Remained there until the 22nd, then went to see my aged aunt, Catherine Stuckey, and her daughter Lucinda. They were very glad to see me, and I was equally glad to see them. The rest of the week was spent in visiting relatives, until the 25th, when, in company with Bro. Swallen, we wended our way a distance of nine miles to a council-meeting in what is known as the Reading church, in the Sandy Creek congregation.—There I met and formed the acquaintance of many kind and loving brethren and sisters Bro. J. A. Clement and Bro. Glass are the elders of this congregation, assisted by Bro. Shively, Stuckey and two other ministers, whose names I have forgotten. The council passed off pleasantly. In the evening brother and sister Stuckey and the writer made our way to Bro. Heastons'. We remained there over night. Next morning attended Sabbath-school in the same church. The brethren there have a very good school, one of the best I ever attended. After the school closed, we had services. Bro. Edward Loomis, of New Philadelphia, Ohio, preached a very interesting sermon, and Bro. Stuckey closed the meeting.

In the afternoon we went five miles east of the church, where the Brethren conducted a meeting in the grove. Bro. Clement and Loomis did some very good speaking. After services I accompanied Bro. Stuckeys' home. The next week was spent visiting relatives south of Paris. On September 2nd, I attended meeting in the Freeburg church. Bro. Bowser preached an excellent sermon; Bro. Stuckey also said a few words and then closed the meeting. On the 9th of same month, I spent the day at Aunt Ketrings', near Massilon. Bro. Sprankle preached in a schoolhouse near there that day. On the 16th I again attended services in the Freeburg church. Bro. Josiah Keim of Louisville, Ohio, preached for us. The sermon was very interesting, and was highly appreciated by the writer. In the afternoon quite a number of brethren, sisters and others assembled at Auntie Stuckeys', and had services for her. Br'n Clement, Keim and Stuckey were present and gave us many good admonitions. It was a meeting that will long be remembered by the writer.

After services closed, the writer had to say farewell to many that were near and dear.—I spent the night with brother and sister Risely. A few days afterward the sad intelligence reached me that our mother was very sick, and I bid farewell to affectionate friends and returned home safely, and found mother some better.

My visit was indeed a pleasant one. The associations formed, and the pleasure of meeting and worshipping with dear brethren and sisters, encourages and strengthens one that we may be better prepared for the journey of life. The attachment had grown so strong towards those dear people, that it was hard to say farewell, and God only knows when and where we will meet again; perhaps our next meeting with those dear people will be in eternity. How important then it is that we be engaged in the service of God, so when we are called to leave this unfriendly world, we will be prepared to meet our God, and enjoy Heaven forever!

Lottie Ketring.

Maria, Pa.

From the Ludlow and Painter Creek Churches, Darke Co., O.

Dear Brethren:—

Our council-meeting prior to the Communion, took place on the 6th of October.—Very large attendance, and a more pleasant meeting could not well be wished for. Indeed we felt that the spirit of the Lord was ruling. One poor wanderer returned to the fold, and one was received by baptism, making, in all, seventeen since the 5th of last August, and forty-eight since the Resolutionists seceded from the church on the memorable 24th of August, 1881. The day set for our Communion, the 19th, opened up rather unfavorably, the morning being cool and rainy,

but at an early hour people began to assemble, and by noon we had probably the largest concourse of people ever assembled at this place. Nearly two thousand ate dinner in the basement. In the evening, upwards of four hundred members surrounded the tables and enjoyed a Love-feast and Communion together. To the credit of the spectators, hundreds of whom could not gain admittance, the order was excellent. There were fifteen ministers present from the surrounding churches, and did able and efficient work, for which we pray the Lord to reward them abundantly, and may they come again. One more poor wanderer returned to the fold during the meeting, making glad the hearts of many, and we hope ere long many more will go and do likewise. Let us ever linger near the foot of the Cross, and pray for humility of heart and for the prosperity of Zion.

JESSE STUTSMAN.

St. Louis Meeting-House Fund.

Dear Brethren:—

THE following amounts have been received since our last report.

Levi Funk, Lyndon, Ill	$ 1 00
Uriah Edgecomb, Lyndon, Ill	1 00
Jesmer Kuns, Cerro Gordo, Ill	25
Maria Swank, Cerro Gordo, Ill	1 00
Jacob Reichard and wife, Fairplay, Md	1 00
A Sister, Sand Stone, Mo	1 00
W. R. Deeter, Milford, Ind	60
Elias Keim, Sturgis, Mich	3 00
Lavina Mullendore, Compton, Cal	25
Carrie Zimmerman, New Brunswick, Ind	1 00
Tinna Hicks, New Brunswick, Ind	1 00
Salome A. Stoner, Ladoga, Ind	30
David Kuns and wife, Millmine, Ill	20 00
W. H. Slabaugh, Lamar, Mo	1 00
P. S. Garman, Warrensburg, Mo	1 00
Frederick Hines, Silver Lake, Ind	1 00
James Warren, Sevest Pool, Ind	1 00
Abraham Miller, Rose Hill, Ind	5 00
Gabriel Swihart, Silver Lake, Ind	1 00
Henry Heckman, Kinsey Station, O.	25
Mrs. Gillmer, Loraine, Ill	2 50
Catherine A. Trimmer, Hudson, Ill	30
Scott Trimmer, Hudson, Ill	50
H. W. Strickler, Loraine, Ill	10 00
E. G. Zug and wife, Girard, Ill	1 00

JOHN METZGER, Treasurer.

Cerro Gordo, Ill., October 25, 1883.

From Loraine, Ill.—Oct. 27.

Dear Brethren:—

OUR Communion is over. The weather was very unfavorable for traveling; there were not as many brethren from other churches as was expected. Our own members that were able to come, were all present. The occasion was one of the most enjoyable that we have ever had the pleasure of witnessing. The congregation filled the house, but it was not crowded. The greatest interest was manifested by both saint and sinner. On the following day at 9 A. M., the church came together to consider the propriety of calling to the work some official help. The result was, Bro. B. H. Strickler was called to the ministry, and B. W. Roberson and James A. Wade were called to the office of a deacon. All accepted their several charges, and were duly installed. Eld. D. B. Gibson is with us, and officiated at the Communion and council.—He preached last night; will continue the meetings for some time. May the presence of the Lord of Glory be with our young co-laborers, and help them to be faithful and strong in their calling.

H. W. STRICKLER.

From Camp Creek, Wis.—Oct. 29.

Dear Brethren:—

THE Ark of the Lord is moving slowly along. Three have united with the church at this place. Will some of the brethren come over and help us? JOHN SHEPHERD.

From Sabetha, Kan.

Dear Brethren:—

To the members and friends that I visited while in Northern Illinois, I want to say that I greatly enjoyed my visit among them, and now tender them my thanks. I had the pleasure of being with them at several of their Feasts, where I met many of my acquaintances whom I had not seen for years, and all seemed in peace and union. I part with them, hoping to meet them in a better and brighter clime. I reached home, October 26th, and found all well.

ANNIE BINGHAM.

Analysis of Some Modern Sunday Services.

1. FIFTEEN minutes semi-operatic prelude on the organ.
2. Short invocation, complimentary to Deity and lenient with the audience.
3. Selections from Moody and Sankey's hymn books.
4. Reading of notices.
5. Fifteen minutes sermon, on "The Lost Atlantis," scientific and pre-historic, fortified by tradition. Scientific researches and arguments from fauna and flora from Eastern and Western Continents. Mild religious application.
6. Preacher announces for self, three weeks of Summer vacation.
7. Singing of popular religious airs.
8. Benediction.
9. Dinner.
10. Nap.
11. Scientific novel.—*Selected by J. B. Lair.*

From Prairie Creek Church, Ind.

Dear Brethren:—

FRIDAY, October 19th, was our Communion, and, although the weather and roads were not so pleasant for traveling as they might have been, the meeting was an enjoyable one. Visiting ministers were, brethren Samuel Neher, from Walnut Level church; J. W. Southwood, from Antioch church; and Samuel Shideler and John Eikenberry from Salamony church. They held forth the Word of Life with power and Christian earnestness. Bro. Neher officiated. Bro. Southwood staid over Sabbath and preached the much appreciated sermons. We did not have the pleasure of seeing any unite with the church, but we are sure that good impressions were made on the minds of some. We hope the Lord will abundantly bless the brethren for their labors of love, and we ask them to come again and bring another supply of spiritual food.

CALVIN F. EILER.

From South Keokuk Church, Iowa.

Dear Brethren:—

OUR Communion-meeting of October 10th and 11th at this place was truly a Feast of Love. The weather was pleasant; and order good. We had four laboring brethren from abroad, Br'n Abraham Wolf, of Washington county; J. H. Eshelman, from Jefferson county; and Brower and Wine from South English, Iowa. On Wednesday a young sister came forward and wished to be baptized immediately. Before repairing to the water, another sister was made willing to accept the call and both were baptized. We hope many more will heed the call. May God bless those sisters that they may hold out faithful and do the work that is before them.

MARY C. WONDERLICH.

IF I am mistaken in my opinion that the human soul is immortal, I willingly err; nor would I have this pleasant error extorted from me; and if, as some minute philosophers suppose, death should deprive me of my being, I need not fear the raillery of those philosophers when they are no more.—*Cicero.*

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That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

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ANNOUNCEMENTS.

Love-Feasts.

Nov. 17, at 10 A. M., Dunkirk, Ohio.

Nov. 18 at 10 A. M., Walnut Creek church Johnson Co., Mo.

Nov. 17, in the Mulberry Grove church, Ill.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail.....2 13 P. M.	8 50 A. M.
Fast Line.....6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 35 P. M.
Mail.....3 50 P. M. H'bg.,	7 30 P. M.
Mail Express....8 05 P. M.	2 55 A. M.

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PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

The following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	———
Mail Express...*1 12 A. M.	6 40 A. M.
Limited Exp'ss,*8 57 P. M.	10 40 A. M.
Fast Line.....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....*8 40 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	8 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH.		STATIONS.	LEAVE NORTH.	
Mail P. M.	Exp'ss A. M.		Exp'ss P. M.	Mail P. M.
6 05	8 35	...Huntingdon..	5 55	12 48
6 15	8 48	McConnellstown	5 40	12 30
6 22	8 55	....Grafton.....	5 35	12 25
6 35	9 05	...Marklesburg..	5 25	12 50
6 43	9 13	...Coffee Run...	5 15	13 10
6 50	9 20	Rough and Ready	5 09	11 00
6 57	9 25	..... Cove	5 01	11 53
7 00	9 38	Fisher's Summit	4 53	11 45
7 10	9 41	.....Saxton	4 48	11 45
7 25	9 52	...Riddlesburg...	4 35	11 33
7 30	9 57	....Hopewell ..	4 29	11 23
7 40	10 07	.. Piper's Run...	4 17	11 03
7 51	10 15	.... Tatesville....	4 07	10 51
8 02	10 27	.....Everett.....	3 58	10 43
8 05	10 30	....Mt. Dallas....	3 55	10 40
8 15	11 00	..... Bedford.....	3 30	10 20
6 55	12 35	.. Cumberland...	1 55	8 45
P. M.	P. M.	.	P. M.	A. M.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill., as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Nov. 20, 1883. No. 46.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor.
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

All orders sent us for Almanacs are filled, and as we have a good supply, we hope the demand for them will continue.

On last Sunday evening, we had a most excellent sermon by Bro. Quinter on the Transfiguration. Some new truths were presented for our consideration.

Bro. Silas Hoover says that the meetings in the Berkey district, Somerset Co., Pa., closed with twenty-four additions by baptism. The church is in union and love.

Our patrons in sending us stamps for change, will please give us largely "ones" for awhile. They are convenient in sending out Almanacs, for which purpose we will need quite a number.

Bro. Quinter informs us that on account of the wet weather, while on his late visit to Ohio, the meetings were not as largely attended as they otherwise would have been, the roads being very muddy and unpleasant for traveling.

Bro. P. P. Brumbaugh, of Coffee Run, Pa., expects to winter in Florida among the orange groves. Last Winter he sojourned in San Angelos, Cal., and was so pleased with the mildness of the climate that he feels like trying the tropics again.

Eld. D. Murray, wife and daughter are visiting in East Tennessee. When heard from, they were in Hawkins Co., with the Molsbee brethren, about seventy-five miles east of Knoxville. They say that they are well and think of going still further south.

Some of our patrons are asking: "What has become of R. H. Miller?" The last we heard from him, he was well, at home and trying to attend to his family and ministerial duties. Why he is not writing for the Messenger we do not know. We, as well as our readers, will be glad to hear from him.

Sunday, Nov. 4th was one of the halcyon days that everybody enjoys. Our streets, in the afternoon were promenaded by the great and the small; all seemingly anxious to breathe the pure air that is healthful to body and soul. As "Indian Summer" comes with its smoky, dreamy air, we hope to enjoy a number of the same kind.

The Brethren's Almanac for 1884 is a beauty. Bro. Emmert designed the first page of the cover and we know you will want to see it. Its columns are filled with choice reading matter, and we feel safe in saying that all will be pleased with it. Send for it. Single copy, 10 cents; $1.00 per dozen; $6.00 per hundred.

The general cry has been, "Westward the star of the empire makes its way," but of late, a number of our people are turning eastward, towards the eastern shore of Maryland. In a very short time we expect to hear of the organization of a thriving church there. We hope that all who go there may realize their highest expectation and be happy.

Our brethren will please notice the reductions we have made on the prices of the Hymnal. At the price they are now offered they are very cheap and we hope that all the churches will make it a point to have their meeting-houses well supplied with them. — Good singing is an essential part of public worship, and in traveling around, we have noticed that in the churches which are supplied with the Brethren's Hymnal, there is generally good singing.

New Baggage Rate of the Pennsylvania Railroad. Commencing November 1st, a rule (at present in effect upon all the principal rail lines of the West and South) limiting the weight of single pieces of baggage will be adopted upon the Pennsylvania Railroad. On and after Nov. 1st, agents of that line will decline to receive for transportation any piece of baggage exceeding 250 pounds in weight. The rule requiring a charge for the weight of all baggage in excess of 150 pounds for each passenger will remain in effect as before.

As many of our ministers possess but few advantages in the way of preparing sermons in a systematic way, we recommend to them some of the monthlies that are published to supply this much-felt want; and we know of none that we can better recommend than the *Pulpit Treasury* published by E. B. Treat, 757 Broadway, New York. Regular price, $2 50 per year; to ministers, $2.00. Each number contains a number of sermons as reported in full. Also, leading thoughts of sermons, helps to ministers, to Sunday-school teachers, and many useful hints on conducting prayer-meetings. The November number is before us and is very complete in interesting and useful matter.

The Brethren of Altoona, Pa., extend a general invitation to the brethren and sisters to attend their Communion-meeting, to be held on Saturday, Dec. 1st. If the new house is completed by that time, they will hold the opening services prior to the Love-feast. If not done, the meeting will be held in the old house, followed by a series of meetings. We feel a deep interest in this church, and hope that their best expectations may be realized.

Our Love-feast, held on the evening of the 10th was an occasion of much interest and, we hope, profit to all present. On account of the inclemency of the weather, the attendance was not so large as it would have been, but the meeting was none the less enjoyable on that account. Bro. Jas. A. Sell of the Duncansville church, Seth Meyers and John E. Garver, of Aughwick, and —— Hollinger, of Altoona, were the ministers with us. There were also some lay-members present from the adjoining churches. It is true, we have our discouragements to meet and contend with, but when we looked back only a few years, when there was no church here, and then looked over a congregation, and eighty communicants surrounding the Lord's tables, we felt to take courage and thank the Lord.

While westward bound on the C. B. & Q. road, a young man came strolling up to us and said to the friend who was seated with us: "Will you please give me a chew of tobacker?" "Don't use the weed," was the reply. He then accosted us in the same way, and on receiving the same reply, said: "Don't eh! Yanks, are you?" We replied: "Do you think that all who do not chew tobacco are necessarily Yanks?" "Well no, stranger, you see I am from South Carolina, and down there we call all people up north Yanks. — During the war the Yanks had their headquarters at my father's house and one of the fellows fell in love with my sister, married her and took her out to Ogle Co., Ill., and I am now on my way to see her." We were made to think what strange things happened during that rebellion. The circumstance caused us to think of the prophecy: "And the —— (North) and the —— (South) shall lie down together and a little child shall lead them." Perhaps if more such marriages had taken place, the breach between us would have been more speedily healed over.

An effort for the happiness of others, lifts us above ourselves.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

YOUR CHILDREN.

BY R. C. SHIVELY.

GONE to the grave are your loved ones,
Gone with angels to dwell;
Their sufferings ended, they're at rest.
They bid you all farewell.

They have gone in their youthful bloom,
For life's last breath is o'er;
Sadly we weep around the tomb—
We'll see them nevermore

Till we've crossed the river of death.
Met in a fairer clime,
Where all is peace and all is health.
Beyond the shores of time.

Their sweet voices you'll hear no more;
O, no! they're silent here;
They have joined a heavenly choir.
In strains more loud and clear.

In the school-room they were faithful,
Aiming higher to rise,
But, alas! the conflict's ended,
They've gained a heavenly prize.

In the graveyard they are sleeping,
We'll call them back no more,
For Jesus will them safely keep
Till cares of life are o'er.

Methinks I see them standing now
Beside the pearly gate,
Beckoning with their angel hands
And telling us to wait

Till Jesus calls us from this earth,
To brighter realms on high;
O, let us strive to gain that home.
Far, far above the sky!

They left example for us all;
Dear parents, weep no more;
Prepare to meet, when you are called.
Your loved ones gone before.

Farewell, Bertha, a long farewell!
Farewell, dear Rachie, too!
We hope to meet, with you to dwell.
On Zion's peaceful shore.

Bayard, O.

THE REWARD FOR HIM WHO LABORS.

BY GEORGE WORST.

"WE, then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; for he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, now is the accepted time; behold now is the day of salvation."

PAUL was a great worker in his day, and left on record a good example for those who should live after him. Now, as there are so many different kinds of work, it may become necessary to discriminate between them, so the reader be not engaged in work to no profit.

There are kinds of work that will bring men down to perdition, and there are kinds of work that will enhance the glory and the enjoyment of him who is engaged in work. And if it were not for the blessed Gospel of our Lord Jesus Christ, we should not know how to work for Jesus. But God had so much love for us, that he first worked for us. He brought life and immortality to light.—He gave his only Son, who died on the cross for us. He shed his blood, that we might live and enjoy the bliss of heaven.

He knew if we were left to ourselves, we would work out our own destruction. His love for us was too great to suffer that to be done. If we look back in the history of the world, we can see how great the love of God was toward us. Space would forbid, in this essay, to mention all the times and places when God interfered with, and frustrated the designs of man in his wickedness, and gave him a better plan, whereby he could work for God, and enhance his own glory, both in this world and the next.

Now we said, Paul said, "We, then, as workers together with him." If Paul could afford to spend his entire time in working for God, could not we spend part of our time? There certainly must have been something in his view; he certainly saw something that moved him to action. The reader will consider, for a moment, the character the man showed when he was called Saul.—Was he not a worker? Why, the Bible says, he was a zealous worker, but in a wrong cause.

The reason was, he was tutored in the wrong school. See how careful we ought to be that we send our children to the right school. He, it is said, was brought up at the feet of Gamaliel, and taught such principles as suited those times and purposes of the people. But it so happened that it did not suit the Lord of glory. For when Saul was on his way to Damascus, to work on such principles as he was taught in the school of Gamaliel, he heard a voice from heaven, saying, "Saul, Saul, why persecutest thou me?"

Now, from this narrative, we understand, he was engaged in work that was not approved of God, and, for that reason, he called to him to desist. He was very much astonished when he heard such a mighty voice from heaven, and answered by saying, "Who art thou, Lord?" The answer was, "I am Jesus whom thou art persecuting." So, after some closet work, and deep repentance, he changed his mind and his purpose, and of necessity, changed his manner of work. He now begins work for the Lord.

He turned against those wicked Jews who were always working against their own eternal welfare, but blindly, like many in our world at the present time. He now neither cares for nor fears his wicked opposers, but begins to preach Christ and him crucified.—He did not demand a salary to preach; there was enough of the Spirit of Christ in him to actuate him to preach Christ to the people without charge.

But he was willing to spend the remainder of his life in work the most arduous, and to brave persecution at the hands of his enemies; and continued on, until that bloodthirsty Nero severed his head from his body. And after he was incarcerated in the prison at Rome, he took up his pen and wrote epistles to his brethren in the different churches, that were established by his faithful work, while he was able to travel. And if it were not for his letters to the churches, many things would be shrouded in mystery that we have to comfort us in our pilgrimage.

He says, "If any man be in Christ, he is a new creature; old things have passed away, behold, all things are become new." We are the embassadors for Christ, to go forth and labor with all our might and zeal. We have Paul for an example, both for the work he did, and the courage he manifested in meeting enemies. But it was the grace of God that braced him up. Grace means favor.—"Now I beseech you, that you work with me or that we work together, so we give evidence that the grace of God was not received in vain."

We are all favored of God more or less, but it may be so that we do not use the blessed favor to the honor of God and the benefit of ourselves. Sometimes we see men use the strength God gave them in acting foolishly, and spending their talent on infidelity; some chasing phantoms, perhaps for the mere purpose of creating a sensation, and have us believe they are smart.

Now the Apostle Paul, upon one occasion, when the people would have done sacrifice to him and Silas, they rent their clothes, and ran in among the people, and said, "We are men of like passions; do not heap such honors upon us, we are not worthy." I wonder how it would be in our day, with some of our divines, if they had been in old brother Paul's place? I will let the reader judge. Judge not according to appearance, but judge a righteous judgment. Then let us work together, each in his sphere, with the ability that God giveth, and we shall reap the reward, if we faint not.

Maple Grove, O.

AMONG THE PROPHETS.

The Fall of the House of Eli.

THE long contest between Israel and the Philistines broke out afresh in the latter days of Eli. We suppose that after the death of Samson, there was a revival of the power of Israel, and that Eli succeeded in rendering his country comparatively independent, until the outrageous conduct of his sons produced general discontent. At this point, the Philistines made another formidable effort to subject the whole country, and in the bloody battle of Aphek, in the northern part of Judah, won a complete victory. In the emergency, the Israelites demanded that the ark should be brought to battle. It was the symbol of God's presence, the holiest thing in Israel, and in the past, rivers had dried up before it, or the walls of cities fallen, and it was expected that God would, from it, smite and scatter their enemies.—But he had not bidden the Israelites to take the ark to battle, and was indignant over the sacrilege of the sons of Eli. The ark was of no avail unless accompanied with the power and favor of God.

The ark of God was taken. No calamity more appalling could have occurred in an age when the presence of God was associated with this symbol. The ark, enclosing the

tables of the law, the pot of manna and Aaron's rod, was the very centre of the tabernacle worship and was kept in the Holy of Holies. Over it the Shekinah, the bright emblem of the presence of Jehovah, was wont to manifest itself. To have it pass into the hands of the Philistines, would seem to the multitude as if God had abandoned them and gone to the side of their enemies. It would appear to mean a loss of their freedom, their nation, and their religion. There can be no doubt, the result of the battle did indicate the displeasure of God.

The two sons of Eli were also slain. These sons, Hophni and Phinehas, were priests, but were wicked men and had brought the nation low. They had attended the ark from the tabernacle at Shiloh to the field of battle as its protectors. In its defense they died. Nothing in all their lives so became them as dying.

The terrible tidings were carried to Eli at Shiloh by a Benjaminite messenger. The territory of Benjamin lay contiguous to the field of battle. A Benjaminite would know the quickest and best routes to Shiloh, better than any one else. At Shiloh, north of Benjamin in Ephraim, was the tabernacle, the religious capital, and there Eli, now old and blind, waited for tidings from the field, his clothes rent and with earth on his head.—These were symbols of great grief, and have been signs of sorrow and distress in almost every nation.

The old man, in unutterable suspense, was seated by the entrance of the tabernacle, waiting to hear the result of the struggle.—His stakes were great. His country's fortunes were in the scale, his sons were in the forefront of the battle, and the ark of God, of which he was the chosen custodian, was, for the first time in 300 years, exposed to the perils of the field. His heart trembled, not so much for his sons as for the ark of God. Religion was the predominant sentiment of his soul. His heart, too, was filled with foreboding. It is not unlikely that the weak old man yielded his better judgment when he let his sons take the ark.

On the news of the messenger, the whole city cried out in anguish, and when the aged priest heard the cry, he called for the messenger. The answer given to his inquiries is simply direct, and yet is a kind of climacteric, each item of the tidings being worse than the preceding. 1. Israel has fled before the Philistines. 2. There has been a great slaughter of the people. 3. The two sons of Eli, the priests of the people, are among the slain, and the old man is left childless. 4.—His house has fallen, the ark of God had been taken and was in the hands of his country's foes. As it is described in Judges 17: 30, "the captivity of the land" was upon them.

When he made mention of the ark, Eli endured the accumulating tale of woe until the last sentence was reached. He could endure the shame and calamity of his country, the desolation and mourning of his people, the bereavement of his own heart in the slaughter of his sons, but the religious calamity, the abandonment of the nation by Jehovah, the capture of the ark of God, broke the old man's heart, and as the crushing tidings were made complete, he threw himself backward off his seat, broke his neck by the fall, and died. His extreme age and corpulence contributed to make the fall fatal. With the death of Eli we have the fall of Shiloh. For 300 years it had been the place of the ark and the religious capital of Israel, but when the ark was returned to Israel, it was not brought to Shiloh, and the city soon passes out of history.

LESSONS.

1. Parents are to train their children for God and are held responsible for suffering them to come to wicked ends. It was Eli's sin that he did not restrain his sons. Had he not been too indulgent when they were small, they would hardly have been so ungodly when older.

2. There is no sin more awful than the vileness in holy places and on the part of the minister of God. A base, unclean man in the pulpit is an awful abomination.

3. Symbols, holy things, and ceremonies, are of no avail unless the heart is turned towards God. It is the humble and contrite heart that he will not despise. Had Israel humbled itself before the Lord, it would not have needed to send the ark to battle.

4. Our highest concern should be things of God. "Seek first the kingdom of God and his commandments, and all these things shall be added unto you."—*The Christian Evangelist.*

JONAH SENT TO PREACH TO THE NINEVITES.

BY N. C. BIGLER.

THE Word of the Lord came unto the Prophet Jonah, who was a native of the land of Zebulon, saying, "Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before me." But Jonah arose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa, and paid his fare and entered a ship to go to Tarshish. Now, a little description of these cities.

Joppa was one of the most ancient seaports in the world; it was situated on the east coast of the Great Sea, which is more than 2,000 miles in length. It was about thirty-five miles north-west of Jerusalem, situated on an elevation. It was surrounded, on all sides, by beautiful and picturesque scenery. Towards the west was the Great Sea; nothing in view but water and skies, and the sun rolling behind the western waters in the evening with a golden blaze. Southward were spread the fertile plains of Philistia; northward the flowery and grassy plains of Sharon, with its constellations of beauteous roses; eastward the towering hills of Ephraim and Judah.—Joppa is still the great landing-place of the pilgrims.

Here the materials for building the temple from Lebanon and Tyre were landed. Here was the house of Simon, the tanner, by the sea-side, on whose flat roof Peter was taught by a heavenly vision, that salvation was for the Gentiles. Here, also, Jonah entered a ship to sail for Tarshish. Now Tarshish, to which Jonah had paid his fare, is situated on the south-west shore of Spain. It would have been a long voyage for Jonah if he had sailed across the Mediterranean Sea and through the Straits of Gibraltar and up the coast of the Atlantic Ocean to Tarshish.

This city belonged to a Phœnician colony, and was the most important emporium in the Far West, with which the Hebrews traded. Poor Jonah knew and saw more than the dim vision of a film floating in a sea of beauty, when he was cast overboard, though he was in the maelstrom's mouth of destruction.

The All-seeing and knowing Omnipotent Jehovah was his shield and his security.—He prayed, in his affliction, unto the Lord, and was answered when he was in the depths of the great sea, and the winds were howling, the sea roaring, and the mountainous billows rolling over his head. Jonah here learned that they who follow vanities forsake their own mercy; and he sacrificed, with the voice of thanksgiving, to obey the command of the Lord; and the huge whale did his duty, and Jonah was cast on shore. Hence, he learned, that if he should take the wings of the morning and fly to the uttermost parts of the earth, God would be there; or if he sank to the bottom of the deep sea, God could deliver him thence.

And the Word of the Lord came to Jonah the second time, saying, "Arise, and go to Nineveh, that great city, and preach unto it what I bid thee." So Jonah arose and obeyed the Word of the Lord, and went unto Nineveh. Now Nineveh was an exceeding great city, of three days' journey; and Jonah began to enter into the city a days' journey, and he cried and said, "Yet forty days, and Nineveh shall be overthrown," repeating the same words as he went through.

The word came unto the king of Nineveh; and he believed the word of the Lord, and arose from his throne and laid his royal robe from him and covered himself with sackcloth and sat in ashes; and he caused it to be proclaimed and published through Nineveh, by decree of the king and his nobles, saying, "Let the people be covered with sackcloth, and pray unto the Lord; let them turn every one from their evil ways, that God may save the city." And God saw their humiliation and repentance and pardoned their sins. Jonah had left the city and built himself a booth from a fair view outside, waiting to see the city destroyed. And the Lord covered his booth with a miraculous vine, to protect him from the heat of the sun.

When Jonah learned that God was gracious to the city and people, it displeased him, and he became very angry. Then the Lord showed him his mercy and pity with his miraculous covering. Hence, we see that God is more gracious and merciful than sinful man, to seek and to save.

If we humble ourselves and repent of sinful worldly pride and turn from transgres-

sion and sincerely follow the Lord's commands, for he sees our actions and knows our thoughts by day and by night, and has his delight in the righteous ones,—after having found grace and mercy from the Lord, if we turn to our wicked ways again, according to the old proverb—the sow that was washed is wallowing in the mire again, and the dog is turned to his own vomit—we may look for the indignation of the Lord, which shall destroy his adversaries.

The wicked are compared to the troubled sea, which cannot rest by day or by night; it casts up mire and dirt continually. "There shall be no rest to the wicked, says my God, but they shall look for an everlas'ing punishment in a lake of fire and brimstone."

A CALL FOR THE POOR.

BY H. W. STRICKLER.

"Oh, that I were as in months past, as in the days when God preserved me!"—Job 29: 2.

We are living in the dispensation of mercy. Ours is a religion of love. Christ is our Teacher and Example. Under the Law, God made great provisions for the poor and the stranger. Jesus was all goodness and mercy, and exhibited it in every part of his life.—He was the Friend of the poor and the solace of the distressed.

One of the commands of God is, that we love our neighbor as ourself. Christ taught us the extent of that love in the parable of the Good Samaritan. Jehovah demands this of us. It is not only a moral exaction, but a bounden duty we owe to our fellow-creatures.

Please turn to the Book of Job, and there read of that perfect man, who was upright and one that feared God. Look upon him in his days of prosperity; look at his substance, and the feasting of his sons and their sisters, and see the venerable old father, early in the morning, offering up sacrifices to the Lord, lest haply they had sinned and cursed God in their hearts.

Few histories are so eventful and interesting as that of Job. The morning of his life was a bright one. Serene, cloudless and happy, the sun of prosperity shone upon his path; heaven and earth united in promoting his prosperity. But in the midst of all his joys, he did not forget the poor. He mercifully regarded the suffering of those around him.

When it pleased God to visit him with adversities, insomuch that his flocks were taken, his sons and daughters cut off, his servants slain, his friends writing bitter things against him, even the wife of his bosom suggesting to him that he had better curse God and die,—still he did not forget the good and wholesome law of his earlier training; for, in the midst of all his afflictions and persecutions, he held a firm hope of the p edicted Messiah and rejoiced in the course of his former life.

Even in his darkest hours, we hear him exclaim, "I know that my Redeemer liveth."—And from the language of our text, we understand that he remembered how he had labored, not only to enjoy the blessings which God had showered down upon his head, but to be a blessing to the poor and needy around him. Hear him in his bemoanings of his former prosperity.

Read about him in chapter 29, when God was his preserver, his candle in darkness, when God and his children were yet with him; when his "steps were washed with butter," and "the rocks poured out rivers of oil; when princes refrained from talking and nobles held their peace." These all rushed to his memory, but he would not let go the firm hope that was in him.

In verses 11–16, he says: "When the ear heard me, then it blessed me; . . . . because I delivered the poor that cried, and the fatherless that had none to help him." He remembered how the blessings were showered upon him. He "caused the widow's heart to sing for joy"; he was a "father to the poor, eyes to the blind and feet to the lame."—Hear him in verse 20: "My glory was fresh in me, and my bow was renewed in my hand." Hear him again in chapter 31, in his solemn protest, calling up the beautiful thought of his former life:

"If I have walked in vanity, if my step hath turned out of the way, if my heart has been deceived, if I despised the cause of my manservant or my maid-servant, when they contended with me,—what, then, shall I do when God raiseth up? and when he visiteth, what shall I answer him?"

Methinks I can almost feel the throbbing of his soul when I press my own heart to his bosom, when he recounts his past life in these beautiful words: "If I have withheld from the poor their desire, or caused the eyes of the widow to fail, or have eaten my morsel alone,—if I have seen any perish for want of clothing, or any poor without covering," and "If he were not warmed with the fleece of my sheep, if I have lifted up my hand against the fatherless, ... then let my hand fall from my shoulder. . . . . If I have made gold my hope, if I rejoiced because my wealth was great, . . . if I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him, or if I covered my transgression as Adam, by hiding mine iniquity in my bosom, did I fear great multitudes, or did the contempts of families terrify me, . . . if my land cry against me, or the furrows complain, if I have eaten the fruits thereof without money, or caused the owners thereof to lose their lives,—then let thistles grow instead of wheat, and cockle instead of barley."

In the above, we have a great feast for the soul,—glorious thought, when adversity overtakes us! Herein is the widow kindly spoken of, the blind, the lame, the suffering and the fatherless children. God has formed us for the exercise of comfort, has planted these feelings in our hearts. He has so constructed us that the sound or sight of suffering produces an immediate effect upon our souls. This is common to man, to the savage as well as the sage; and for us, as Christians, to shut up our bowels of compassion, is to do violence to the principles of our humanity.

Then, dear brethren, how many of us do exhibit the spirit of Job? And do we, in the least, realize the experimental meaning of the above? Then let our beneficence be wisely and judiciously administered, and remember our need of God's constant goodness to us, both in body and soul. "Goodness is the fruit, and not the basis of piety."

Lorraine, Ill.

"FEED MY LAMBS."

BY F. C. MYERS.

"Jesus saith to Simon Peter, son of Jonas, Lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."—John 21: 15.

Our blessed Savior, the great Shepherd, just before he took his departure from this world to the world above, was so thoughtful for the welfare of his earthly kingdom, that he saw fit to give a special command to the shepherds of his flock, knowing that men are so apt to overlook that which appears small to them.

He, therefore, desiring that his lambs be fed with healthful food, so they would be strong and healthy, as they grew in his fold, knew that those that loved him would do his commands. He asked Peter if he loved him, and that, too, more than "these" (that is the brethren with him). Peter said he did, and that the Lord knew he loved him. Of course, the Lord knew the thoughts of Peter's heart, but this was not sufficient; for the Lord wanted Peter, from the abundance of his heart, to confess him with his mouth or to confess before his brethren the love he had for his Master. This Peter did fervently.

After Peter had told the Lord, he loved him more than these (his brethren), then the Lord gave to him a great and responsible work,—the feeding of his lambs. First, we must learn what the Savior meant when he referred to the lambs. Was it not those that had recently been born into the fold of God? Certainly, it was those he meant. They are the young and tender ones of the fold. But what are they to be fed with? Some will say, with the food of self-will; that is, to let the lambs go where they please.

My reason for saying this is, that actions speak louder than words; and some of the shepherds suffer the lambs to stray into forbidden pasture, and even censure those that speak to them about it, and say, "Oh, well, they are young." Remember this, O ye shepherds of Israel, that the Great Shepherd has prepared the food for his lambs, but has commanded you to feed them (John 21: 15, 1 Peter 5: 2), and to watch over them (Acts 20: 28), and will one day come again and take account of you, and then he will see if you have been feeding his lambs with the food he left for you to give them.

Remember, ye shepherds of the flock of God, that in letting the lambs do as they please, they will stray into forbidden pasture, where grow all kinds of burrs; and should you ever start out to look for them, you will

find them covered with burrs. And O! what if Jesus, the Great Shepherd, were to come then and find you so slothful, and the lambs covered with burrs! What sentence would you expect to hear? Would it be this: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord"?

Oh, no! I am inclined to think that Jesus would be displeased with you for withholding from the lambs that wholesome food, or instruction, which he has commanded you to give to the flock. We understand that when the shepherds are commanded to feed the flock of God, the lambs are to be fed as well as the sheep; and I believe that the lambs should have a little better care than the sheep, because upon them will depend the strength and welfare of the flock in the future.

Then let me plead with you, my dearly beloved brethren, that have to feed and care for the flock of God, not to withhold that good and wholesome food from the lambs, but train them in the way they should go, and they will not depart from it when they get older. Then, at that great day of reckoning, you and they will rejoice instead of mourn.

HOW TO READ JOHN 13 AT LOVE-FEASTS.

BY S. J. HARRISON.

When baptism is administered, the officiator does not, without regard to the action, say, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost"; but, when he has said, "I baptize thee in the name of the Father," he says no more until he has done this; and when he has said, "and of the Son," he is silent until he has baptized into "the name of the Son," etc.

It is a proverb that "actions speak louder than words." A child just able to read the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," might not be able to comprehend the action expressed; but if it should see them applied, it would be very likely to understand perfectly. Just so in regard to feet-washing. Instead of reading, "He riseth from supper, and laid aside his garments, and took a towel and girded himself," etc., without regard to those who are endeavoring to perform the ordinance here set forth, the reader should wait until each act expressed has been exemplified.

Thus, he should read: "He riseth from supper," and wait until those leading in this work have done so; then read, "and laid aside his garments," and wait until it is done; and then read, "and took a towel, and girded himself." The reader again waits until this is done; then reads, "After that, he poureth water into a basin, and began to wash the disciples' feet," then waits until this is done; then reads, "and to wipe them with the towel wherewith he was girded."

A word also to those who officiate. Christ says, "I have given you an example, that ye should do as I have done to you." We have sometimes heard the officiator say, "If there are any who have not had their feet washed, they should make it known and it will be attended to," as though Christ had said, "If I, your Lord and Master, have had my feet washed, ye also ought to have yours washed." Evidently, the question should be, then, "If any have not washed feet—obeyed the example of Christ—they should make that known."

Lanark, Ill.

PRAYER.

BY MAGGIE HOLLINGER.

Do we know the worth of prayer? Do we offer up prayer as often as we should?—Through prayer and faith, great and wonderful works may be accomplished; through prayer, the dead were raised; the blind were made to see; the deaf to hear, and the lame to walk. If we pray with the spirit and with the understanding, our prayers will be answered. We may sometimes think our prayers are not answered; it is because we do not pray with the spirit, and we ask for things that we doubt will be granted us. We should not be doubtful, but believing. Often we know not what may be laid up for us, if we only ask for it. Often we feel heavy-hearted and cast down; often the pathway seems cloudy, when we might be enjoying sunshine, if we would pour out our troubles to God; but we are apt to keep them buried in our hearts.

He is a friend that can be trusted above all others; he is a friend indeed. We are not only too negligent in asking for what we want, but we are too careless in thanking him for the rich blessings we already enjoy. Some may say, "I don't see so much to be thankful for." We should thank him for everything we have; we should thank him in the evening and in the morning, for his care over us; and when we surround our tables to partake of food, we should thank God for the same. We often ask for daily bread; then why should we not thank him for it?—We should have a prayerful heart at all times. Paul says, "Pray without ceasing;" and "In everything give thanks."

Versailles, O.

"Old age," says one whose words have survived his name, "is a blessed time when, looking back over the follies, sins, and mistakes of past life, too late indeed to remedy, but not too late to repent, we may put off earthly garments one by one, and dress ourselves for heaven. Griefs that are heavy to the young, are to the old calm and almost joyful, as tokens of the near and ever-nearing time when there shall be no more death, neither sorrow, nor crying, neither any more pain." Even though walking in darkness for a while, the aged have the sure promise, "At eventide it shall be light."

Practice to make God thy last thought at night when thou sleepest, and thy first in the morning when thou awakest; so shall thy mind be sanctified, and thy rest peaceful.

MORAL PHILOSOPHY.

BY JAMES M. NEFF.

NO. III.

As was promised in our last, it will be proved in this lesson that in the *intention* lies the

MORAL QUALITY OF AN ACTION.

We wish to observe first, that an action consists of four distinct elements

1. The conception of the act.

2. The resolution to carry that conception into effect.

3. The outward act itself.

4. "The intention, or design, with which all this is done." This, I think, preceeds all the others, and in the natural order of the elements would stand first.

"Now," says the author, "the moral quality does not belong to the external act; for the same external act may be performed by two men, while its moral character is in the two cases entirely dissimilar.

"Nor does it belong to the conception of the external act, nor to the resolution to carry that conception into effect; for the resolution to perform an action can have no other character than that of the action itself. It must, then, reside in the intention.

"That this is the fact, may be illustrated by an example: A. and B. both give to C. a piece of money; they both conceive of this action before they performed it; they both resolved to do precisely what they did. In all this, both actions coincide. A., however, gave it to C. with the intention of procuring the murder of a friend; B., with the intention of relieving a family in distress. It is evident that, in this case, the *intention* gives to the action its character as right or wrong. That the moral quality of the action resides in the intention, may be evident from various other considerations."

1. "By reference to the *intention* we inculpate or exculpate others, or ourselves, without any respect to the happiness or misery actually produced. Let the result of an action be what it may, we hold a man guilty simply on the ground of intention, or on the same ground we hold him innocent. Thus, also, of ourselves; we are conscious of guilt or of innocence, not from the result of an action, but from the intention by which we were actuated."

2. "We always distinguish between being the instrument of good, and intending it. We are grateful to one who is the cause of good, not in proportion to the amount effected, but the amount intended."

Intention may be wrong in various ways:

1. "As, for instance, where we *intend to injure* another; as in cruelty, malice, revenge or deliberate slander.

2. Intention is wrong where we act for the gratification of our own passions without any respect to the happiness of others. Such is the case of seduction, ambition, and in nations commonly of war. Every man is bound to restrain the indulgence of his passions within such limits that they will work no ill to his neighbor. If they actually in-

flict injury, it is no excuse to say that he had no ill-will toward the individual injured. The Creator never conferred on him the right to destroy another's happiness for his own gratification.

3. As the right and wrong of an action resides in the intention, it is evident that where an action is intended, though it be not actually performed, that intention is worthy of praise or blame, as truly as the action itself, provided the action itself be wholly out of our power. Thus God rewarded David for intending to build the temple, though he did not permit him actually to build it. So, he who intends to murder another, though he may fail to execute his purpose, is, in the sight of God, a murderer. The meditation upon wickedness with pleasure comes under the same condemnation.

4. As the right or wrong exists in the intention, wherever a particular intention is essential to virtuous action, the performance of the external act, without that intention, is destitute of the elements of virtue."

"And let me here add, that the imagination of man is the fruitful parent both of virtue and vice. Thus saith the wise man, 'Keep thy heart with all diligence, for out of it are the issues of life.' No man becomes o enly a villain until his imagination has become familiar with conceptions of villany. The crimes which astonish us by their atrocity were first arranged and acted and re-acted in the recesses of the criminal's own mind. Let the imagination, then, be most carefully guarded, if we wish to escape from temptation, and make progress in virtue. Let no one flatter himself that he is innocent, if he loves to meditate upon anything which he would blush to avow before men, or fear to unveil before God."

Mt. Morris, Ill.

OUR TRIP TO EUROPE.

NUMBER VIII.

The City of Prague.

SOUTH of Saxony lies Bohemia, a province of the Empire of Austria. It contains over five million inhabitants, and is one of the largest and most important States of the Empire. Austria formed, at one time, a part of the Roman Empire, and has, with its several provinces an exceedingly interesting history. No part of it, however, is so interesting as is that of Bohemia, and especially that part relating to its ancient Capital, and the former residence of the Kings of Bohemia, the CITY OF PRAGUE.

It is distant from Dresden, in a south-easterly direction, by railroad, about one hundred miles. Our trip to Prague was made one of sight-seeing. The city is very old, and is full of interesting objects. Its principal object of interest to us, however, was the home of the martyr of primitive Christianity, John Huss. Here at Prague, he spent many years of his life, preaching and teaching the doctrines of the Gospel as held and believed by the ancient Waldenses, and for his faith and his firm refusal to give it up, he was burned alive, in the year 1415.

We shall, however, in this letter, give a brief description of the City, and of what interested us there, leaving an account of Huss, his labors, and his cruel death for another letter.

Prague contains about 200,000 inhabitants, divided religiously, about as follows: 160,000 Catholics, 25,000 Jews, 15,000 Protestants, and a few communicants of the Greek Church. It contains 56 Catholic churches, 30 cloisters, 22 Jewish Synagogues, 3 Protestant and one Greek church. It will be seen from these figures that the great majority of the population is Catholic.

The city stands on both sides of of the river Moldau, (one of the chief tributaries of the Elbe), in a beautiful and fertile valley. From the banks of the river the hills ascend rapidly, and the buildings rise tier after tier, as they recede from the waters brink.—Standing on the top of the hill one looks down upon the houses below, presenting a novel and picturesque scene.

The river flows through the city, and is crossed by a celebrated stone bridge, began sometime in the 14th, and finished in the 16th century. It is nearly two thousand feet long and has at each end two lofty towers, through which are the entrances to the bridge. On either side are fourteen statues, representing different saints of the Romish Church. Near the centre of the bridge is a large crucifix, and also a bronze statue of St. John Nepomuk, who was drowned in the river by order of King Wenci-laus, for his refusal to betray the secrets intrusted to him by the Queen in the confessional. Five golden stars mark the spot where his body was found. In the cathedral of St. Vitus, not far from the bridge, we were shown a gorgeous silver shrine, of the most exquisite workmanship, said to contain nearly four thousand pounds of pure silver. In this shrine, incased in a rare and costly silver and crystal coffin, are the mortal remains of St. John. Around about the shrine are a number of silver lamps which are kept constantly burning.

Early in the eighteenth century this man was canonized, or made a saint of, by the Catholic Church, and since that time he has been known as St. John Nepomuk. From the peculiar circumstances of his death, he has become the patron saint of all bridges in Catholic countries. This incident is related somewhat at length, so that a contrast may be drawn later, between the regard shown this priest, and that shown to another man who suffered death as a martyr. Our readers may draw the contrast when they read our next letter.

In the Cathedral we were shown many wonderful, and so-called sacred relics. The priest who shows you around points out some of the bones of Abraham, Isaac and Jacob, a piece of the true Cross, the handkerchief of the Virgin Mary, and many others equally as wonderful, and as difficult of belief. One may go into almost any of these old Catholic Cathedrals in Europe and find an abundance of these sacred relics, and if you happen to express a doubt as to their being just exactly what is claimed for them, it is taken as an unpardonable piece of sacrilege. One does not know which to be the most surprised at, the great veneration in which they are held by the church, and the great care with which they are guarded, or the simplicity of the native priest, who will tell you with great earnestness and apparent good faith, that there can be no doubt about the genuineness of these relics.

In the floor of the main room of the Cathedral are many marble blocks, inscribed with the names of old kings and noblemen, who lived and died many hundred years ago. It seemed strange, indeed, to stand in this old room, the resting place of those who were actors on the stage of life five hundred years ago.

From the Cathedral we visited the castle and the old palace of the kings. The palace is only remarkable for its great size, and we did not find it especially interesting. In the old castle, built hundreds of years ago, we gained access to the old prison vaults. They were interesting, inasmuch as they showed some of the methods of punishment used in the dark ages, when ignorance and superstition covered Europe, as the waters cover the face of the mighty deep.

Entering a narrow doorway, built around with solid masonry, from the frame of which hung an iron door, that was eaten full of holes by the rust of centuries, we went down a dark, narrow stone stairway, just wide enough to allow one to pass at a time, the stone steps of which were worn down deep in the centre by the tread of many feet. Going down twenty steps, we landed in a large, dungeon-like cell, dark, damp, and gloomy. A few straggling rays of light admitted by a crevice in the wall, gave the place a weird and ghost like appearance. Here in this darkness and gloom, without a single ray of hope for escape, men were kept in confinement for years.

We descend another flight of stone steps, worn like the first, only darker and gloomier. We grope our way down with careful step, until we reach the dark dungeon below.—Here, it was so dark that the guide had to light candles, so that we might see the size of the cell that we were in. It was a large room, octagon in shape, about thirty feet in diameter, and probably twelve feet high.—On one side of the dungeon we found ourselves in a small compartment with only room for two persons. Near the floor was a small hole, through which we could see the glimmer of the guide's candle in the dungeon.—Examining this closely it was found to be a sort of fire-place, the hearth being on the opposite side of the wall, in the dungeon. The use of this small room at once became apparent. The victim was thrust in, and the door closed and barred after him. On the hearth a little fire was kindled with green wood. Through the aperture the smoke found its way into the dark chamber and the sufferer was thus slowly smoked to death, his agonies being often prolonged several days. This was called the *Rauchen Sterben.*

In the centre of the dungeon is to be seen a circular wall raised above the floor about

two feet and perhaps three feet in diameter. On the top of this a heavy plank was laid.—Removing the plank, a hole was seen, much resembling the month of our cisterns in Illinois. A number of lighted candles were lowered into this excavation, and looking down we saw what is best described by the word cistern. It was about fifteen feet deep and twelve feet in diameter, securely walled and arched over at the top, giving it a jug-like form. While wondering of what use a cistern could be, down in the depths of this dark dungeon, we were told that this was called the *Hunger Sterben*, (Hungry Death). Down into this dark hole, men in the vigor of manhood and of physical health were placed, and left to die of starvation in darkness and despair. One can scarcely imagine a more horrible death. We came up out of the noisome dungeon into the sunlight of God's beautiful day, glad to escape from these evidences of human suffering and of "Man's inhumanity to man."

Breathing again the fresh pure air of Heaven, we tried to shake off the impressions that the dungeon with its terrible associations had left on the mind, which clung to us like a horrible nightmare.

We felt like thanking God that we are living in an age when such things are impossible; in an age when education and religious liberty have so far elevated the nature of men that such cruelties are no longer practiced.—The question comes at once to the mind, what agency has produced this great change? The only answer that we can find to this question is contained in a single word, and that word is, education. Of course in the use of this word, it is to be understood in its broadest sense. It implies not only the education of the head, but of the heart also.—Not only the mental faculties, but the moral as well. A man can only be fully what God intended him to be when all the faculties with which he is endowed are fully developed. No one will be excused on the score of ignorance, who has not used all reasonable means to become enlightened. The talent hid in the earth must be accounted for.

From the Old Castle with its *Hunger Thurm*, we visited the Jewish quarters of the city. The streets are extremely narrow and very filthy. The day, October 2nd, was the Jewish New Year, which is a great feast-day for them. Places of business were all closed, and the narrow streets were thronged with children whose sparkling black eyes and happy faces told of the annual holiday that they were enjoying.

This is the oldest part of the city. We visited an old synagogue built in the 8th century. It is still used by the Jews for worship, but on every hand one sees evidences of its great age. In the midst of this quarter of the city is the old Jewish Cemetery.—It is well worth a visit; many of its old tombs date back 1500 years. It is very large and every available foot of ground in it is covered with graves, so that it is no longer used for burying purposes.

The next place of interest is the Carolinum, remarkable as the first great public school in Germany. This university was established in 1350, and it was here that John Huss who, was then a Professor of Divinity in the university, espoused the doctrines of the Waldenses, and here he preached with great eloquence and power, the principles of primitive Christianity.

At one period during the time that Huss was here there were many thousand students in attendance, some authorities placing the number as high as forty thousand. They came from all parts of Europe and when the discussions waxed warm between the reformer and the Romish Church, a number of the students seceded and founded the universities of Heidelberg, and Leipzig. About fifteen thousand, however, adopted the doctrines of Huss and remained with him. It was on the doors of this university that Huss nailed his challenge to defend his doctrines in public discussion, against all comers. The original writing with his autograph is to be seen in the Library. But this letter is already long enough. When one gets started on these interesting themes it is difficult to stop. We shall, in our next letter, at the risk of becoming tedious, describe further what we saw at Prague, and then, as already intimated, give some account of Huss.

This letter is written at Halle, where we are now comfortably settled for Winter.—Besides ourselves, there are so far as we know, three Americans in the city. We meet together on Saturday evenings, read a chapter in the Bible, and spend some time in studying and discussing Bible topics. The rest of the week we are under penalty to speak to each other only in German, and the result is, that our conversation is somewhat limited. The weather here is delightful; we have had, at this writing, October 20th, no frost, and since in Halle, we have only had fire in our rooms twice. Health is good, and we stand our isolation from home and friends, as well as could be expected. D. L. MILLER.

Halle, Oct. 20, 1883.

Matrimonial.

MOYER–TYSON.—At the residence of the bride's mother at Harleysville, Pa., by Eld. Isaac Kulp, Dr. Samuel C. Moyer of Lansdale, to sister Emma Jane Tyson, both of Montgomery Co., Pa.

JAS. Y. HECKLER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

MOON.—In the Maple Grove Colony church, Norton Co., Kansas, Oct. 14, of pleurisy, Bro. R. R. Moon, age not given.

He was an exemplary member and faithful minister. He leaves a sorrowing companion and family. Funeral by M. Lichty and J. L. Harader, from Rev. 13: 14, to a sympathizing congregation.

H. P. BRINKWORTH.

KNISLEY.—In the Cowa shannock congregation, Armstrong Co., Pa., Aug. 19th, 1883, Bro. Solomon Knisley, aged 88 years, 7 months and 9 days.

He was a sufferer for many years by that painful disease, dropsy, until released by the hand of death by the will of the Almighty.

KIMMEL.—In Plum Creek congregation, Armstrong Co., Pa., sister Sarah Laura Kimmel, daughter of Bro. Lewis and sister Elizabeth Kimmel, Oct. 23, aged 17 years, 2 months and 2 days.

Deceased had been in delicate health for some time, but Aug. 8th received a severe stroke of paralysis, on account of which she laid speechless as long as she lived. But during that time she bore her afflictions patiently, until her heavenly Father took her unto himself.

R. T. POLLARD.

WARREN.—In Peach Blossom church, Talbot Co., Md., Nov. 3, William A., consort of sister Lizzie Warren, aged 29 years, 4 months and 23 days. Funeral services by the writer, from Job 14: 11, 12.

C. SECRIST.

TRACY.—At the residence of her son-in-law, Tho's Rowland in the Macoupin, Creek church, Ill., Nov. 2, 1883, sister Nancy Tracy, widow of Eld. James Tracy, aged about 68 years.

She complied with the Scriptural injunction by calling for the elders and being anointed in the name of the Lord. Funeral at Pleasant Hill church, Macoupin Co., by Eld. M. J. McClure from Rom. 8: 1, 2.

D. B. STUDEBAKER.

BALTIMORE.—In Albany, Linn Co., Oregon, Sept. 22 Philip Baltimore, aged 73 years and 3 months.

He was born in Ohio and moved to Oregon in 1853. He leaves six children to mourn his departure. He was an affectionate father and a devoted brother in the church. Funeral services by M. M. Basher.

P. J. BALTIMORE.

SERBA.—In the Nevada church, Oct. 27, 1883, sister Leah Serba (widow of John Serba deceased) aged 66 years, 4 months and 22 days.

Sister Serba moved with her husband from Mercer Co., O., some eight or ten years ago. She has lived a very consistent life while here, and died in full assurance of faith. Funeral conducted by Bro. Trap, of Iowa, and the writer from Rev. 14: 13. D. D. WINE.

BOWSER.—In the Glade Run congregation, Armstrong Co., Pa., sister Elizabeth Bowser, wife of Mr. David Bowser; aged 38 years, 2 months and 2 days.

Sister Bowser had been afflicted but a very short time, but she was ready for the change. Her life was an exemplary Christian life. R. T. POLLARD.

TIMMONS.—At Kirkwood, near Atlanta, Georgia, Nov. 18th, of Bright's disease of the kidneys, Puis A. Timmons, formerly of Adams Co., Pa., aged 36 years.

Deceased was a member of our fraternity. His illness was long and his sufferings great. He was patient and resigned and died in the happy hope of a home in heaven. He leaves a wife (a sister) and three children.

HOPE.—At the residence of S. Saylor, at the same place, Oct. 26, William Hope, aged 40 years.

Will was afflicted for 25 years with epilepsy which wore him away from a stout, rosy, happy boy to a prematurely aged man. Deceased was the son of sister Sarah Hope of Atlanta, Ga., and formerly of the Beaver Dam church, Md; she asks the prayers of the Brethren in her affliction. MARTHA SIMMONS.

BASORE.—In the Stillwater church, Sept. 25th, own aged sister, Lydia Basore was suddenly called from her earthly home. She was ill but a few hours, being stricken with palsy and died at 3 P. M.

Soon after receiving the stroke, she was unable to move or speak one word. But one word from her lips would have been like healing balm to the children. She was destined to leave without giving one word of consolation. She became a member of the church in her young days, and always remained loyal to her profession. She knew the peace of soul breathed from the Great Divine, her sweetest earthly joy.

She was always congenial to every one, and loved by all who knew her. A host of friends, children, grandchildren and a husband mourn her loss. Her last words were, "I am going to Heaven."

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,

J. H. MOORE, MANAGING EDITOR,

JOSEPH AMICK,

BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

Agents Wanted in every locality to gather subscribers. Sample copies and agents' outfit free.

Sending Money.—Send money by Drafts, Postal Orders, or Registered Letters. Drafts and Postal Orders should be made payable to the BRETHREN'S PUBLISHING CO. Postal Orders must be made payable at the office to which they are sent.

How To Address.—Subscriptions and communications for the GOSPEL MESSENGER, as well as all orders for Hymn Books etc., may be addressed either of the following ways:

BRETHREN'S PUBLISHING CO., MT. MORRIS, OGLE CO. ILL.
BRETHREN'S PUBLISHING CO., BOX 50. HUNTINGDON. PA.

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Mt. Morris, Ill., - - - - Nov. 20. 18 97.

WE are filling orders for the "Brethren's Almanac" just as fast as they come in.

BRO. W. K. SIMMONS reports two lately united with the church at Union City, Ind.

THERE are thirty-six congregations of Brethren in the Southern District of Illinois.

THE Brethren have but one organized church, and but one house of worship in Arkansas.

CONSIDERABLE church news is again crowded out this week. It will appear in next issue.

BRO. D. B. GIBSON, whose home is at Cerro Gordo, Ill., expects to move to Macoupin Co., Ill., next Spring.

FOUR young ladies recently united with the Round Mountain Church, Ark., during the Love-feast there.

THE church-house at Cornell, Ill., is to be dedicated, December 2nd. M. J. McClure will officiate on the occasion.

NEXT year the Southern District of Illinois will petition Annual Meeting to repeal all decisions on feet-washing.

BRO. DANIEL VANIMAN has been holding a series of meetings with the Brethren in Bond county, Ill., near Mulberry Grove.

BRO. JACOB SUMMERS, one of the ministers in the Pine Creek congregation, St. Joseph county, Ind., died the 5th of Nov.

WHEN writing for the press, as much as possible, avoid unfamiliar words. Use words that the common people understand.

BRO. THOS. D. LYON, of Hudson, Illinois, writes us that his wife has now almost fully recovered from her long siege of sickness.

BRO. JAVAN GIBSON, of Macoupin county, Ill., has been ordained to the eldership, and now takes charge of the West Otter Creek church

NEW subscribers get the MESSENGER free from now till the end of the year.

BRO. I. J. ROSENBERGER recently closed a meeting in the Lafayette district, Ohio, with seven additions by confession and baptism.

BRO. A. HUTCHINSON, of Missouri, who is now preaching in Virginia, writes that his health is better than it has been for years.

BRETHREN, please do not write with a lead-pencil. By the time your articles, thus written, reach us, they are so illegible, that we can hardly read them.

THOSE who wish to correspond with the Mission Board of Northern Illinois should address Samuel Riddlesparger, Franklin Grove, Lee county, Ill.

BRO. J. A. MURRAY, of Waterloo, Iowa, is preaching in Fillmore Co., Minn. He spends most of his time in the mission field, and seems to be doing a good work.

BRO. JOSEPH GROFF, of North Star, Ohio, has been ordained to the eldership, and Frank Cordier, of the same place, has been advanced to the second degree of the ministry.

WHILE reading Bro. D. L. Miller's letter this week, our readers will thank God that they live in an enlightened age where people need not be tortured for their religious belief.

BRO. S. T. BOSSERMAN closed his meetings in the Dry Creek congregation, Iowa, with three additions by confession and baptism, and with others near the kingdom. He preached thirteen sermons.

ALL correspondents will please place their address at the close of each article they send us. We often have occasion to write them, and sometimes do not happen to know their address. Please remember this.

SOME are sending their votes to this office concerning the number of meals desired during the next Annual Meeting. They will please send them to I. J. Rosenberger, Covington, Ohio, as we can keep no record of that matter.

PAUL has well said, "If God be for us, who can be against us?" Rom. 8: 31. But how can we expect God to be for us when we are against him? If we want him on our side, we must first get over on his side and stay there.

THE Missionary Board, of North-western Ohio, requests the elders of that District to preach at least one sermon on missionary work. It seems to us that it would be a good idea for all ministers to preach occasionally on that subject.

DURING the year, Southern Illinois raised $446.50 to aid isolated congregations to build houses of worship; $200.00 was paid to the Blue Ridge church, $200.00 to the Vermillion church and $20.00 to be paid to the Lacon church.

THE Brethren of the Round Mountain Church, Ark., had a very interesting feast in their new house. They need $160 to complete the building. Do not fail to read Bro. Click's article this week concerning his visit to the new church.

THE church at Cornell, Ill., seems to be prospering in the way of ministerial aid, as Bro. Keiser, of Roanoke, and Eld. J. D. Mast, of the Pike District expect to settle within the bounds of the Cornell congregation.—Success to their efforts.

BRO. G. BOLLINGER writes us that he has been having some good meetings in Cook Co., Texas. The Feast was held the first of the month. One was baptized, and a brother elected to the office of deacon. From Cook Co., he had arranged to go into Clay Co., to hold a series of meetings.

PAUL in Gal. 6: 1, says: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." It is common when men are overtaken in a fault, for those who claim to be spiritual, to do their utmost to push him down still deeper into the mire.

BRO. H. W. STRICKLER writes that brother D. B. Gibson took sick in the midst of a very interesting series of meetings at Loraine, Adams Co., Ill., and was compelled to return home. There was, however, one addition to the church. It is to be regretted that these meetings had to close when the prospects for an ingathering of souls were so promising.

WE have several correspondents who, when writing for publication, will spread out a sheet of letter paper, and string their lines across both pages. Such manuscript must either go into the waste-basket, or else be copied. We hope they will not do that way any more. Articles for publication should be written on paper not more than six inches wide.

ALMOST BURIED ALIVE.

A VERY remarkable case of resuscitation occurred recently at Black River Falls, Wis. Miss Lena Richmann, the daughter of a very wealthy German, had been very sick for some weeks, and died, as was supposed. Her body was prepared for burial, and on the fourth day the funeral services were held. While the ceremony was in progress, Dr. Baxter, of Milwaukee, looking at the face of the supposed corpse, asked that the services be interrupted long enough for him to attempt resuscitation. This was done, and the woman arose in her coffin with a terrific shriek. The scene was highly exciting. Men turned pale with horror, women fainted, and it was a long time before anything like quiet was restored. She says that while in a trance condition, she realized with unspeakable agony that she was being prepared for the grave, but could not speak or make any motion.

This is another instance of what might have occurred, had the body been buried as early as is customary to bury in some localities. The reader may easily picture to himself what would have been the mental tortures of that young woman had she recovered active consciousness after being buried. We hope this may prove an additional reason for using more than common care in ascertaining whether people are actually dead before burying them. In some parts of the East corpses are kept several days in a house prepared for that special purpose. To the arm of each corpse is fastened a small bell, so that if any movement should occur, the ringing of the bell may be heard by the watch.

FAMILY WORSHIP.

It is to be feared that our latter-day hurry is pushing family prayers and family worship entirely out of existence. In more families than it would be pleasant to name, there are no prayers, not even a blessing at the table. The day is begun and closed without one word of prayer. In all families there ought to be some uniform system of worship. There ought to be a regular time, either morning or evening, when all the family will assemble for services, and each member should be taught to regard this as the most important work of the day, and look for it as regularly as for the morning meal.

We can hardly conceive of circumstances in a family that should make a lawful excuse for omitting the family prayers. It requires not over fifteen minutes at most, and it is an easy matter to do enough head-work in any family to arrange for this much time every morning or evening. In every family there should be a regular time for each meal, and each member of the family should be trained to be promptly on hand at such times. If services are to be held in the morning, let the work be so systematized that all persons are in their seats ready for morning worship fifteen minutes before the fixed time for breakfast. It would be well to have one room in which these services are held. It will give the occasion a more sacred cast.—If there are children in the family, it would be well to sing a few verses, having them to assist in the singing. A short lesson should then be read from the Bible. This lesson should not exceed fifteen verses. Let the whole family kneel while one of the family engages in prayer. It is well for the father and mother to take turn about conducting these services. Where the children are members they should also take their turn in conducting the services. After these services the entire family will feel more like engaging in the regular duties of the day.

Sometimes it is more convenient to have the services in the evening. Where there are children it is better to have the services shortly after supper, before any of the family think of retiring. In such cases let the exercises be brief, and edifying to all. Fifteen minutes thus spent, with sacred reverence for the occasion, tends to quiet the household, and prepare each member for retiring with a calm and humble spirit. A few moments spent reviewing the work of the day, and considering all of the actions and motives, tends to soften the dispositions of people, and is calculated to make all better.

Thus it may be seen that with only a little effort, and a little planning, the family altar might be restored to each family, and we once more become a praying people. It is truly sad to consider the many families, even of church members, where there are no prayers; where the parents are attempting to raise children without a family altar. This sad neglect will some day tell a fearful story when a still greater decline in religion takes place. Perhaps the most lamentable condition of Christendom to-day are the many broken-down family altars all over the land. In many localities scarcely an altar is to be found. This is indeed a sad comment upon our boasted freedom and religion.

J. H. M.

PREACHERS' HABITS.

Paul teaches us that evil communications corrupt good manners, and to Timothy he one time wrote that he might know how to behave himself in the house of the Lord, thus showing that good manners and proper behavior received consideration from the inspired apostle. It is also well that we give special attention to subjects of this kind, for in our habits we very much influence the people for whom we preach, and with whom we mingle. We are confident that it is a line of thought entirely too much neglected. A minister, like other people, will form habits, and if they should happen to be unbecoming, they appear all the worse in proportion as he officiates in public. Public men ought to be exceedingly careful of their habits, for by them they either influence or annoy others. To make our lesson plain, we will name some of the habits that we are so liable to fall into.

1. Piling up the books on the table while preaching. The habit is not only unbecoming, but it often takes the attention of the people from what the preacher is saying, and is therefore a great impediment in the way of his success as a preacher.

2. Folding up and unfolding the handkerchief, or playing with any part of one's clothing is equally unbecoming, and tends to divert the attention of the audience from the preaching.

3. Some ministers will take things from their pockets to play with, or play with their watch or watch-chain.

4. There is another class who shut their eyes, or fall into some other unbecoming habit. They will twist their face into a very unnatural condition. Some laugh, others look sour; their looks are anything but natural.

5. There is another class of habits very hard to correct. Ministers sometimes have no care for their clothes, nor do they take into consideration the class of people they are preaching to. We once heard of a minister, with coarse loose socks turned down over his shoes, going into a city and preaching to the people in a very uncourteous manner. His very appearance disgusted the people. Then there are others who seem to have no sense of decency about their way of keeping their hair. We are as much opposed to pride as any one, but we do think that ministers ought to have pride enough about them to keep themselves in a respectable-looking condition when before the public. Decency is an important part of godliness, especially upon the part of ministers, and when they get to neglecting their personal appearance to such an extent that members have to be ashamed of them, they ought to be admonished, and if that will do no good, let them be severely reprimanded.

6. We have heard of ministers sitting behind the table and taking a chew of tobacco so publicly that everybody in the house could see them. It seems to us that a habit of this kind should not be tolerated for one moment, for it not only pollutes the house of worship, but it sets before the people an exceedingly bad example.

7. We name another habit that has not the best of effect, and that is the custom some ministers have of putting on their hats as soon as the congregation is dismissed. They walk up to their place, on entering the house, with hat on, and even take their seat behind the table before removing the hat. It seems that this does not show proper respect to the house of worship. We like to see sisters enter the house of God covered, and men uncovered. The proper conduct of ministers in this respect will soon impart the same sense of good manners to the entire neighborhood.

8. Then we name another habit that some have, of always trying to push themselves forward whenever opportunity will permit.—That way of doing tends to lessen their influence, and sometimes greatly annoys religious services. It is generally safe for ministers to wait till they are called upon. They may not be permitted to preach so often, but they will thereby be able to accomplish more good.

We might name other things, but will close by remarking that the proper deportment in presence of an audience is a matter that ministers ought to study. They should never act unnatural, but adopt manners that will render them agreeable in public, and consistent with their profession. And above all things, do not be ashamed of your religion.

J. H. M.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Young People.

Young people who delight in sin,
I'll tell you what has late'y been
A woman who was young and fair,
Who died in sin and sad dispair.

She'd go to frol cs, and dance and play
In spite of all her friends could say:
"I'll turn to God w en I get old,
And he will then receive my soul."

On Friday morning she took sick,
Her stubborn heart begins to break—
"Alas, alas! My days are spent!
Good God! Too late now to repent."

She called her mot' er to her bed,
Her eyes were rolling in her head;
"When I am dead, remember well
Your wicked Polly screams in Hell.

"The tears are lost you shed for me;
My soul is lost I plainly see.
Oh mamma, mamma, fare you well,
My soul will soon be dragged to hell!

"My earthly father, fare you well;
My soul is lost and doomed to Hell!
The flaming wrath begins to roll,
I am a lost and ruined soul!".

She gnawed her tongue before she died,
She rolled and groan'd, she scream'd and cried,
'Oh, must I burn for evermore
When thousand thousand years are o'er?"

At length the monster, Death prevailed;
Her nails turn'd blue, her language failed;
She closed her eyes and left the world:
Poor Polly down to Hell was hurl'd!

It almost broke her mother's heart
To see her child to Hell depart.
"My Polly, oh my Polly's dead!
Her soul is gone, her spirit fled.

Good God! How did her parents mourn
To think their child was dead and gone.
"Oh, is my Polly gone to Hell?
My grief so great no tongue can tell."

Young people! If this be your case,
Return to God, and seek his face;
Upon your knees for mercy cry,
Lest you in sin, like Polly, die,

Oh sinners, take the warning fair,
And for your dying day prepare;
Return to Jesus Christ and live,
And he will life and pardon give.

Remember well your dying day.
And seek salvation while you may.
Forsake your sins and follies, too,
Or they will prove a curse to you.

—*Selected by Mary A. Dicht.*

Come With Me, My Boy.

"Sir," said a boy, stopping before a man on his cart, "do you want a boy to work for you?"

"No," answered the man, "I have no such want." The boy looked disappointed; at least the man thought so, and he asked: "Don't you succeed in getting a place?"

"I have asked at a good many places," said the boy. "A woman told me you had been after a boy, but it is not so, I find."

"Don't be discouraged," said the man, in a friendly tone.

"Oh! no sir," said the boy, cheerfully, "because this is a big world, and I feel certain God has something for me to do in it. I am only trying to find it."

"Just so, just so," said the gentleman who overheard the talk. "Come with me, my boy; I am in want of somebody just like you." It was the doctor, and the doctor thought, any boy so anxious to find his work would be likely to perform it faithfully when he found it.

If everybody had the spirit of this little lad, there would be no idlers in the world, standing at the corners, or sitting in the shops, waiting for work to come to them. Work does not often come so. Almost everything worth having, like the ore in the mine, must be sought for.

Talkers.

The art of conversing is not cultivated as much in these days as it was by our fathers. Men who can talk well also write well, and, as their writings have a pecuniary value, they reserve their good things for the public, who pays for them. Metternich mentions in his "Memoirs" a fact which indirectly suggests what a good talker should be. He says:

"In my whole life I have only known ten or twelve persons with whom it was pleasant to speak—*i. e.*, who keep to the subject, do not repeat themselves and do not talk of themselves; men who do not listen to their own voices; who are cultivated enough not to lose themselves in commonplaces; and, lastly, who possess tact and good taste enough not to elevate their own persons above their subjects.—*Youth's Companion.*

Let Your Light Shine.

Our business is not to *talk* about shining, not to have theories about the way of doing it, but by our good works to *shine*, and so to bear testimony to the Lord. The simple thought meets a thousand difficulties. "I am very poor, my candlestick is tin instead of silver. If I were richer I should be of more use." Let your light *shine*. "I am feeble in health: half my time is passed within a sick room. My candlestick is a broken one." Let your light *shine*, even if there is no more candlestick than to hold the candle from falling over. "I am very much out of the way—in a very obscure corner; far off from the general eye and observation. I wish I were in a better position." Let your light *shine*; the Lord knows why he has placed you where you are. Be sure he has a purpose worthy of being accomplished.—*Dr. James Culross.*

Dew of Hermon.

Palestine is a land of mountains. Eminently conspicuous among these, rise the three peaks of Hermon on the north-eastern border, their snowy crowns glittering in the sun, being visible from almost any point in the Promised Land, the trusted land-mark of travelers in all the region between the Jordan and the sea. These are the Hermons, (not "Hermonites"), of which David, in the sweet forty-second Psalm, sings: "O my God, my soul is cast down within me! Therefore will I remember thee from the land of Jordan and of the Hermons."

Palestine is also a land of dews. It is very dependent on them. Destitute of rain for many months at a time, it relies for securing crops on the heavy fall of dew that is nightly secured by its multitude of mountains. Hermon is no more conspicuous in the sight, than it is proverbially excellent and abundant. "More copious dews," says Tristram, "we never experienced than on Hermon. Everything was drenched with it, and the tents were small protection. The under sides of our mackintosh sheets were drenched in water, our guns were rusted; dew-drops were hanging everywhere." Mr. Porter states: "One of its hills is appropriately called 'Father of the dew,' for the clouds seem to cling with peculiar fondness round its wooded top."

Higher.

A noble motto for a young man—higher. Never look down. Aim high—push high, leap high. If you cannot reach the stars you can have the satisfaction of drawing near to them. He who stands on an elevated position is sure to catch the first rays of the glorious sun. So he who is always stepping up and reaching up will first catch the favors and blessing of heaven as they descend. There is no object on which we gaze that gives us so much progress in moral culture and robust virtue of enterprising young men. When the chains of sloth are broken, the vision is clear, the heart buoyant, and the affections and purposes strong, higher and still higher objects will be gained—nobler purposes be achieved, and a sublime elevation attained, that will thrill with joy future generations as they march on in the same glorious path.

Family Religion.

Family religion requires the highest mutual confidence. The reading of the Bible, prayer in the morning or evening, attendance at church, cannot constitute family religion. The spirit of the parents must be devout; the children must know that both father and mother depend upon God for direction, and look to Him for comfort. The accidental discovery of a parent at prayer makes a deeper impression on a child's mind than a month of routine services. The spirit in which religious subjects are referred to, is more than the things that are said. The undertone is more important than the overtone. Not gloom, nor tasks, nor morbid conscientiousness, but simple, unaffected confidence in God and truth, a personal trust in Christ, and a love for each other which is the result of the love of all for Christ, and a sincere spirit of good-will to all at home and of kindness in thought and expression to all who enter the home or are mentioned there—these make the family religion, and make its Bible reading, prayer, and church-going as natural as its social life. No child ever goes out from such a family to become an unbeliever or a scoffer. But from the Pharisaic, the stiff, the dead, the intolerant, whose religion is a yoke of forms without heart, few of the youth become religious.—*Christian Advocate.*

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

Chips from the Work-House.

I AM here holding a series of meetings. — Expect to continue two weeks. Nov. 3rd I attended council-meeting in West Otter Creek church. Had a good meeting. Javan Gibson was ordained to the full ministry and now takes chargé of that church, with Chas. C. Gibson as his helper in the ministry. By next Spring it is expected that Eld. D. B. Gibson and Jacob O. Brubaker will move into this church, as each of them has rented a farm there. One brother who had gone with the Resolutionists, returned, and was restored to fellowship. He considered himself in no church until he returned to the Brethren. To admit our mistakes and correct them while we can, is much wiser than to continue in them. When Noah's dove flew away from the ark, and failed to find a resting-place, she had sense enough to return to the ark and Noah put out his hand and took her in.

DANIEL VANIMAN.

Mulberry Grove, Ill.

From Locke, Ind.—Nov. 5.

Dear Brethren:—

IN compliance to a request of an aged sister by the name of Heldrid, living with her son Michael, one mile north of Bristol, Ind., Bro. John Metzler, sister Anna Hoke and myself went to visit her and to hold services in that vicinity,—a place, where, I was told, the Brethren never have preached. The sister had not heard preaching by the Brethren for several years, and her heart was made to overflow with love and thankfulness for our coming. On the evening of Oct. 27th we met an intelligent and attentive audience at the U. B. church, north of town, and on Sunday at 10 A. M.; also on Sunday evening. We were earnestly requested to return, or see that other Brethren would come. The house is offered every four, six or eight weeks, and I hope this notice will be sufficient to induce other brethren to go and preach for them.— If so, send notice to Michael Heldrid, Bristol, Ind., and he will promptly arrange for you.

J. R. MILLER.

From Bristol, Minn.—Nov. 3.

Dear Brethren:—

THE last report of my labors in the mission-field was given from Frederick, Dakota, by Bro. Lucas. From there I traveled South about 150 miles, partly by rail and partly afoot. Reached the residence of my son, near Plankington, Aurora Co., Dakota, failed however to find a house in which to hold meetings. After a few days' rest I procured a horse and buggy, started for Kimball, Brule Co., where there are quite a number of people living, formerly from Waterloo, Iowa, and vicinity; among them are several members. My first effort was to secure the use of the Presbyterian meeting-house, which is the only house of worship in town. Through the courtesy of Mr. Cesar and others I obtained the promise of the use of the house when not occupied by others. But upon further inquiry, I found that the house was occupied right along by prayer-meetings, sociables, lectures, etc, until Sunday, when, in the forenoon it was used by the Baptists; by the German Reformed in the afternoon and by the Methodists in the evening. This left me out. I attended, however, two of their meetings. So, after visiting all the members and a few others, I again set my face homeward, which place I reached in safety, after three weeks' travel and labor in Dakota.

Winter being near at hand, I found it was necessary for me to tarry at home a few days in order to get my family into a comfortable condition for the Winter. During this time, we improved the evenings in trying to preach to our home church in Waterloo (assisted by Bro. L. R. Peifer). So, on the last of October I again bid adieu to my family and started for Fillmore Co., Minn. After a drive of 127 miles I reached the kind family of Bro. Joseph Ogg, where I am now writing. Here we expect to commence meeting to-night and continue until the 10th, at which time the members here expect to hold a Love-feast.— Further arrangements are not yet made, so I will stop until some future time.

J. A. MURRAY.

From St. Mary's, Kan.—Oct. 28.

Dear Brethren:—

IN the latter part of September 1877, I left Boiling Springs, Cumberland Co., Pa., where I practiced medicine just twenty years. With an excursion, having father Daniel Keller as our leader, I came to Kansas and located near St. Mary's, not, however, to practice medicine. I purchased a farm in the Kaw Valley, which has proven to be a very fruitful country, and, no doubt, designed by God to be occupied by his people. About one year ago, Bro. George Brindle and family located in our midst, who also came from Boiling Springs, Pa. Through him I was persuaded to subscribe for the *P. C.*, and at whose solicitation I now write, to say that I am highly pleased with the G. M. I love to read it and love the spirit and principles it inculcates. I am pleased with the stand it takes in regard to intemperance, in the improper use of intoxicants and narcotics, and all evil doings, and that it advocates strongly Sabbath-schools and the proper observance of the Sabbath.

There are a few members of the Brotherhood in this neighborhood, but no organization. Several ministering brethren of the Brotherhood have visited us and preached for us. This has been very acceptable and I think a field of labor is open in our midst for any earnest Christian laborer to do service for his Lord and Master. I earnestly pray that the Lord may send laborers into his vineyard, for "the harvest truly is great, but the laborers are few." We have indeed a beautiful country and very productive, with all the facilities that any country can have. Society has greatly improved since I first came here: however we still need more good people and would welcome and even urge those from the East who desire to come West to visit this locality. I further write, hoping that I may be instrumental in doing some good in my Master's cause, and I desire to say to our Christian friends, Come and help us. I also write to say a few words of encouragement for the MESSENGER, and pray that it may still continue to grow in interest and spread its circulation to earth's remotest bounds and with it carry the glad tidings of a free salvation to a lost and ruined world.

H. MOWER.

From Owl Creek Church, Knox Co., O.

Dear Brethren:—

BY invitation Bro. James Quinter, of Huntingdon, Pa., came among us Oct. 25th, to hold a series of meetings previous to our Love-feast, which we held on the 27th. The meetings were not so well attended, owing to the bad weather. It rained every day and night. The brethren expounded the Word with power and effect, and good impressions were made. On the 27th our Communion came off. Ministering brethren in addition to Bro. Quinter were, David Brubaker, of Loudonville, Ashland Co.; Daniel Hartsough, of Maxville, Perry Co.; James Workman, of Jelloway, Knox Co.; James Murray, of Ashland, Richland Co. There were members present from the following churches: Danville, Loudonville, Ashland and Delaware. About eighty-six participated in the commemoration of the sufferings and death of Christ; some, probably, for the last time until they will partake of it anew in the Paradise of God. I believe the brethren and sisters all feel deeply impressed with the solemnity of the occasion. The ordinances were administered by that venerable old soldier of the Cross, James Quinter. Owing to the lateness of the train, Bro. D. N. Workman did not arrive at the Feast till the meeting had closed. We had our first quarterly council on the 3rd of November; all passed off pleasantly.

S. J. WORKMAN.

From Lacon, Marshall Co., Ill.

Dear Brethren:—

OUR Love-feast is now among the things of the past and it was one of those happy seasons of grace, so elevating to the soul and refreshing to the spirit. Ministering brethren from abroad were Daniel Dierdorf, Sam. Holdeman, Philip Moore, Jas. R. Gish, and our home minister, C. S. Holsinger. Other brethren and sisters from the Panther Creek congregation were with us. About forty communed. Two sermons were preached in the German language for the benefit of some living near the church and who are friends to the cause. Notwithstanding the inclemency of the weather, the attendance was large and not all could get in the house. Continued our meetings over Sunday with increased interest. Several declared their intention of uniting with us soon. May the Lord sustain

them in their good resolve, and may he reward the dear brethren for their labors with us, or wherever they may be called to preach the everlasting Gospel. HARRIET BUCK.

From Hill Valley, Pa.—Oct. 29.

Dear Brethren:—

OCTOBER 20th was the day of our Love-feast. The morning was wet, but by noon the clouds cleared away and at half past 2 o'clock a large congregation assembled.—Br'n J. A. Sell and Edmund Book labored in word and doctrine. Continued the meeting over Sunday; two were added to the church by baptism. Good feeling and order prevailed among us. We truly had a good meeting and all seemed to enjoy it more than usual. One who always was with us was absent, our Elder Glock, who has been sorely afflicted for fourteen weeks. He bears his affliction with Christian patience; is now seventy-six years old. Although afflicted in body, his mind is bright and good, and can still advise and give good counsel in the affairs of the church. S. F. M.

From Waynesboro, Pa.—Nov. 1.

Dear Brethren:—

OUR Communion-meeting came off Saturday and Sunday, October 20th and 21st, followed by a large attendance on Sunday.—This meeting was said by many to be the largest seen at that place. There were 259 communicants. About 600 persons attended this meeting, one-half on Saturday evening could not get in. We were well supplied with ministers. Eld. D. P. Saylor preached the opening sermon on Saturday morning from Matt. 25: 1. Bro. Saylor, is in his seventy-third year, yet his ability to preach the Gospel seems as bright as ever; his zeal for the Master's cause has not abated. Trust the Lord may spare him yet many years, for he is much needed at this time of trouble. Eld. Daniel Eckerman and Br'n Daniel Wolf, Caleb Caylor, Bixler, Bonsack, Wm. Koontz, Riddlesperger, Wm. Anthony, etc., were and present did good service for the Master's cause. The order at our meeting was good. On the whole our meeting was a very enjoyable one. This district had its trouble, but it is one of the things that are almost forgotten. The church is increasing; last Sabbath another young man made the good confession. Next Sabbath another one will be baptized, a young woman, whose husband is a member. She was a member of the Lutheran church. So, my dear brethren, the Ark of the Lord is steadily moving on in the Antietam District. Thus we are encouraged and made to rejoice at the conversion of sinners; yet in the midst of this we are made sad, seeing so many of our good old brethren and sisters passing away, who were pillars in the church; to whom we could look up for good and wholesome counsel.—But we humbly bow with full resignation to the dispensation of an all-wise Providence.—Our Bible Class and Sunday-school are still in existence. Our School is large and interesting, though many do not take any interest in the school or Bible Class. Oh what an enjoyment it is to be among a group of children, speaking to them of God as our Creator, who made the Heaven and the earth; and the Lord Jesus Christ as our Redeemer. Oh may the spirit of our God animate our hearts to labor for the Master's cause while we have the time and opportunity. We hail the GOSPEL MESSENGER as one of our best visitors at this time. Let us hear all the church news. We are made to rejoice that the church is alive to the blessed cause of Christ. This we can say that the factions are making no headway, but are going back, losing their interest. Some of their meetings have been abandoned; no hearers. May the Lord open their understanding, and that they may return to the true fold of Christ, so there will be one fold and one shepherd. Who shall separate us from the love of Christ?

J. F. OLLER.

Our Trip to Arkansas.

Dear Brethren:—

ON the 19th of October, we left home to attend the Feast in the Dry Fork District, Jasper Co., Missouri, being a joint Feast between the Spring River and Dry Fork churches. The meeting was well attended and seemed to afford a very enjoyable season for all present. The benefits of the Communion were extended to two sick members, namely, sister Yancy and old Bro. John Ward, who were very feeble but seemed to enjoy the occasion very much. We think this is a duty that is too much neglected; there is nothing that is calculated to encourage the sick more than to see the brethren and sisters forego their own comfort to afford comfort to those who are laboring under affliction. At this meeting, Bro. Christian Holdeman of the Spring River District was ordained to the eldership, and Bro. Abram I. Miller called to the office of a deacon. May God grant them grace to ever prove faithful in their calling. On October 23rd, in company with Bro. C. Holdeman, Nicholas Stevens and wife, we started for Arkansas, going as far as Newton county, the first day, where we were joined by Bro. Jacob Troxel. We soon found ourselves among the hills of South-western Missouri, with roads sometimes fair, and sometimes barely passable, the late heavy rains having washed away nearly the entire road-bed in places. This is truly a romantic country, being a succession of mountains and valleys, and yet, this rough country has been settled much longer than our beautiful prairies, farther North. On the third day we reached the neighborhood of the Brethren at Round Mountain, Washington Co., Ark.—The next day we ascended the mountain and for the first time took a view of the first Brethren's meeting-house in Arkansas, and found as loving a little flock of members as was ever our lot to meet. Some of them seemed to be overjoyed at the prospect of holding a Love-feast in their new house. By their Christian zeal and persistent efforts, they have got it under roof and enclosed, so that they could hold their Feast in it, and we must say that they have done nobly with the little help they received from other churches. They are all in very limited circumstances.—They have a good house, 30x40 feet, fourteen feet high, with arched ceiling, and hard pine floor and shaved shingle roof. One sister, in her zeal to have the house ready for the Feast, went out and helped to saw shingle-timber, to make the shingles. And right here, dear brethren and sisters, we must conclude that the churches have not done their whole duty towards those brethren and sisters, who are trying to hold up the cause in this rough country, and we appeal to the churches at large, to come to the rescue of these faithful brethren and open their purses and make one more effort to help those dear members to finish their house. They think it will take about $160 to complete the house, and they are not able to raise the money without doing injustice to their families. How easy it would be for the Brethren to raise the means, and a soul in Arkansas is worth just as much as a soul in any other part of the world.—It is not as much of a cross to follow the example of the Master in this country, as farther North and East, as there are not so many inducements held out to the young, to depart from the path of rectitude.

Their Feast was well attended, and good attention paid to the Word preached, and seemed to be well enjoyed by all present.—We found one sick, namely, sister Lyerly.—The benefits of the Feast were extended to her. About a dozen of the brethren and sisters repaired to the house after they had left the meeting-house, and held a little season of worship, and then dispensed the emblems to her, after which an hour or so was spent in singing, which she seemed to enjoy very much. Meeting next day and evening; four young ladies made the good confession; three in the day-time, and were baptized in White River. In the evening, one more came forward and we presume was baptized by Bro. Ennis, who is the only minister of the Brethren in this church and in the State, as far as known to us. He was put forward to the second degree of the ministry and Br'n David Cripe and Dawson to the deaconship.—There are many calls for preaching, and Bro. Ennis has quite a family to maintain, with limited means, and should be remembered by the Brethren who are able to lend a helping hand throughout the churches.

The land on the mountains is not fertile, like much of our western prairie-land, yet it produces tolerably well in a good season.—On the White River there is some excellent land, but it is more unhealthy than the high land. In conclusion, let me say to you as one that loves equality, and also loves to see Zion prosper, after reading this little sketch of the first and only church in the State of Arkansas; in looking over their limited circumstances, and the vast field lying around them uncultivated, and we, each of us, as soldiers of the grand army, set for the defence of the Kingdom of God, let us ask ourselves, how much do I owe to my Lord? Don't forget to dedicate a portion to the completion of the

meeting-house at Round Mountain, and send it to David Cripe, McGuires Store, Washington Co., Ark. S. CLICK.

Nevada, Mo.

Notice.

WE, the members of the Vermillion congregation, having set Sunday, the 2nd of December, for the dedication services of our new church in Cornell, a general invitation is extended. Hope the Brethren from adjoining churches will not forget us, as we wish a good representation, and especially among the ministerial brethren. Eld. M. J. McClure from Morrisonville, is expected to officiate.

K. HECKMAN.

Cornell, Ill.

From Dry Creek Church, Linn Co., Ia. Nov. 4.

Dear Brethren:—

WE met, Sunday, October 28th, at the new church for worship. Bro. S. T. Bosserman, from Dunkirk, Ohio, was with us, and admonished us from 1 Kings 8: 29, "My name shall be there." The weather was somewhat unpleasant, being cold and rainy, but nevertheless we had quite a large audience, and excellent order throughout our series of meetings. Had services Sunday evening, also all the week and part of the next. Bro. Bosserman was with us from October 28th until November 7th, and preached thirteen sermons in all. He made many warm friends and many a sad farewell was given when he left our chapel. Three dear souls were received by baptism and many others seemed almost persuaded, yet they say, "Go thy way way for this time, when I have a more convenient season I will call for thee." We pray that the Lord will spare their precious souls, till they do take up the cross and follow Jesus. Bro. W. C. Teeter and wife were with us during the meeting. They met with us, Saturday, November 3rd, also Sabbath, morning and evening. Bro. Teeter labored earnestly in the cause of our blessed Master. One more was baptized, and we would to God that all our dear friends would enlist under the banner of King Immanuel. We pray the Lord will richly reward our dear brethren, and if we meet no more on this earth, we hope and trust to meet where there is no more parting. ALICE SNYDER.

Our Visit to Maple River Church, Iowa.

Dear Brethren:—

ON October 11th, self and wife started to attend the Feast in Maple River church, Cherokee county, which was held the 13th and 14th. There was a good attendance, and the meeting was enjoyed by all. The ministers present, were Eld. M. Sisler, of Dallas county; Joseph Trostle, Woodbury county; and the writer. The church here has had a cloud of trouble resting upon it for sometime, but we think there is a better time dawning upon them, now the cloud has cleared off. We are glad to know that the church as a body, is still clinging to the ancient landmarks. Bro. John Early is the laborer here, having no assistants, all the labor devolves upon him. He is very zealous in the cause of Christ, exerts his ability in holding up the banner of King Emmanuel to the people. Our object in going there, was that of looking up a location. We are well pleased with their country, which seems to be all that heart could wish. They are blessed with good crops, especially of small grain, which is unusually good. The corn was injured by the frost. As regards our relocating, we are not certain yet, but may decide in the near future. J. B. DIEHL.

Ogden, Ia.

From a Branch of Lafayette District, O.

Dear Brethren:—

GOOD news to those who are in Christ Jesus; who walk not after the flesh, but after the Spirit. Our well-beloved and able brother, I. J. Rosenberger, came to us October 28th, according to previous arrangement, to hold a few meetings. These meetings were well attended; interest good, and the effects most desirable. Our brother presented the truth with power, encouraged the saints; and warned the sinners. The result was, seven were added to the church by baptism, and others are near the Kingdom. Bro. Rosenberger left on the 6th, to labor elsewhere.—May God bless him. W. R. GUTHRIE.

From Colfax, Wash. T'y.—Oct. 27.

Dear Brethren:

WE had meeting in company with Eld. D. Brower, in the Methodist meeting-house, in town, last night. A number more meetings will follow in this neighborhood, then we go to Moscow, Pomeroy, and Dayton. In Colfax, we met with Lorenzo Slate and family, formerly of South English, Iowa. Mr. Slate and wife, were old associates of ours, twenty-seven years ago. It was a glad meeting after so many years of separation, and the enjoyment was mutual. They are in good spirits, like the country, and are getting along nicely. J. S. FLORY.

From the West Nimishillen Church, O. —Nov. 1.

Dear Brethren:—

ON last Saturday we had our quarterly council-meeting. Matters were adjusted satisfactorily, and a few things left over, but there was a reason for it. The MESSENGER, so far as I am able to judge, is giving good satisfaction in this arm of the church. There are some perusing its pages who have not had our church paper for sometime. I must confess, myself, I am much attached to the MESSENGER; it does me good to read its pages every week and hear from the Brethren and sisters all over the Brotherhood. It is the very means to keep us close together in the bonds of love, and I hope the dear brethren who manage the grand work, and those of us who contribute to its pages, will all be very careful that we may concentrate our efforts in one direction, for we know that "In union there is strength." I will here relate an incident that somewhat affects the Manager of the Pittsburg, Ft. Wayne and Chicago Ry.

At the time of our conference, there were twelve tickets sold at our station, for Bismark Grove. A brother bought three. When ready to start home from the Meeting, while boarding the train at Bismark Grove, one of these sharks, who visit all such places, slipped his hand into the brother's pocket and secured the three tickets, and, of course, the brother had to pay his way home. After being at home a few days, he received a letter from a brother in Nebraska, stating he had found three tickets in a car at Wymare Station. The two brethren opened up correspondence, and in a few weeks the tickets were sent to their owner. The matter was presented to me; I wrote to Mr. E. A. Ford, the General Agent, at Pittsburg, and soon received a reply to forward the tickets, and they would refund the money so far as their line goes via Chicago. Thus we see some of our Railroad Companies are pretty square in business. SAMUEL SPRANKEL.

From Martinsburg, W. Va.—Nov. 4.

Dear Brethren:—

THE Berkeley church was organized about three years ago, with a membership of some fifty, scattered over Jefferson and Berkeley counties. We had to hold meetings mostly in school-houses, except at Johnsontown, where we had meeting in a Union house. We had no suitable place to hold our Communions, so we tried to build a meeting-house a little over a year ago. As the most of our members are in limited circumstances, it has fallen very heavily on a few of us, and we had to borrow money. We have to pay interest on a little over $300. Some of us do not have it to spare, so you see the condition we are in. We do not like to beg, but if any brother or sister can spare us a little, it will be thankfully received; send to the writer, at the above office. Our house is close to Vanclevesville, a station on the B. & O. R. R., about five miles from here.

Oct. 27 and 28, we held our Love-feast. It was truly enjoyable. We had a good turnout of members and spectators, and good preaching, by Eld. David Long, Samuel Utz, David Ausherman, and Joshua Long, of Md., Eld. Daniel Baker and B. Neff, of Va., Geo. W. Bricker and B. Price, of Pa. Bro. Jacob Bricker was elected to the ministry, and two young girls were baptized. In the last three months, we baptized six. Since we have a house of our own, we are increasing. I felt that we ought to hold such a meeting twice a year; I cannot see why some churches will hold such meetings only once a year, where they have good houses to hold them in. JOHN BRINDLE.

THAT was a good prayer of the old deacon: "Lord, make me willing to run on little errands for thee."

From Neodesha, Kan.—Nov. 3.

Dear Brethren:—

Never seeing anything from this branch of the Church,—the Fall River Church,—I hope something concerning it may not be without interest. We now number about forty. Our number has increased much faster by immigration than conversion. Our Love-feast occurred on the 13th and 14th ult. We had a good meeting, and I trust that none of us who enjoyed the privilege of attending it can say that it was not good for us to be there. Bro. John Wise, from Sumner county, came over and preached for us. There were two added to the fold. A man on the decline of life—how sad to think of anyone for whom Christ died, and he died for all, spending the prime of life in the service of Satan, the great enemy of souls. But how wise to change after the prime is spent, or, even, in old age, and spend the remainder in the pleasant service of Him who said, "My yoke is easy and my burden is light." The other one was a little girl of eleven years, Clara Brown, a granddaughter of Bro. Geo. Studebaker, who has lately settled among us, for which we feel very thankful, as we can have more preaching. O! how beautiful to see one so young turn her back to the cold and scornful world, her face Zionward, and boldly came out on the Lord's side, uniting with the people who are trying to serve God. O! may she indeed be a firm soldier of the cross, a follower of the Lamb, never wearying in well-doing, but holding out faithful unto the end of the race. How exceedingly glorious a thing, should she live her three score years and ten, or more, of self-denial and piety, doing all she can, be that little or much, for Jesus' sake, and can at the close look back on a life well spent in the service of God. No time lost serving Satan. O, that we could all say so! It seems, if we could return to our youth and carry with us the experience and little wisdom we have gained by years, that many of us, cannot look back upon our past lives with the pleasure we would like to, and might. But, perhaps even then, we could not, and it may be best as it is. The young have the experience and advice and warnings of the aged, and will not often take them, and perhaps would not their own.

These thoughts came into mind as we returned from the Communion. Were we all returning to our homes with our spiritual strength renewed as it should be? We really fear that there is too much of the precious time allotted to the meeting, taken up in working for the body and serving ourselves and the world. The workers have but little or no time to hear the preaching, or for thought about the purpose for which they came there, to celebrate the death and sufferings of our Savior. It must seem to them more like a feast for the appetite than the soul. We think there is too much food prepared and taken and eaten there. It is the duty of Christians to fast as well as pray, which duty is sadly neglected by Christians nowadays. And would not a Communion-meeting be a good time to fast some as well as pray, thereby making less work, and more time for thought concerning things eternal, and clearer minds to perform our duties acceptably, as well as attending to the duty of fasting. The Lord's Supper should certainly not be indulged in to fullness. If it is, it cannot have the spiritual significance it should have to us. Written in love and zeal for the cause of Christ by your sister in the one hope. Mrs. N. S. Mahorney.

From Lost River Church, Hardy Co., W. Va.

Dear Brethren:—

Our Communion came off Oct. 20, beginning at 2 P. M. We had a good attendance, considering the rain in the morning.—We had with us, Brethren from the Valley, Geo. Wine, of Augusta Co., Va; Eld. Jacob Miller, of Green Mount, Va; Frederick Kline and Joseph Shickle, of Broadway, Va. We had good order in the house during the services; but outside there was some bad conduct. The brethren from the Valley held preaching on Sunday at different places before returning home. C. Fitzwater.

From A. Hutchinson.

Dear Brethren:—

This will inform you that I am now in Monroe Co., W. Va. Found this faithful little band of brethren and sisters thrown into confusion because of the introduction of the Miami Resolution among them. Up to the time of their introduction here, a more orderly body of members would be hard to find, and even those who prosecuted the work of division, do not claim that there was any cause of complaint or for division in the church. It is painful to me in the extreme to see this little congregation shrouded in gloom and sorrow, for here is the place where I was brought into the fellowship of the saints on earth, and it has always been a place that I loved to visit, because I love order and simplicity in everything, and here they had it. I am happy to tell my dear brethren everywhere that my health is better than it has been for several years. The few who were left with the church in this congregation have appointed Nov. 24th for their Love-feast. My address will be Lindside, Monroe Co., W. Va., until after the time of the Feast.

From Cherry Grove, Ill.—Oct. 31.

Dear Brethren:—

Our interesting Sabbath-school closed last Sunday, Oct. 28; was organized June 24, with an average attendance of eighty-eight. Number of verses committed since July 22, 846. The greatest number present at any one time was 143. Highest number of verses commited and recited at one recitation, was 101, by Charlie Boyd; next highest was seventy, by Willie Cook. These two are quite small boys and are very good examples for larger ones to pattern after. Amount received by penny collection, for "Orphans' Home," Huntingdon, Pa., $6.06. We have done what we could during the Summer, sowing the seeds of eternal truth in the hearts of the youth of our district, and we now commit them into the hands of our kind Heavenly Father, praying that he may cause the seed to germinate, grow and bring forth golden sheaves, to be gathered at harvest-time, when the Reaper shall be sent forth with his sharp sickle, to reap the harvest of the world, and that the band of little ones, who sung the sweet songs of Zion together at Cherry Grove, during the Summer of '83, may join the angelic band and sing songs of praise to our God, and shout hallelujah, glory to God in the highest!

S. O. Larkins.

Our Better Judgment.

Not long since, I heard a minister say, that we should exercise our better judgment in religious matters, but should let the Holy Spirit overrule our better judgment. This created a query in my mind: Does the Holy Spirit ever lead contrary to our better judgment? Or is it only when our minds are blinded by the god of this world, and our better judgment not exercised, that we act contrary to the rulings of the Holy Spirit?—Will not some brother give us a lesson on this subject? J. R. Miller.

To the Elders.

The Missionary Board of the North-western District of Ohio would desire the Elders of each church to preach a sermon on missionary work, as was decided at our last District Meeting. We are receiving calls for protracted meetings, to be held this Winter, and it is necessary that we have some money in the treasury, or we cannot fill all of these calls. We also desire the solicitors of each church to collect all they can by a free-will offering. All matters relative to missionary work should be directed to John Bushong, Williamstown, Hancock Co., Ohio. By order of the Board. John Bushong, Sec'y.

From Union Bridge, Carroll Co., Md. Oct. 22.

Dear Brethren:—

Our Communion-meetings are now over, except, perhaps, one in Frederick City and one in Baltimore. The first two meetings were in the Pipe Creek congregation, one at the Meadow Creek meeting house, at which about 300 communed; the other at Sam's Creek, at which 160 communed. The Brethren at this place enlarged their house this Summer. The brethren that did most of the preaching were Levi Trostle, of Ill., Daniel Hays, Enoch Brower and Joseph Kline, of Virginia. We had excellent meetings and the cause of the Master was nobly defended by the Brethren. The last meeting was held in the Beaver Dam meeting house, brethren Hays and Brower remaining with us to the close of the meetings in Maryland and giving us the best wine at the last. Here nearly 200 members communed; and, al-

though the day was rainy, the house was crowded.

I to-day received a telegram, announcing that our beloved old brother Daniel Longanecker is dead; and while I was absent at several Love-feasts in Washington Co., our widowed sister, Sarah Sawble, was laid away in the grave. One wanderer made application to return to the fold and one youth applied for church fellowship. May the good Lord bless his people and may many wanderers return. E. W. Stoner.

From Southern Kansas.

Dear Brethren:—

I left home Oct. 11, to attend the Love-feast at Fredonia, Wilson Co. Arrived at Fredonia on the evening of the 12th; lodged with my old friend and brother, John F. Hess, formerly of Penn'a. He is in the second degree of the ministry; for a number of years, he was the only minister in this region. This congregation is presided over by Eld. G. W. Studebaker, who also lives in Fredonia. On the 13th, met at the tent on the farm of our esteemed friends, B. and I. Miller, formerly of Somerset Co., Pa. Had a very pleasant meeting; the order could not have been better. Twenty-six members communed; rainy weather kept some away.—There are about fifty members in this church. Two were added by baptism during the meeting.

I remained here until the morning of the 19th; preached evenings in the Baptist meeting-house in Fredonia. Thursday, the 18th day of October, completed the fortieth year of my ministerial labors. How long, and yet how little has been accomplished!—Bro. John Hess was taken sick while I was here, and called for the Elders and was anointed with oil in the name of the Lord. Oh! how solemn to meet an old acquaintance under such circumstances! The occasion was very impressive.

On the 19th, I was taken by Bro. Studebaker to the Neosho church; meeting in the evening, in their new meeting-house. Next day, was taken by Bro. S. Hodgden to the Feast near Parsons. This meeting was held on the farm of our highly esteemed Bro. S. E. Cornelius. Had a very pleasant meeting. It was "a feast of fat things," with good order and close attention from the spectators. Sixty-three communed. This congregation is presided over by our esteemed brother, Eld. M. T. Bear. The ministerial aid from a distance were, Eld. W. Wyland, of Iowa,; C. Kingery, Labette Co., Kan.; S. Hodgden, Neosho Co., Kan ; Bear, Wise, John Neher and S. Edgecomb.

On the 21st, the funeral of Bro. Leonard Stephen, who was buried on the 16th, was preached in the tent. Thirty-one years ago last June, I baptized him and his wife in Wetzel Co, W. Va., and now preached his funeral in Labette Co., Kan., over 1000 miles away. Strange indeed! Spent a pleasant afternoon with the bereft family. Meeting in the tent again in the evening. Bro. Wyland preached, ready to depart on the morrow. I remained until the 25th; meeting evenings at Sunnyside school-house. Then I was taken to Parsons by Bro. Cornelius, where I boarded the train for Columbus, Cherokee Co.; arrived late in the afternoon; was met by Bro. C. C. Thompson and wife, and cared for at their home. Had meeting until Sunday evening; very close attention to the Word preached. There are some fourteen members in this region; have meeting only once a month. Ministers are invited to call and preach for them. Address C. C. Thompson, or M. Moyers, Columbus, Cherokee Co., Kan.

On the morning of the 29th, I boarded the train for home; arrived at Milan, our R R station, at 12 P. M. Next day arrived at home; found all well, for which we try to thank God. Many thanks to loved ones who furnished substantial aid during my absence.

John Wise.

From Lebanon, Oregon.

Dear Brethren:—

I have just returned from Mohawk Valley, about thirty-six miles distant, where I tried to hold forth the Word of Life.—While there, I took a ramble for the purpose of acquainting myself better with the quality of unoccupied land, timber, etc ; and I wish to state to the readers of the Messenger, that "Uncle Sam" still has in reserve several tracts of land in that section of country, which can be secured at a very small cost, if people will come and settle on them. There is considerable good land on it, and a vast amount of valuable timber, fir and cedar.

Bro. A. J. Workman has built a saw mill within a mile of some Government land, intending, as soon as practicable, to attach a planer, having already purchased the necessary machinery. There are five members living in that neighborhood, one of their number (Philip Workman) being a speaker, who preaches regularly in their school-house. Our Elder, M. M. Bashor, continues his monthly visits to us. The dedication of our new meeting-house will be conducted by Eld. J. S. Flory, of Colorado, Sunday, Nov. 18, no preventing Providence. More anon.

Jacob Bahr.

From North Star, Darke Co., O.—Nov. 8.

Dear Brethren:—

The Love-feast at our new meeting-house, near North Star, occurred yesterday, at 2 P. M. It was a beautiful day for the occasion. We had a full house in the afternoon, with a strong force of ministers. The Brethren preached the Word with great energy. Evening services began at 4: 30; our beloved old Elder Samuel Mohler officiated; the house was densely packed. We thought our house was large enough for this place, but, on this occasion, it proved to be small It is 38x50 feet. We had reasonably good order, with the exception of some young folks that could not get into the house.

This morning we met again; some very important work was done. Our beloved brother, Joseph Grooff, was ordained; Bro. Frank Cordier advanced to the second degree. It was a very solemn scene. The Brethren then gave short farewell addresses, which closed the meeting; and, from the appearance of the members, we were all encouraged and built up; good impressions were made upon the minds of the spectators. Being the second meeting of the kind ever held here, it was consequently something new to a great many people of this community. We tender our thanks to the brethren for their help in the ministry, and invite them to come again.

H. C. Longanecker.

From Paint Creek Church, Kan.—Oct. 22

Dear Brethren:—

Our Love-feast is now over. We had a very refreshing meeting. Let us give God the praise. We had a fine rain on Wednesday, but commenced our meeting on Thursday. On Friday, during the closing hymn, an old mother came out on the Lord's side, and is to be baptized next Lord's Day. There were also others who thought they would like to unite with us, but were not ready. May the good Lord still strive with them, that they be not like Felix of old. About fifty communed; not many from a distance, on account of the rain. The foreign help in the ministry were G. W. Armentrout, of Allen Co., and John Neher, of Crawford Co. We have had a very nice, dry Fall, with no frost yet to kill the prairie flowers. Here you can see the advantage of not going so far north. We raise fair crops and all kinds of fruits.

A. C. Numer.

The Gospel Messenger,

A religious weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

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On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ..... 2 13 P. M.	8 50 A. M.
Fast Line..... 6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da
Johnst n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 35 P. M.
Mail ..... 3 50 P. M. H'bg.,	7 30 P. M.
Mail Express .... 8 05 P. M.	2 55 A. M.

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PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	———
Mail Express...*1 22 P. M.	6 50 A. M.
Limited Exp'ss,*8 57 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	8 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....†8 40 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily †Daily, except Sunday. §Daily, except Saturday.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH. Mail	Exp'ss	STATIONS.	LEAVE NORTH. Exp'ss	Mail
P. M.	A. M.		P. M.	P. M
6 05	8 35	.. Huntingdon...	5 55	12 40
6 15	8 50	McConnellstown	5 40	12 30
6 22	8 55	..... Grafton	5 35	12 25
6 35	9 06	...Marklesburg ..	5 25	12 14
6 43	9 15	... Coffee Run ..	5 15	12 08
6 50	9 21	Rough and Ready	5 09	11 57
6 57	9 29	..... Covo	5 01	11 50
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 55	...Riddleshurg...	4 35	11 20
7 30	10 00	. Hopewell. ..	4 29	11 51
7 40	10 10	...Piper's Run...	4 17	11 05
7 51	10 21	.... Tatesville....	4 07	10 52
8 02	10 30	.....Everett	3 58	10 43
8 05	10 40	....Mt. Dallas....	3 55	10 40
8 25	11 00	..... Bedford.....	3 30	10 02
10 00	12 35	.. Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Nov. 27, 1883. No. 47.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

The demand for Almanacs is quite good, and as our brethren get to see them, we think it will still get better, as we hope the present edition will give general satisfaction.

Bro. J. M. Mohler is still in the field, laboring for the promotion of the good cause. Many more should be in the same good work, for there is yet much of the land to possess.

Our patrons in sending us stamps for change, will please give us largely "ONES" for awhile. They are convenient in sending out Almanacs, for which purpose we will need quite a number.

Bro. Jas. A. Sell and J. W. Brumbaugh go this week to the Brethren in Armstrong Co., where they expect to hold a number of meetings. We wish them much success on their mission of love.

Eld. John Brindle reports good news from Martinsburg, W. Va. We are glad to learn that they now have a house of their own and hope that some of our wealthy brethren will assist in cancelling the debt yet against the house.

Bro. Silas Hoover commenced a meeting near Bro. Solomon Workman's, in Eld. Joseph Berkey's congregation, on the 6th of November and continued for six days, during which time six were added to the church by baptism, and one reclaimed.

Miss Alice Keller, daughter of Bro. J. B. Keller of Ephrata, Pa., and formerly a student of the "Normal," was married November 13th to Mr. Benjamin Bear, of Mechanicsburg, Pa. May the voyage over life's tempestuous waves be a pleasant one, and at the end, may they land safely in the haven of eternal rest.

"Thanksgiving Day" Excursions. — Announcement is made by the Passenger Department of the Pennsylvania Railroad Company that a general excursion for Thanksgiving Day has been arranged, and excursion tickets will be sold at all ticket stations on the Pennsylvania Railroad, Northern Central Railway, Philadelphia, Wilmington and Baltimore Railroad, Baltimore and Potomac Railroad, and West Jersey Railroad, on November 28th and 29th, good for the return trip until December 3rd.

If any of our agents who have been working for us have failed to receive an outfit for the coming year and will so inform us, we will take pleasure in sending to such, as we are anxious to retain all that have been working for us.

We have before us an interesting letter from Eld. Wm. Hertzler of Lancaster Co., Pa. We will be pleased to hear from our eastern brethren more frequently, as there are large churches in some of the eastern counties of Pennsylvania, and much encouraging news could be given, were it reported.

Bro. I. D. Holsopple, of North Star, O., reports a pleasant Love-feast in their new meeting-house, on the 10th of November. He says that there were more members present than ever known before, with a good supply of ministers. Their new house was built during the Fall, one half-mile east of North Star and is 36x50 feet.

Bro. John Cassady, of Markleysburg, Pa., informs us of a terrific explosion of dynamite near Ursina, at which five men were instantly hurled into eternity. The shock was so great that timber was shattered and windows broken a half mile or more from the place of explosion. He says that they have recently added one by baptism.

Eld. D. Murray writes us from Blountville, Tenn., and says: "We are now in Sullivan Co., attending meetings. We have been at ten meetings, one Communion-meeting and one District Meeting since here. We are getting along pleasantly and find much love and union among the members. No time yet set for our return, but think of going from here to Washington Co., and from there to North Carolina.

Sister Rebecca Studebaker, of South Bend, Ind., expresses her regret that the church there has thought it necessary to close the Sunday-school for the Winter. In the country, where the children have a considerable distance to go, the closing of the schools may be justifiable during the Winter months, but when all schools can be kept open during the whole year, it is much better to do so. — T. G. Waller, secretary of this school, met with a very sad accident in having his hand badly crushed in the machinery of the Studebaker Wagon Factory. Several of his fingers have been amputated, and it is found that his hand will remain in a crippled condition. Such misfortunes fall heavily upon those who have families dependent upon their labor, as is the case with the party named.

While out at our western office, we were shown some well-written articles, written by brethren whom we esteem; but they have been laid aside, because they are strongly tinctured with personalities and bitterness. We hope those brethren will pardon the non-appearance of their articles and write us some more, free from these objections.

Bro. D. Emmert and wife have returned and are now at the Home. Bro. Emmert, during his absence from us was busy at work, assisting in starting a Home at Hagerstown, Md., for poor and orphan children. The work is started there under encouraging circumstances and is now in working order. We bid Godspeed to every movement that tends towards alleviating human suffering and lifting the unfortunate to a higher plane in life.

During our meeting we had quite a number of pleasant calls, all of which we enjoyed. On last evening we had the pleasure of a call from Eld. Wm. Howe and wife who remained with us for the night. Their visit to us was a very pleasant one indeed, not only as guests to our home, but more especially at the altar where a Heavenly Father condescends to hear and bless. We always feel the need of the prayers of our brethren that we may be the better prepared, through divine grace, to fill acceptably the important position we occupy. We labor to do the best we can, but to please all is an impossibility we have learned long ago. Our chief desire is to please God. If we can do this, we shall be satisfied.

We wish to call, at this time, special attention to the *Young Disciple*, an interesting weekly published for our young folks. The regular price is only 50 cents a year or the Gospel Messenger and *Young Disciple* sent together for $1.85. Our agents, in soliciting for the Messenger, will also please work for the *Disciple*. Where this is not done, will not some one else take the agency and have it more generally introduced? It should go into every family in the Brotherhood, where there are children and young folks. Fifty cents a year invested for the young will prove a profitable investment and pay a good interest. Many of our brethren complain that their children are so little interested in the church and about religion. It is because they are not interested themselves. Supply your children with religious reading, and as they become interested in the reading, so will their interest grow in religion and in the church. If no agent calls, send 50 cents in stamps and try it a year. Sample copies and agents' lists sent free on application.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

CALLED ASIDE.

"I have somewhat to say unto thee."

Called aside—
From the glad working of thy busy life,
From the world's ceaseless stir of care and strife;
Into the shade and stillness, by thy Heavenly Guide,
For a brief space thou hast been called aside.

Lonely hours
Thou hast spent, weary on a couch of pain,
Watching the golden sunshine, and the falling rain;
Hours, whose sad length only to Him was known,
Who trod a sadder pathway, dark and lone.

Laid aside—
May not the little cup of suffering be
A loving cup of blessing given to thee?
The cross of chastening sent thee from above
By him who bore the cross, whose name is Love?

Called aside—
Hast thou no memories of that "little while?"
No sweet remembrance of thy Father's smile?
No hidden thoughts, that wrapped thee in their hold,
Of him who did such light and grace unfold?

Called aside—
Perhaps into a desert garden dim;
And yet not lone, when thou hast been with Him,
And heard His voice in sweetest accents say,
"Child, wilt thou not with Me this still hour stay?"

Called aside—
In hidden paths with Christ thy Lord to tread,
Deeper to drink at the sweet Fountain Head:
Closer in fellowship with him to roam,
Nearer, perchance, to feel thy heavenly home.

Called aside—
Oh! knowledge deeper grows with Him alone;
In secret, oft His deeper Love is shown,
And learnt, in many an hour of dark distress,
Some rare, sweet lesson of His tenderness.

Called aside—
We thank Thee for the stillness and the shade;
We thank Thee for the hidden paths Thy Love hath made;
And, so that we have wept and watched *with Thee*,
We thank Thee for our dark Gethsemane.

Called aside—
Oh! restful thought—He doeth all things well:
Oh! blessed sense, with Christ alone to dwell:
So, in the shadow of Thy cross to hide,
We thank Thee, Lord, to have been called aside.

THE BEAUTIES OF NATURE.

BY ROSIE SNOWBERGER.

This earth upon which we live is richly furnished and decorated with objects which attract the attention and please the eye of the lovers of beauty.

The mountains and hills, the valleys and rivers, the forests and landscape, the springs and rivulets are among some of the beauties of nature. And not only these minute objects, but the ocean, the sky, the clouds, the sun, that great monarch that rules the day, and the moon and stars that give us light by night, with numerous other things, are all clothed with beauty, and supply the admirer with food for study and reflection.

In the Book of Genesis, we are told by whom and how these things were formed.—God is the Author and Creator of all. By a word of his mouth, he spake everything into existence. Were it not for this narrative, we should be entirely ignorant of the creation.

There is beauty in the rainbow, that God set in the cloud as a token of a covenant made with Noah and his posterity, that he would no more destroy the earth by a flood. There is beauty in the wing so light, and step so soft, of the feathered warbler, as he happily trips from limb to limb, singing sweet praises to his Maker.

The vivid flashes of lightning and reverberating sound of the peals of thunder that follow, shaking the earth and causing us to tremble at the power displayed by the Ruler of the Universe, portray an indescribable amount of beauty.

What an aspect of radiance the sun brings with it, as it comes looming over the eastern mountains; and how a day sometimes appears, when God allows the clouds to hide it from our view; forgetting that there is beauty in the clouds and that each has its "silver lining."

There is beauty when the cold, gloomy Winter, with its chilling winds, is past, and Spring, with its smiling face, comes greeting us; bringing with it the genial rays of the sun, which cause the leaf and tender blade to come forth, and the earth and trees to be arrayed in a mantle of green. What a pleasure it affords us, when we are pressed down with the cares, toils and trials of life, to resort to the forest and take refuge under the shadowy wings of the stately oak, and there pour out our hearts to God in prayer, where no human eye beholds us.

For a short time only were we permitted to admire the trees thus arrayed. But what a different spectacle yonder mountain presents now! How grand! how sublime! since the frost has changed its coat of green into a brighter, gayer wardrobe of various colors. The best artist on earth could not produce or paint a picture half so lovely.

Soon the cold winds of Winter will begin to sway the land, and every leaf will be laid low to moulder and decay. The Prophet Isaiah says, "All flesh is as grass." What an instructive lesson this teaches us,—that we, too, must die, and that life is very brief. But if we live a life of virtue and usefulness, our acts of kindness and deeds of love will shine more resplendent, since God has set the highest type of beauty in the human form, and he loves to see it exhibited in purity of heart.

Maria, Pa.

STUDY THE SCRIPTURES.

BY E. SLIFER.

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. 8: 7.

To consider the above Scripture, in its isolation from other Scriptures, would, I fear, lead us into infidelity. I remember well, when a boy, some fifty years ago, I was in company with a number of boys and a few men. Among the latter was a physician,—a good physician, but skeptical in religious matters. Some one in the company suggested the propriety of all going to preaching.—The physician quoted the above verse of Scripture, and then asked the question,—"Where would be the use of going to preaching, when 'the carnal mind is enmity against God, not subject to the law of God, neither indeed can be'?"

I have no doubt, the seed of infidelity was sown in our hearts at the very time, for none of us made any reply; and whether we went to preaching, I do not now remember. But once in my life did I hear a preacher attempt to explain the above verse, and he did not do it to my satisfaction.

You may say, "And will you presume to undertake it?" I will not, in its isolation.—But in connection with other Scriptures, I will. And I commence with the use of verse 6, of the above chapter. "For to be carnally minded is death; but to be spiritually minded is life and peace."

Now, here I perceive there are two conditions a person may be in:—carnally minded, or spiritually minded. And such a condition will have its consequent result,—one will be "death," the other, "life and peace." God can therefore have nothing to do in producing the first condition, but very much to do with bringing about the second. For the whole tenor of the Scriptures does so teach. God wills the salvation of all men. (1 Tim. 2: 4.) But they "must come to the knowledge of the truth," hence, it must be a co-operative work between God and ourselves, or our condition cannot be changed from a state of carnality to a condition of spirituality.—God "wills" our salvation, but will not compel it; it is contrary to his nature or government to save an individual against his or her will.

Peter says, the human family was not redeemed with "corrupt things," which he named, "but with the precious blood of Christ." Hence, a plan which involved so great a sacrifice on the part of God and his Son, cannot be treated with impunity. Hence, it cannot be otherwise, than that the carnal mind should be at enmity with God, and is not subject to the law of God, and it is impossible to be otherwise, on the part of man—on the part of God it might be. But it would not be consistent with his Divine arrangement.

If so, then we are alienated from God, and a reconciliation must take place; and who must make the sacrifice? None other than the human family; and that must have been the idea of the Apostle Paul, when he used the following language: "We pray you, in Christ's stead, be ye reconciled to God." By what means, do you ask? Answer: "A broken and contrite heart he will not despise."

GIVING OFFENSE.

BY NOAH LONGANECKER.

It is true, the Psalmist says, "Great peace have they which love thy law, and nothing shall offend them"; but, unhappily, not all of us have arrived at that degree of perfection in love to God and man, that the law, the

whole law of God is our delight. There are too many of us who are weak; who are sometimes c nsidered "less honorable."

But nature and the Bible teach us, that on such we must bestow more abundant honor. Paul, in 1 Cor. 12, shows that the church, the mystical body, as well as the natural body, is composed of many members. Clarke says, "The Roman people got into a state of insurrection and rebellion against the nobility, under pretext that the great men not only had all the honors, but all the emoluments of the nation; while they were obliged to bear all the burdens, and suffer all privations. Matters were at last brought to such an issue, that the senators and great men were obliged to flee from the city, and the public peace was on the point of being utterly ruined: Menenius Agrippa addressed the insurgents in the following apologue:

"'In that time in which the different parts of the human body were not in a state of unity as they now are, but each member had its separate office and distinct language, they all became discontented, because whatever was procured by their care, labor, and industry, was spent on the belly; while this, lying at ease in the midst of the body, did nothing but enjoy whatever was provided for it.

"'They therefore conspired among themselves, and agreed that the hands should not convey food to the mouth; that the mouth should not receive what was offered to it; and that the teeth should not masticate whatever was brought to the mouth. Acting on this principle of revenge, and hoping to reduce the belly by famine, all the members and the whole body itself, were at length brought into the last stage of a consumption.

"'It then plainly appeared that the belly itself did no small service; that it contributed not less to their nourishment than they did to its support; distributing to every part that from which they derived life and vigor; for, by properly concocting the food, the pure blood derived from it was conveyed by the arteries to every member.' This sensible comparison produced the desired effect."

Would that all the members of the church, the mystical body, would profit by 1 Cor. 12, and this apologue. Speaking to the church, the mystical body, Christ however says, "If thy right eye offend thee, pluck it out, and cast it from thee; and if thy right hand offend thee, cut it off and cast it from thee."—Christ must have considered offending members very dangerous to his church. Indeed they are.

Should they, however, through power or deception, continue with the body in time, in eternity "the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that OFFEND, and them which do iniquity; and shall cast them in a furnace of fire: there shall be wailing and gnashing of teeth." Christ says, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."—Solemn!

But again: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" Who will not fear? No difference how ready the members are to see the wrongs in, and the dangers of others, no difference how willing they are to attend to the wants of the needy; no difference how quick they are to run in the way of duty; if their character or life is that of offending, better "cut them off;" better "pluck them out;" yea, more; "cast them from thee."

Paul says, "give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." If all of us felt the direful consequences of giving offense as Paul felt them, or see them as he saw them, then we, too, would pray as he did. Hear him:—"And this I pray, that your love may abound yet more and more in knowledge and in all judgment, that ye may approve things that are excellent; that ye may be sincere and without OFFENSE till the day of Christ." If there were more such prayers, there would be less offending.

We are not here referring to the unavoidable "offense of the cross." From my boyhood up, I have observed this: the offenses given by church members to the world and to one another, have both kept from Christ, and driven away more souls than any other power in the artillery of Satan. "We know whereof we affirm." There is nothing that gives me more concern, than that I may so live as to give none offense. I am but little gifted in leading souls to Jesus; but, oh! for Divine grace, that I may be no stumbling-block to keep or to drive away souls from Christ.

"Be wise as serpents, and as harmless as doves." It seems to me that too many of us lack the identity of being harmless; and if we do not lack in wisdom, it must be of a worldly nature. In this time, in which the different parts of the mystical body are not in a state of unity, as they once were, but each member has its separate office and distinct language; they have all become discontented, etc. See apologue, or moral fable, above.

Does it not give us a true picture of the Christian Church as it is now? Seeing that this "envying and strife" is among us, can it be otherwise than that there must be "confusion and every evil work"? The wise man truly said, "a brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle."

Brethren, as well as brothers, when once offended, are hard to be won; it is with extreme difficulty that they can be reconciled again. Such enmities are generally strong and inveterate. Like Joseph told his brothers, so Christ would say to his brethren:—"See that ye fall not out by the way."

THE CHURCH OF THE LIVING GOD.

BY C. H. BALSBAUGH.

OUR caption is a Divine utterance, and therefore indicative of a positive fact. To deny it is to make God a liar. It is a fact not only vital to our eternal interests, but in itself vital with the very life of Jehovah.—There is one Body, for Christ and of Christ. Eph. 4: 4; 1 Cor. 6: 13, 19, 20; Col. 2: 17.—Into this body all Christians are baptized. 1 Cor. 12: 13. Not one, but many members.—Not by human disposition, but by Divine arrangement. 1 Cor. 12: 14, 18.

God hates schism, but enjoins mutual care and support and advancement. 1 Cor. 12: 23–27. Unity with the Divine mind as to the organic relations of Christ's Mystical Body, is essential to our welfare, individually and collectively. When foot and hand, eye and ear, begin to quarrel, and usurp authority, and invade each other's special provinces, the integrity of the sacred organism is destroyed, harmony of function is lost, collision and dislocation and confusion and amputation and hemorrhage and feebleness ensue.

The church is a fact, and what a fact! The burning, unconsumed Bush is her fitting type. To fight against a Divine Institution is to fight against God. The church is founded on the Rock of Eternity, and "the gates of Hell shall not prevail against it." A God-built edifice is not easily overturned.—The great ideas Christ has implanted in the world have a mighty force to control civil governments and determine the destiny of nations.

But it is to His *Life* that the church owes her existence through all the centuries and millenniums. Every weapon in the arsenal of Hell has been employed to storm the pearly entrances to the celestial city, and demolish the Jasper walls of the Omnipotent Ruler of the Universe. Fire and sword and amphitheater without, and corruption and treachery within, temptation and terror in a thousand forms have assailed the organization, of which God Incarnate is Head and Heart and Life, and yet in this nineteenth century there is still a remnant according to the election of grace, who have the Eternal Father's seal in their foreheads, and his love in their hearts. They are the light of the world and the salt of the earth. They love not their lives to the death.

They are not ashamed of the cross of the Godman. They are the targets of earth and hell on the great central doctrine and fact that divides the carnal and the spiritual, that renders them a peculiar people, the very elect of God. Not all that say, Lord, Lord, not all that cry Progress, not all that live blameless in the letter of the Divine ordinances, but they who are "habitations of God through the Spirit." It is life that sustains and unites and correlates the organic economy.

It is the life of God in the flesh that binds into spiritual unity and harmonious activity the mystical body of Christ. One Spirit in one Body is the Divine ordination. Where two wills claim supremacy, there is discord and repulsion and schism. One God is the eternal fact, one will the eternal decree, one life the necessary outcome, and this is heaven, and all infractions of this order lead to hell, and constitute its essence and horror.—There is no danger that we will fall out about measures and customs and traditions, if we

allow the Holy Ghost complete possession of mind and heart in each individual. When prejudice takes the place of Divine Wisdom, and pride and reason dictate to the Supreme Legislator; when some are fossilized in the past, and others have grown so latitudinarian that they preach and practice that only part of life is sacred to the Incarnation and the Cross; what can follow such a departure from the standard of God in the flesh but collision, anarchy, hate, blasphemy, and damnation.

A will of perfect righteousness is the *sine qua non* of the Divine existence. The least variation would be Divine suicide. Christ is the incarnation of this will. Christians are the reproductions of His integrity in the righteousness of God. The Gate is straight, the way narrow, and few find it. But it is a gate of pearl, one solid pearl, and a way of gold, clear as crystal, and none but the pure in heart can enter, none but the holy walk thereon.

Look at the church in her aggregate membership. What a pile of rubbish! Money, world, display, self-exaltation, ambition, envy, lust, malice, gross indulgence of natural propensities and artificial appetites—these are so prevalent in Christendom, and even in the Brotherhood, that a true Christian must hang his head with shame to think how the name of Christ is dishonored, and his character and claims misrepresented. Instead of all living in and working from One Life, ten thousand separate wills are busy for ends and means that repudiate the manifestation of God in the flesh.

This is the ruin of the individual, and the plague and confusion and imbecility of the church. Christ is the Eternal Word, the living, life-bestowing Logos of the Father, and we have just enough literal Gospel to conduct us into the deeper and real Word, and he that wants more will want it forever. In *Him* are hid *all* the treasures of wisdom and knowledge. Col. 2: 3. Of the letter and the life the church is the Custodian. In *Him* is life, and *our* life is hid with Him in God. John 1: 4; Col. 3: 3; Phil. 1: 21; Gal. 2: 20.

The organism that embodies God must needs reveal the characteristics of his life.—This is the fundamental conception of Christianity, and its proclamation and manifestation constitute the mission of the church.—How these Christians bite and devour and malign and abuse each other! That is the modern testimony of the world concerning our own unfortunate fraternity. Love must often wound, but it is for high ends and in a Divine temper.

Not love, but hate, and obstinacy, and perverseness, and prejudice, and unholy ambition, and usurpation of power, and the infernal pride that must rule at all hazards, have rent us into factions and made us a spectacle to angels and to men. Through all the Christian centuries it is same story—missing the Divine mind in the Incarnation, and attempting the great problem of human redemption in the wisdom and power of unsanctified reason, which is the most fatal unreason. History is ever repeating itself, and yet few grow wiser by the solemn lesson.

Accepting one all-comprehensive creed is much, but it is more than this that is essential to the unity of the church. A dead, literal unanimity and superficial uniformity will not make the church the power of God unto salvation. Both the unanimity and uniformity are to be encouraged, and if possible attained, but it is God Himself walking in the midst of the Golden Candlesticks, feeding the separate flames with his own life, that constitutes the Divinity and power and authority of the church.

"Looking unto Jesus." Is there anything in the literal signification of these words which is not clear to the most illiterate member? I trow not. But who can fathom their spiritual and practical import? What is to be seen there? God manifest in the flesh. How much does that mean? It means the whole of Deity in his utmost stretch of Omnipotence, and Infinite Wisdom and Love, and the whole of man, body, soul, and spirit, in all his capacity for endless evolution in the glorious and blessed mystery of the Divine inbeing.

How many in this entire Brotherhood, in all its unbrotherly schisms and feuds, are studying, and straining, and praying, and fasting, and giving themselves to utter self-crucifixion, in order to get a clearer vision of the great mystery of Godliness, very God in human nature, and be in the mystery themselves as the life of their life, and the spring of all their hopes and joys? How many can honestly answer in the affirmative, and furnish a personal, living corroboration?

God is not mocked. His claims and our necessities and highest interests are clearly revealed in his incarnation in Emmanuel.—To depreciate this standard is to imperil our eternal weal. To ignore the principle of the absolute sovereignty of Deity over humanity in order to redemption, is to be lost, inevitably, irrevocably lost.

We can never be a united church save on the cardinal principle of the Incarnation, being one with God at the very core of our being, and having every element and energy and expression of life possessed and directed by the indwelling Christ. Even if we are superficially united on any other ground, we are no more than a jumble of individualities, without the organic unity which is possible only by the inbeing of the Holy Ghost. How much I would consent to concede for peace and unity I know not, but much, as much as any soul in the Brotherhood.

But the great, central truth of a perfect, rounded, unmutilated Manhood by its inhabitation of very God, I mean to keep intact as a doctrine, and struggle to realize in my experience. Let us all look unto Jesus, to Him only and to Him really, and we will be very near to each other, and love one another with a pure heart fervently.

FAITH without works is like a bird without wings, who, though she may hop with her companions here on earth, yet if she live till the world ends, will never fly to heaven.

GOLDEN NUGGETS.

BY M. M. E.

—A CARVER of wood placed a sign over his door that read, "All Kinds of Twisting and Turning Done Here." The way some ministers wrest the Scriptures, they could very consistently use as a motto, "All kinds of twisting and turning done."

—Jesus says, "I speak the words of my Father." Herein lay his success. Jesus oracularly proclaimed "the words" of his Father, and then left "the words" for his disciples to believe, teach and obey,—not other words, or words that convey a meaning different from his Father's or our Father's.

—It sometimes happens or comes to pass, that the devil pushes an innovation into the church, and though a few faithful disciples protest and persistently oppose the change in the order of worship, they are suppressed by "majority-rule." Majorities are not always right, nor at all times very evenly filled with love and brotherly affection.

—If the money spent for organs in houses of worship were taken and spent in training the young in vocal music, choirs or operatic singing would hie themselves away and congregational singing would grace the people who meet to worship God. This singing and piping of a few for the whole congregation, is a species of Romanism—a stride backward to imitate the Pope and his hirelings. Perhaps the same "hand" is silently creeping into the Brethren church through the family. This is how the wooden singing in other societies got among them.

—Every penitent, born believer will submit to Christian immersion, then "continue steadfastly in the apostles' doctrine, in brotherly fellowship, communion of the body of Christ, in prayer, praise, and every good work."

—Many persons are well informed in art, science and politics, and can converse fluently upon these topics; but upon matters of greater importance than these they are pitifully ignorant. They *study* science to know, but are willing to take Christianity *on trust*. They do not seem to desire *to know*, but their whole aim is to *feel good*, no difference whether that which makes them "feel good" is a lie or the truth.

—A man once said to a minister: "I go to church to have my *feelings* stirred up, and the preaching, singing and praying that falls short of this, for me may as well not have been done." The whole service, for this man, depended upon the ability of the preacher to stir up his feelings, and no difference whether they were stirred up by graveyards and tombstone, or how a little girl was drawn out of a well of water, or some imaginary tale.

—Wherein the Bible testifies, we believe: wherein it commands, we obey; wherein it promises, we enjoy. The Head speaks, the body acts, the members enjoy. The Gospel is the power, the individual is moved, and the man is happy. God designs, sends the Pattern, and we conform to it.

—If a body or an assembly of people

should pass a resolution or a "string" of resolutions, accepting the Gospel as their only rule of faith, what would the writing be called? A creed? No, not a creed—not an addition to the Gospel, but a declaration of intention or purpose. Truly! Then if several congregations, or all of the congregations, through their representatives, should declare their intent or purpose upon a single question affecting the fellowship of its members, and use the Gospel as the basis for its intent, would that be a creed? Would it be no creed when done by a few, and a creed when performed by many? Would it be no addition to the Gospel when done by some men, and an addition when done by others?

—Mephibosheth was lame in both feet.—Some modern preachers are not only lame in both feet, but in the heart and head also.—Upon great Gospel principles, they do not know where they are—seem uncertain, doubtful. They say, "O, I like the church, prefer its prayers, praise and fellowship, but Annual Meeting did not treat Elder ——— and Elder ——— and brother ——— right."—When men thus risk their eternal weal, it is strong evidence that they were not baptized into Jesus, the Christ, but into Elder ———, concerning which Elder neither Moses nor the prophets commanded us to hear.

—In apostolic days, the people learned *what* to do, from *whence* the doctrine and *how* to obey it. They heard the apostles, understood the message, received it, obeyed it, and continued in it. The apologies, the perversions, the lullabies of modern teaching, had no place in the apostles' labors, because the "knowledge of salvation" was adhered to, advocated, defended and obeyed.

—"But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat (human expedients) for whom Christ died. Let not then your good be evil spoken of; for the kingdom of God is not meat and drink;" (nor ice-cream parties, oyster-suppers, picnics, masquerades, tableaux, croquet, and such like) "but righteousness, and peace and joy in the Holy Ghost." Rom. 14: 15-17.

—Three divine things are held up to our understanding as the power of God to save us. 1. Christ. 2. The cross. 3. The Gospel. Jesus is the Deliverer, the cross the means of purchase, the Gospel the instrument by which we accept salvation. These are three powers embraced in the one divine power—the Godhead.

—Starving people want *bread*—not platitudes and lectures on digestion and assimilation.

BIBLE TEXTS FOR PARENTS.

BY ENOCH EBY.

"Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."—Deut. 6: 4-9. "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth."—Deut. 11: 18-21. "Train up a child in the way he should go: and when he is old he will not depart from it."—Prov. 22: 6. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Eph. 6: 4.

"Now the sons of Eli were sons of Belial; they knew not the Lord. . . Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. . . Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress."—1 Sam. 2: 12, 22, 24. "And the Lord said unto Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." 1 Sam. 3: 11-14.

The first paragraph of quotations shows the duty of parents toward their children.—The second shows the terrible results of a neglect of that duty.

"And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered up burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."—Job 1: 5. This sets forth the deep concern all Christian parents have for the salvation of their children.

"I have no greater joy than to hear that my children walk in truth."—3 John 4.—This, with other references, shows the joy experienced by the children walking in the truth, as a result of performing duty.

DEAR PARENT,

hearest thou the terrible mandate from heaven, clothed with terrible majesty, coming from the lips of Jehovah, speaking directly to you? Place yourself in one end of the balance, and all the Scriptures quoted in the first paragraph in the other end, and you can then see where you are wanting.

Why is it that your sons and daughters are revelling in sin? Some are even causing some of Israel to sin, like Eli's sons, and your daughters are worshiping at the shrine of Fashion, instead of being "as corner-stones, polished after the similitude of a palace."—Ps. 114: 12.

Do you know that God has placed into your care the highest degree of human responsibilities? The President of the United States has but the financial and moral interests of the nation at heart; while you have the religious and eternal interests of your child in your hands: one of them is worth more than all the world, for the Savior asks, "What will it profit a man if he gain the whole world and lose his soul?"

But we often hear it said, "My children are of age, at least accountable for themselves, and if they are not in the church, I am not responsible." Please read and reread those Scriptures. Have you restrained your children from doing and going wrong? Have you talked to them about Jesus and his Word when you rose up or lay down, or in the field or the way, and in that way brought them up in the nurture and admonition of the Lord? Or in the way they should go, so that when they are old, they may not depart from it?

Make no apology for your children or yourself, until you have fulfilled the requirements of those Scriptures, for the Lord has spoken and will hold you responsible. May the Lord help us all to see and perform our duty as parents.

OBEY THE LORD.

BY WM. LUGENBEEL.

When God commanded Gideon to go and save Israel from the hands of the Midianites, Gideon said, "Wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house."—And the Lord said, "Have I not sent thee?—Surely, I will be with thee."

Here is a lesson for the humble poor in the church of Christ,—those who count themselves the least in the Father's house. They are sometimes tempted, on this ground, to beg off from doing some specified work for the Lord, as Gideon did. If all such could be persuaded to look away from and above themselves, unto him who says, "Have I not sent thee?" and go to work in obedience to his words, how precious to them would be the promise, in their own experience, "Surely, I will be with thee," saith the Good Master.

THE VINE.

BY J. R. MILLER.

From the conduct of some, it would seem, that all they expect of their vines, would be to remain the same from year to year, whether they bear fruit or not. But our Heavenly Father wants not only every branch to remain in the vine, but also to bear fruit, and not only a little, but much fruit. And he wants his vine dressed, the unfruitful branches removed, their final destiny being, to be cast into the fire and burned. O, may we all patiently bear the purging and become more fruitful!

Remember the good old rabbi, who was awakened by one of his twelve sons, saying, "Behold! my eleven brothers lie sleeping, and I am the only one who wakens to praise and pray." "Son," said the wise father, "you had better be asleep too, than awake to censure your brothers." No fault can be as bad as the feeling which is quick to see and speak of other people's faults.

SERMON DEPARTMENT.

"Preach the Word."

THE WORTH OF THE SOUL.

SERMON BY J. W. SOUTHWOOD.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"—Mark 8: 36.

The Savior, in making use of the language of this text to the people, and the disciples also, when he had called them unto him, puts it in the form of a question, while in sentiment it is the statement of a fact. The fact stated is, "It will not profit a man, if he shall gain the whole world, and lose his own soul!"

I. WHAT IS THE SOUL?

Some claim, the soul is a connecting link between body and spirit, that there is such a vast difference between body and spirit, that there is need of a connecting link, and hence conclude that the soul is that link. "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." Here seems to be, in this application, a difference between soul and spirit; yet the term soul is often used in the same sense as spirit—the immortal or never-dying part of man, and it is in this sense we are to consider it in our text.

Soul is synonymous with "the inner man" and "hidden man of the heart." This being the case, we are to view man as a dual being, that is, a twofold creature, consisting of an outer man, and an inner man, a visible man, and a "hidden man," a physical man, and a spiritual man. We should not think of the soul as a mere breath, a vague invisibility, but as an entity or real being, a spiritual and intelligent being, that is endued with an eternal existence, and hence is worth more than the physical or outer man. We therefore desire to consider the soul as the finer and more noble constituent of man, that part that will never molder to dust, but will live on in eternal bliss or everlasting woe.

II. THE MERITS OF THE SOUL.

The soul is possessed of such a meritorious quality, that we desire to apply to it the term worth. While value seeks estimation, worth seeks merit; value fluctuates—changes, worth does not. The merits of the soul to-day are the same as they were eighteen hundred years ago; while value, as applied to many things, has undergone considerable change. Value is the nominal worth, worth is the intrinsic value. Were we, in speaking of the soul, to use the term "value," a word admissible of change, some might be led to conclude, by the actions of many, that it has undergone quite a change since the Savior spoke the language of the text, and is now at a very low estimate. Of course, a divine value or estimation reaches the merits.

III. THE VALUE OF THE WORLD CONTRASTED WITH THE WORTH OF THE SOUL.

The Savior, in speaking to the people concerning the worth of the soul, is dealing with man in harmony with the constitution of humanity. Were I to ask you the worth or value of something you had never seen or heard but little of, you would not be able to answer. But should I compare it with something of which you have a knowledge, and tell you it is worth as much as the object of which you have a knowledge, then your minds are prepared to give at least an approximate comprehension.

Just so with the Savior. He is contrasting the worth of the soul with the value of the world. And as he knows we have a knowledge of the value of the world, hence he makes use of it to draw our minds to at least something of a comprehension of the worth of the soul. Yet our minds are far too finite and comprehensibly short to reach but slightly into the value of the world, measured either by its proper uses or its worldly estimation.

Should a man purchase acre after acre of land, until he had a section of good, improved land, yet it would not profit him to lose his soul in gaining possession of it. Let him multiply section after section, until he gets possession of a county, a State, a country, a continent, yea, the whole earth, with all its teeming multitude of animals, and yet, the Savior would say, the soul is worth more than all this. Let him add thereto the mighty oceans, with all their ships and animal wealth, and to this add the manufactories and all the multiplied millions of gold and silver, diamonds and precious gems of the whole world, and yet it would not profit a man to gain it all and lose his own soul.

Again, let him add all the pride, fashion and pleasure of the world, and still it falls far beneath the worth of the soul. Let him make one more addition, and add worldly fame and honor, eminence and rank, popularity and praise of men, until he has reached the highest the world can afford, and still the Savior would say, the soul is worth more than any, or all of these, or even the whole world.

He would thus teach us that it will not profit a man if he should gain the whole world and lose his own soul. The soul is eternal, while the world, with all its pleasures and worldly store, is but transitory.

Then, brother, since the soul is worth so much, even more than the world, will it pay you and I to exchange our soul-life for pleasures, amusements or all the rich stores of earth? Poetically speaking,

"There's a question that comes to us all,
And it comes many times in a day;
Oh, it comes as a kind angel's call,
That says, 'Count the cost—will it pay?'
Will it pay in the conflict with sin,
If we barter our soul life away?
Tho' the pleasures of time we may win,
Do you think, after all, it will pay?"

If we thus barter our soul-life for the pleasures of this world, do you think we will find it a good transaction when we are nearing the turbid waters of death's chilly stream? No, brother, we will not.

"If a comrade invite you to drink,
Or engage for some wager to play,
I beseech you, my friend, stop and think,
Consider the cost—will it pay?
Will it pay to lose heaven for a cup
That will only bring grief and dismay?
Oh, then, why will ye die? give it up;
Oh, break off from its chains while ye may."

When we consider the worth and grandeur of the soul, and that "no drunkard shall enter the kingdom of heaven," it is indeed painful and heart-rending to think that any one should barter his soul for a cup of grief and eternal misery and woe. May God's divine grace induce all to break the Satanic chain, while time and opportunity is yet offered.

"Or perhaps you are led to profane
The name of the Lord every day,
Oh, how oft take his dear name in vain!
What think you, my boy—will it pay?
Will it pay you to forfeit your right
To the beautiful mansions above?
To be banished forever in night,
Far away from God's bountiful love?
Will it pay,
Thus to trifle this brief life away?
When the day of eternity's near,
Oh, then do you think it will pay?"

Boys, do you think it will pay to swear and profane God's holy name and thus lose your right to the bright mansions the Savior has gone to prepare in his Father's house?—No, boys, it will not. But it will pay to "Remember now thy Creator in the days of thy youth."

To all, we wish to say in conclusion,

"Oh, consider the words of the Lord,
For they teach us a far better way;
And his counsels true pleasure afford,
In them we can trust—it will pay.
When this brief life of conflict is o'er,
Oh, how blest if we hear Jesus say,
'Come, ye faithful, and rest evermore!'
Surely, this will be joy; this will pay.
It will pay,
It will pay on the great Judgment Day,
When we stand before the Great White Throne,
Oh, then we will find it will pay."

May God's Word and guiding influence so direct our minds and hearts, that we may awaken to the interests and worth of the soul, using this world as God, the Great Giver, has designed, making it, with all its pleasures and bounties subservient to the worth of the soul. May we so live, with the worth of the soul uppermost in our hearts, that when

"Death disrobes us all
Of what we here possess,"

we may

"Hear the Savior's 'Well done,'
Over on the other shore."

"NOT ASHAMED OF THE GOSPEL OF CHRIST."

BY L. T. SHELLABARGER.

Paul's letter to the Romans is considered among his ablest writings. The circumstances under which he wrote to the Romans would naturally call forth the best energies of mind in confirmation of his faith in Christ. Every text in the Gospel is full of meaning, although upon this text, as upon others, we may have read much, and heard many sermons, and, yet, we have not heard it all, for it can never all be told.

If nobody had been ashamed of the Gospel of Christ, then Paul would have had no occasion to say that he was ashamed of it.—

But the great mass of the people were not only ashamed of the Gospel, but they despised and persecuted those who advocated it.—It is a truth that no person can know more than the facts of his experience teach him. For instance, we may have an idea of what it is to be voiceless, although we cannot know what it is, until we have been so. We may think we have an idea of what it is to be a preacher, or doctor, or farmer, although we cannot know in reality, what it is until we have had the experience. From a mere word description of Paul's trials we cannot realize the nature of his temptations, nor the strength of his faith in Christ, however, some knowledge of his experience should do us good.

Christianity was then in its beginning, was new to the people. Then, as now, its means were so simple; so contrary to the carnal nature of man, that it was almost universally rejected. Its first advocates, like its founder, was of humble birth. This fact, of itself, did much to make Christianity objectionable to those proud and wicked Romans, who measured the value of souls by wealth and ancestral distinction. At that time Rome was a proud and adulterous city. The inhabitants were intelligent, wealthy, and prone to all sorts of wickedness. Then, as now, money was uppermost in the minds of the people.—The silversmiths of Ephesus carried on a large trade in gold and silver models and ornaments, but perceiving that the establishment of Christian faith would do away with this trade, they readily succeeded in stirring up the people against the apostles. A mob was soon in pursuit of Paul, but failing to find him, they seized two of his brethren and hurried them to the theater, intending to throw them to the wild beasts, which act, in this instance, the civil authorities prevented. The people openly and violently opposed the Gospel of Christ, for several reasons:

1. Because as they thought, it interfered with their business interests.

2. Because, the simple means of salvation offered by the Savior, were too humiliating to their carnal natures.

3. Because, they were ashamed of the Gospel, for, as yet, only a few had embraced the cause.

Paul told the Romans that the reason he was not ashamed of the Gospel of Christ, was because it was the power of God unto salvation, first unto the Jew and then unto the Gentiles. Paul reasoned with the people so well, and showed them so many miracles in support of his preaching that they were inwardly convinced of the efficacy of Christianity.

The heat which offended the people was the order of conviction. They knew that Jesus was the Messiah, but they were not willing to accept his Gospel, and easily found pretext for putting to death its supporters.—The apostles and others who embraced the Christian faith, were often treated like the vilest criminals. They were tried, condemned, put in chains, in prison, and many were cruelly put to death. But in spite of all this desperate opposition to the Gospel of Christ, Paul was not ashamed to preach nor practice it.

In this age of the world the people manage to oppose the Gospel in a different manner.—Here there is no danger of getting into prison for preaching it,—nothing to molest us, or to make us afraid. On the contrary, the people listen attentively, are glad to hear preaching; manifest considerable liberality for benevolent purposes, but, after all, they manage to oppose the Gospel in a weaker, wiser, and more deceptive way than in olden times. Nowadays we do not openly with law and force oppose the religion of Christ. No! no! the opposition we allude to, is accomplished in a more successful way. The people pretend to accept Christianity and then practically reject it by failing to observe its teachings.

In our age of the world the silversmiths and manufacturers of costly apparel do not violently oppose the Gospel, because they know the people who profess Christianity, will buy and wear whatever they like, regardless of the religion they pretend to possess. Railroad owners do not denounce Christianity. Many of them profess the religion of Christ, but disregard that part of it, which relates to breaking the Sabbath, as well as other parts which do not suit them.

To conclude, let us bring part of this sad truth nearer home, and ask how it is with ourselves. Do you and I profess Christ and then practically oppose him by failing to keep his commandments? In speaking of something we wish to do in the future are we ashamed to say "if we live, the Lord will," as we are commanded to do? Are we ashamed to array our bodies in modest apparel, while the world indulges in fashionable attire? Christ says: "If any man be ashamed of me and my words, of him, also, shall my Father in Heaven be ashamed, before the holy angels."

Covington, Ohio.

"I HAVE seen a man who refused to believe the Bible, yet would accept Darwin's theory of evolution, of which there are more missing links than ascertained facts. And I heard of another man who would not believe in God, but had so much faith in the Canada prophet that he removed from the seaboard into the interior, when the storm was predicted that did not come."—*John R. Paxton.*

A SINGLE sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin we do not intend to renounce— is enough to render real prayer impracticable.

Matrimonial.

DEVILBISS—WILEY.—Nov. 4th, at the residence of Bro. John Fitz, near Panora, Iowa, Bro. C. A. Devilbiss and sister Kate F. Wiley. J. D. HAUGHTELIN.

PRILEMAN—BAILEY.—By the undersigned, at his residence near Monument City, Ind., Nov. 11, '83, Mr. David M. Prileman and Miss Ada F. Bailey, both of Huntington Co., Ind. J. W. SOUTHWOOD.

BOWLING—PILCHER.—By the undersigned, Nov. —, at the residence of the bride, in Monument City, Ind., John Bowling, of Warren Co., Ind., and sister Sarah M. Pilcher. J. W. SOUTHWOOD.

HOFFMAN—OLLER.—At the residence of the bride's father, near Leitersburg, Md., by Eld. D. F. Stouffer, Mr. Aaron V. Hoffman to Miss Mary S. Oller, both of Washington Co., Md. D. F. STOUFFER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

BASS.—Near Oskaloosa, Mahaska Co., Ia., Nov. 2, 1883, of old age, sister Margaret, wife of Bro. Wm. Bass.

Deceased was born in Kentucky, April 1st, 1803. Her age, therefore, was 80 years, 7 months and one day. She lived a consistent member of the church for many years. Funeral services by the writer.

S. P. MILLER.

TRENT.—In the Bachelor Run church, Carroll Co., Ind., Nov. 6, Bro. Thomson Trent, son of Jeremiah and Catherine Trent, aged 32 years, 8 months and 13 days. Disease consumption.

Funeral by Eld. Hiel Hamilton from 2 Cor. 5: 1, 2, to a large concourse of sympathizing friends. Deceased leaves a wife and four children. A. P. BEVBAKER.

RHODES.—Near Moorhead, Minn., on Oct. 11, 1883, Bro. R. A. Rhodes, aged 19 years (nearly).

Bro. Rhodes had gone West a few months ago, and was working with a threshing machine and sleeping beneath a granary, when, without warning, the granary gave way, and 1400 bushels of oats fell, killing him with three others. His remains were brought to his father's house (Bro. Benjamin Rhodes) near McVeytown, Pa., and interred in the Spring Run Cemetery. Preaching by the Brethren to a very large and sympathizing audience. J. C. SWIGART.

ZUCK.—In the Coal Creek church, Fulton Co., Ill., Eld. David Zuck, aged 79 years, 1 month and 24 days.

He was an old soldier of the Cross, whose daily walk commanded the respect and love of all who knew him. He selected his funeral text some time before his death,—1 Cor. 15: 22, 23, which was improved upon by the writer. JOHN POOL.

MILLER.—In the Hopewell church, Bedford Co., Pa., Nov. 2, of heart disease, Annie, daughter of sister Catherine Miller, aged 11 years, 8 months and a few days.

Funeral sermon preached by Bro. John Rush to a large concourse of sympathizing friends.

MICHAEL KELLER.

ZOOK.—In the Hopewell church, Bedford Co., Pa., Nov. 7th, sister Elizabeth Zook, wife of friend John Zook, aged 67 years and a few months.

She was a devoted and earnest Christian and was respected by all who knew her. A few hours previous to her death she called for the elders of the church, and was anointed with oil in the name of the Lord. Funeral services by Bro. Henry Clapper, assisted by Rev. Bechtel of the Reformed church from 2nd Cor. 5: 10.

MICHAEL KELLER.

BAUGHMAN.—On the 9th inst., sister Isadore, wife of Mr. Robert Baughman, aged 24 years, 3 months and 7 days.

The dear sister was much devoted to her Master and his cause. Though suffering long with that dreaded disease, consumption, she bore all with blissful resignation. At her request we met at her home and administered the Lord's Supper and Sacrament to her and the assemblage of members. A few weeks later she died in in the triumphs of an everlasting faith. Funeral services by the Brethren, assisted by the Rev. Campbell of the Presbyterian church to a very large assembly. She leaves a kind husband and one child.

S. T. BOSSERMAN.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER ie $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

Agents Wanted in every locality to gather subscribers. Sample copies and agents' outfit free.

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BRETHREN'S PUBLISHING CO., MT. MORRIS, OGLE CO., ILL.
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Mt. Morris, Ill., - - - - Nov. 27, 1883.

BRO. P. E. WHITMER, of Missouri, has been ordained to the eldership.

SUSANNAH OXLEY, of Stella, Neb., would like to have the address of Wm. Bratd.

BRO. S. D. Hamm, of the Woodland church, Ill., has been ordained to the eldership.

WHEN last heard from, BRO. J. A. Murray was preparing to commence a series of meetings at Minnesota City, Minn.

BRO. J. S. FLORY'S last letter to us was written at Salem, Oregon. He is making quite an extensive trip through the West.

ELD. DAVID BECHTELHEIMER has returned to his home at Juniata, Neb., after an absence of over three months. He expresses himself as well pleased with his trip among the Brethren.

SUBSCRIBERS are coming in quite encouragingly. Some of our agents are sending in quite large lists. One agent has sent in over forty names, and many others are running up their lists quite large.

IN this issue will be found a letter addressed to the members in N. E. Kansas. As it pertains to missionary work, it should receive the attention of all the members in that part of the Brotherhood.

BRO. I. J. ROSENBERGER closed his meetings at La Fayette, Ohio, with nine additions by confession and baptism, and when last heard from was preaching near Monument City, Ind. Three additions have been reported.

BRO. D. C. Moomaw writes us that nearly all the members that were persuaded to leave the Elliott's Creek congregation, Va., have now returned to the church. He adds, that the Brethren should treat those kindly who have left us, and in that way win them back to the church. Kind treatment will doubtless induce most of those who have been persuaded to leave the church, to return and feel much better contented than before.

THE Postmaster of Black Run Falls, Wis., writes that the report concerning Miss Lena Richman, as published last week, is a hoax. We make the correction, yet think it strange that responsible journals will give publicity to such things in the beginning.

THOSE who have ordered the Revised Minutes, will please have a little patience till another edition can be printed. The first edition is now exhausted. In the mean-time those yet desiring the work, might send in their orders, and they will be filled just as soon as printed.

WE would that every minister in the Brotherhood could forcibly apply to himself the language of Paul when he says: "Woe be unto me, if I preach not the Gospel." If they could feel the force of this duty as Paul felt it, there would be thousands of series of meetings this Winter.

THE great ocean is kept pure by a constant movement of the waters. It must sometimes be lashed into fury by heavy winds. Just so with the church; there must be a constant activity among the members. Sometimes the storm of persecution will lash her fearfully, yet it is all for her good.

TWO giants were married in Pittsburg, Pa., last week. In height, the man was seven feet and eleven inches, and the woman just one inch less. Together they weighed 549 pounds. This is said to have been the first wedding of giants that has ever taken place in America, and the second in the world.

UNDER date of Nov. 16, Bro. J. W. Southwood, of Monument City, Ind., says: "I. J. Rosenberger, who came to us on the 10th inst., is still with us and is giving us the much-needed kind of preaching. Such preaching 'gives no uncertain sound.' Preaching that is strictly loyal is what the churches need."

BRETHREN W. R. Deeter and Jesse Calvert, have just closed a series of meetings at Plymouth, Ind., with thirty-one additions to the church; twenty-nine by confession and baptism, and two reclaimed. Perhaps there are hundreds of places in the Brotherhood where similar results could be realized with continued efforts.

YOUNG Bro. R. A. Rhodes, of McVeytown, Pa., met with a sad death near Moorhead, Minn., Oct. 11. He and three others were sleeping under a granary, when the floor gave way with 1400 bushels of oats, causing instant death to the four. He was working with a threshing machine at the time. He was a son of Benjamin Rhodes.

BRO. O. F. YOUNT, of Tippecanoe City, Ohio, is now preaching among the Brethren in the Shenandoah Valley, Va. In this connection we take occasion to remark, the Brethren ought to use Bro. Yount a good deal in holding a series of meetings this Winter. A man of his ability is capable of doing a grand work in many localities.

GOD sometimes has to chastise his children in order to get them to work. Every member of the church should be active in the cause of religion, or else the church will become impure. Inactivity produces impurity as well as spiritual diseases.

BRO. JOHN Y. SNAVELY, of Hudson, Ill., writes that he has been away from home five days, attending the meetings at Milmine, and Cerro Gordo. He reports good preaching, and the best of order, and says the reason of the good order is, that the churches referred to, carry out the Gospel order.

THE Christian Publishing Company, 913 Pine Street, St. Louis, Mo., has favored us with "Explanatory Notes on the International S. S. Lessons for 1884," by E. W. Herndon. It is a well-printed and neatly-bound volume of nearly 200 pages. We are well pleased with both the general explanatory notes and the arrangements of the various parts of study. It will be found a valuable aid to those of our readers using the International Series of S. S. Lessons. We shall take pleasure in using the book and introducing it to others. Price only 60 cents. Orders for the work may be sent to this office. The same firm has also published an excellent Sunday-school Hymnal for the use of Sunday-schools.

As a rule the Brethren have discouraged written sermons in the pulpit, and so far our ministers have kept clear of this fault, and as a matter of encouragement to them we clip the following from the *Christian at Work*;

"We believe the preacher of the future will never rustle the leaves of his sermonic manuscript in the pulpit, or read off from the written page his invitation to sinners to forsake their sins and become reconciled to God. And we believe this will be accomplished, not by writing the sermon and then committing it—which is simply burning the candle at both ends—but by a return to the practice of the time when written sermons were unknown. This method involves one's saturing himself with his subject—clothing a thought here and there in particular form if he please—and then delivering his sermon after the fashion of the great orators and speakers.

WE have a word to say in behalf of our compositors. We think it would be difficult to find a more faithful and patient set of workers. They are sometimes censured for not putting matter in type correctly, and in nearly every case, we find the fault on the side of writers who fail to write plainly. It is astonishing how careless some people are about their writing. Nearly every day we have articles containing words that take all the hands in the office, from five to fifteen minutes to decipher. Frequently we have to guess at them. Especially is this the case respecting names. We can sometimes guess other words, but guessing names is one of the impossibilities. We insist on writers taking special pains with their copy, and make all the words plain, and they may rest assured that our compositors will get the matter in type correctly.

THERE are some good articles in this issue, and we hope our readers will carefully read them all, but it does seem to us that Bro. Noah Longanecker's article on "Giving Offence" is worthy of several careful readings. We desire to call special attention to it. To us it has opened up an important line of thought.

WE are sometimes asked, how the Brethren dedicate meeting-houses. As we have been present on such occasions, and also officiated, we are prepared to answer. The usual custom is to open the meeting the same as the Brethren open other meetings. A brother then preaches a sermon, after which the meeting is closed by singing and prayer. That is all there is to it, save that the house is generally full of people. Occasionally a collection is taken up before the services open for the purpose of lifting a small debt there may chance to be on the house. But that is very rare.

FEET-WASHING.

THE following we clip from the Germantown (Pa.) *Guide*. The closing part shows that the editor of the *Guide* takes a very sensible view of the ordinance of feet-washing:

There is a religious sect called Winebrenarians, and they have a society in Pittsburg. Washing the feet they regard as a sacrament, and at their Sunday service a large number of persons take part in this rite. On a recent service there were about thirty of them. The pastor fills two basins with water, and a man and woman, each wearing an apron in imitation of the girdle worn by Christ, washes one by one the feet of those of their own sex, the shoes and stockings having been previously removed. Both feet are placed in the basin and after having been washed are wiped with an apron worn by the washer, and they shake hands and kiss each other. During the performance of this ceremony the congregation sing a hymn:

"This is the way I long have sought,
And mourned because I found it not."

It is an interesting fact that there is the same authority for this rite as there is for the sacrament of the Lord's Supper, and yet it is not observed by Christians generally.

CARELESSNESS.

THOSE whose fate is to work in a newspaper office are continually reminded of the careless ways of a large percentage of people. Men constantly send money, omit their post-office, or their names, or ask a change of address and fail to give the old post-office. The records of the Dead Letter office in Washington plainly show these careless habits. As an example the astonishing fact is made known that during the last year the number of letters received averaged 13,600 for each working day; or over 4,000,000 in all! There are received per month 2,000 letters properly stamped but blank! not the vestige of an address; and the astonishment grows when told that a majority of them are from business men, containing important information and valuable enclosures. Of the latter the sum amounted to $44,326.65. Others contained drafts, checks, etc., which aggregated $1,972,431,73; while others contained postage stamps, receipts; paid notes and cancelled obligations of all sorts. No efforts are left untried to find the owners, and when all fail, the letters are filed away carefully, the money passing into the United States Treasury to await reclamation at any time.—*Ex.*

EVERYBODY WORK.

ONE of the worst conditions in which a man can be in is that of having nothing to do. It is truthfully said, that "idleness is the devil's workshop." When people have nothing to do, they are easily tempted to do wrong. Satan is not much inclined to annoy those who are too busy to listen to him. There is work in the world for everybody, and the world and the people will be much better off when everybody finds his work and sticks to it. Very few people wear out, but millions rust out, and pass away without having been of any special benefit to the world.

The secret of success, in a congregation, is to keep each member at work. Perhaps that is the reason Paul taught that those who do not work ought not to eat. They should either work or starve. Starvation will drive men to work, and working is what Paul desired each member in the church to do. People who do not work, "learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." 1 Tim. 5: 13. They become a running sore in the neighborhood and in the church. They not only poison themselves but others. So far as the church and neighborhood are concerned, it would be better for such persons to starve; at least they should starve enough to be driven to work.—When once at work they will cease to run from house to house, tattling and talking about things they ought not. Working is the only remedy; it keeps both body and mind employed, and renders both healthy. Exercise is essential to health and purity.

If we had to take the oversight of a congregation, one of the first things to which we would give attention, would be to see that every member had something to do. A congregation of one hundred working members would not require much attention aside from good preaching and edifying religious exercises, but twenty-five idle members would test the powers of the angel Gabriel himself to keep them within hearing distance of Christian consistency. A half dozen idle members will destroy the peace of the best congregation in the Brotherhood. They meet at houses, shops, in stores and on the streets and engage in worse than idle talk. They hear something; it is small, but they magnify it till it looks enormous to everybody.—While other people are raising corn, wheat, fruits and other good things, these idlers are raising trouble. They have a peculiar faculty for reducing good things and magnifying evil ones. To tell the plain truth, they are the devil's microscope and do not seem to know it. Their performances disgust the working members of the church. Their plea is, the "purity of the church." It is like pouring swill into the well to purify the water. Many members become discouraged and feel like working no more, for these idlers are not only miserable themselves, but it seems to be their self-commissioned trust to make everybody else miserable. Of course they can find faults, for that is their business. They are like the watchful boy in school. The teacher promised to punish the first boy who took his eyes off his book. Presently watchful Peter's hand went up. "What is the matter now?" exclaimed the teacher. "I saw James looking off his book." The teacher took Peter in hand and punished him for looking off his book in order to find James in fault. Had Peter been attending to his own books, he would have had no time to watch James. That is just the way with these idlers; if they had something useful to occupy their attention they would have no time to watch others. We have, by careful observation, learned that those who find so many faults in others are far from being perfect themselves. Worldly people sometimes say that it takes "one rogue to catch another." Were it not for idlers and fault-finders, the church would doubtless prosper far better than she now does or ever has. Some people say these persons are necessary in order to keep the members on their guard, but we never could see the necessity of increasing righteousness by encouraging evil.

Now for the remedy. People want to be taught that work is honorable, and that there is no real contentment outside of something to occupy one's time and attention. Our ministers need show up the evil of fault-finding, and where it leads to. The people want to be taught to first take a careful look at home, and see whether there are not beams in their own eyes. If they see their brother do wrong, there is a legal way to correct that error without making it a special topic for tattlers. They need be taught that stores, shops and streets are no proper places for men to meet and talk over church matters in an evil way. We need more sermons against these little evils—little foxes—that are sapping the very life of many congregations. Members who are wealthy enough to live without work, ought to spend much of time visiting the sick, and relieving the distressed. There is work enough of this kind in any locality to keep all the rich idle persons well occupied and it ought to be pointed out to them. In the Winter these evils require more attention than in the Summer when people are at work; hence a few good sermons during the Winter, on these subjects, will prove beneficial to most any neighborhood. J. H. M.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

To My Sister Caroline A. Moore.

BY LIZZIE B. MYERS.

My dearest sister we must part,
You are going far away,
The thought has often grieved my heart
That you could not here stay.

Because you've always been so kind
Unworthy though I be,
You have often had distress of mind
I know, because of me.

And now I do not wish to grieve,
Your sincere, loving look,
By finding fault because you leave,
Because we here must part.

Nay go in peace—be of good cheer,
God bless you on your way.
To Christ, our Savior, live right near
To him unceasing pray.

A prosperous journey may it prove
Pleasant to all of you.
May God look down from heaven above
And safely guide you through.

And if you safely there arrive
And meet with many a friend,
May He in whom we live and thrive,
Health and contentment give.

But then remember here our days
Are all but vanity
Then let us so direct our ways
That we from sin be free.

Come.

I HAVE heard that in the desert, when caravans are in want of water, they are accustomed to send on a camel with its rider some distance in advance, then after a little space, follows another; and then at short intervals, others. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" the next one hearing the voice, repeats the word, "Come!" while the nearest again takes up the cry, "Come!" until the whole desert echoes with the word "Come." So in that verse the Spirit and bride say the first of all, "Come!" then let him that heareth say, "Come!" and, "Whosoever is athirst, let him come, and take of the water of life freely."—*Spurgeon.*

Temperance in Manitoba

HON. Wm. Bross, one of the editors and proprietor of the Chicago *Tribune*, has seen the practical workings of prohibition, and in a letter to his paper, gives his conclusions in the following strong language;

After the line passes the boundary of Manitoba, not one drop of liquor is allowed to resident or railway passenger. Baggage of all kinds is searched for it, and all that is found, is incontinently confiscated. Let thirsty souls take warning and avoid the scrutiny and the unflinching energy of the "red-coats," for they do their duty with impartial severity. Gambling in any form and cognate vices are equally under the ban. Hence the contrast between the quiet and the good order of these border towns, and what we have seen at Laramie, Promontory Point, and other places while our continental railways were building, shows what a burning curse whisky is to mankind. Where its sale is strictly forbidden by law, and that law enforced, quiet peace and thrift prevail; gambling, drunkenness and debauchery are unknown, the laborer is protected from the wiles of the wicked, and saves his hard earnings for those he loves."

All Our Cash.

HERE is a true anecdote, and one showing us a very practical way of testing the character of our Christian profession. An old Methodist preacher once offered the following prayer in prayer-meeting: "Lord help us trust thee with our souls." "Amen," was responded by many voices. "Lord, help us to trust thee with our bodies." "Amen," was responded with as much warmth as ever.—"Lord, help us trust thee with all our money;" but to this petition the "Amen" was not forthcoming. Is it not strange that when religion touches some men's pockets it cools their ardor at once and seals their lips? We often hear men talk of the "peace of God in the heart," but it has often occurred to us that if the "peace of God" could only get in some people's pockets, it would be a blessed thing. —*Sabbath Reading.*

Doing Good.

MANY, writes Mr. Spurgeon, set small store by any service, unless it has a spiritual aspect. It seems to us that our Lord gave more prominence to cups of cold water, and garments made for the poor, and caring for little ones, than most people do nowadays.—We would encourage our friends to attend to those humble, unobtrusive ministries which are seldom chronicled, and yet are essential to the success of the more manifest moral and spiritual work. Those who are content to fill their niche, and say nothing about it, have no reward on earth, but they shall not be forgotten in the world to come. If they show strangers into seats, cut up bread and butter at tea-meetings, place forms in the aisles, or lead blind people to service, it may appear to be a small matter, but it shall have its reward. We want more Christian ministries of the practical sort; we do not despise "the fruit of the lips," but the work of the hands is by no means a secondary result of divine grace upon the heart.

From Mary A. Lemon.—Nov. 5.

WE left our home and dear ones in Woodford Co., Ill., on September 20th. Stopped a few days at Mt. Morris, to see our daughter Mollie. We certainly did enjoy ourselves while there. We were very much pleased with the school. On Monday morning, September 24th, we left for Botetourt county, Va., and landed at Troutsville, Wednesday. We enjoyed the trip very much. The mountains appeared very high to me, not having seen them for thirty years. We attended the Communion at the Valley church, in Botetourt county, and greatly enjoyed ourselves with our dear brethren and sisters and friends. We are now in Roanoke county, at Bro. Carleton Lemon's. I like it much better in Roanoke county than I did in Botetourt as it seems more like home to us. On account of sickness in brother's family, we did not attend preaching yesterday, so, in the evening, some of us attended the colored people's prayer-meeting. We walked one mile. It was real interesting to us to hear the colored people pray and admonish each other. So far, I have seen four houses of worship belonging to the colored people. They seem very earnest in their faith. We certainly did enjoy the meeting. They had but one Testament, and one hymn book. I should think there were nearly one hundred present.

Salem, Va.

Enduring Reproof.

THERE is perhaps no better test of man's strength of character, than the way in which he bears himself under just reproof. Every man makes mistakes; every man commits faults; but not every man has the honesty and meekness to acknowledge his errors and welcome the criticism which points them out to him. It is rarely difficult for us to find an excuse for our course, if it's an excuse we are looking for. It is, in fact, always easier to spring to an angry defense of ourselves than to calmly acknowledge the justice of another's righteous condemnation of some wrong action of ours; but to refuse to adopt this latter course, when we know we are in the wrong, is to reveal to our better consciousness, and often to the consciousness of others, an essential defect in our character. He is strong who dares confess that he is weak; he is always tottering to a fall, who needs to bolster up the weakness of his personality by all sorts of transparent shams.—It is not in vain that Scripture says: "Reprove one that hath understanding, and he will understand knowledge"; for one of the best evidences of the possession of that discreet self-judgment which stands at the basis of moral strength, and one of the best means of gaining it, when it is lacking, is just this willingness to accept merited reproof, and to profit by it, when accepted.—*S. S. Times.*

HAPPINESS is never entirely separated from unhappiness. We cannot conceive of a state of perfect, unalloyed bliss, where no shade of regret, sorrow, or trouble comes. Evil is but perverted good, and consequently the two can never be entirely divided, one from the other. If we would enjoy eating, we must feel hunger. If we would sleep well, we must need the renovating influence of slumber.—If we would appreciate happiness, we must know what it is to be unhappy; and so on through all the great round of our joys and blisses. Not one is unmixed with its opposite.—*Mrs. E. D. Slenker.*

HONOR those whom God has honored.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Lewistown, Minn.—Nov. 13.

Dear Brethren:—

My last was written from Bristol, Minn., where I met with the Brethren. On the third I attended their council-meeting preparatory to their Love-feast. When the Brethren reported the result of their visit, it was found to be all peace and union among the members, hence we had a pleasant meeting. Although this congregation has been under a dark cloud, the light of peace and love seems again to dawn upon them. We commenced a series of meetings on the evening of the third. On the fourth had two meetings and then one each evening until the 9th, when Bro. M. Fowler and D. Whetstone came to our assistance. On the 10th was the day appointed to hold the Love-feast. The day was a pleasant one and in due time quite a number of members and others met for worship. Among others was Bro. S. Oblinger, of Rice Co., Minn. We improved the day in religious services. During the day, Bro. Ogg, who is the elder here, was called to administer the ordinance of baptism to a sister who desired to join in with the people of God. In the evening we enjoyed a pleasant waiting upon the Lord in attending to the ordinances of God's house. The congregation was quite large and the order was very commendable. On the 11th we met again for worship; in the morning and also in the evening. The interest during all these meetings was good. Especially did the members seem to be renewed and to take courage.

Thus ended our labors with the church in Fillmore Co., Minn. On the morning of the 12th, in company with brethren Whetstone, Oblinger and Joel Wirt, we started for Lewistown, Winona Co., Minn. After a cold ride of over forty miles we reached the pleasant home of Bro. Whetstone, where we enjoyed a pleasant night's rest, and where we are now writing. Here we expect to commence meeting to-night, of which we will report in due time.

J. A. Murray.

From the Brush Creek Church, Ohio.

Dear Brethren:—

Now the third Love-feast of this church for this season is among the things of the past. The first was held Sept. 9th and 10th at Strait Creek Valley; large attendance during the meeting. Brethren Hoover and Coy were the ministers from abroad, who spoke the Word with power. Bro. Landon West preached on the morning of the 10th; two precious souls came out on the Lord's side and were buried with Christ in baptism. The second Love-feast was at the "Furnace." — It was not so largely attended, but we had a good meeting. Bro. L. West administered and spoke in his usual good way, displaying much zeal for the old way. The third Feast came off the third and fourth of November at the old Brush Creek meeting-house; very large attendance. Brethren Henry Frantz, Landon West and W. D. Mallow were the ministers from abroad. Bro. Mallow administered, and Bro. Frantz did the principal part of the preaching. He spoke with great power and much zeal for the cause of Christ. Bro. Frantz's wife, two sisters and two brethren came with him. Come again, brethren and sisters; your presence did us much good. The above meetings were attended by the best of order, considering the vast crowds present.

J. H. Garman.

From Camp Creek Church, Ill.

Dear Brethren:—

Our Communion-meeting is now numbered among the events of the past. We had a good time; more members communed than at any previous time since the church was organized. Bro. D. B. Gibson and Conrad Fitz were the ministers. They preached the Word with power, and though there were no additions, many good impressions were made. The members were built up in the good cause, and we hope all may continue faithful until death.

J. L. Myers.

Pine Creek Sunday-School.

Dear Brethren:—

The closing exercises of the Pine Creek Sabbath-school were held this evening at the church of the Brethren, four miles southwest of Bristol. Br'n Daniel Shively, Isaac Berkey, and —— Wertzler were with us.— Our school was organized April 7th, 1883.— Bro. Enoch Miller, Supt.; Jacob Leilman, Asst. Supt. Average attendance, 53; number of chapters read during term, 19,916; number of verses committed to memory, 583; number of alphabetical verses recited by the school, 185; number of Biblical questions answered, 83. Twenty-one of the school have read the New Testament through during the term.

J. C. Smith,
Secretary.

From Thomas D. Lyon.

Memory, a faculty of the human soul, is a great blessing, for by it we can realize again and again, the pleasure that originated in the past; hence we look back with feelings, tender, and in full sympathy with our beloved brethren and sisters of Woodland church, who enjoyed, on the 8th inst, a Love-feast long to be remembered. The ministers from abroad were Jacob Negley, John Pool, Isaac Gibble, and the writer. Bro. Gibble officiated. The large house was crowded, and the very best of order was maintained throughout the exercises. On the 9th had preaching at 10 o'clock, and the afternoon was devoted to church work, which resulted in the election of two deacons, namely, Jonas Beck and Henry Stouffer, making in this church, eight deacons; also the ordination of Bro. S. D. Hamm to the full ministry.— May the good Lord bless those brethren in their new relation to the church, is, and will be, our prayer. One was baptized, and two reclaimed during the meetings. I have witnessed tears, penitential tears, before, but I had never seen such self-abnegation, such manifest indications of a soul-struggle to get free from pollution. The church received her with open arms, amid such a flow of sympathetic tears, that, we trust, the occasion will be sanctified to the good of all, while to the penitent one, it will prove to be a full release from all her troubles. The church has fresh evidence of the sinfulness of sin.— This church has a membership of about 120, with Br'n Jesse Danner and S. D. Hamm for elders, and Henry Danner, Cyrus Bucher and Peter Burkett for ministers, and the above-mentioned eight deacons. On the 10th had meeting at night; had a crowded house and the best of order and attention. Sunday morning, the 11th, at 9.15, there was a children's meeting, and a goodly number were out. At ten had preaching to a house filled to its utmost capacity, and again in the evening to a full house. Thus ended a series of exercises in the Woodland church, that will claim a prominent place upon memory's tablet, while memory lasts. I was favorably impressed while among the friends at Woodland. One very noticeable feature among them, is their unanimity in council: they understand themselves, and one another. I pray God that no wolf come among them, to scatter them. I especially felt a deep concern for the children of Woodland; so many dear little ones, just beginning to take lessons, whose minds are taking impressions at every opportunity. God bless the little ones, and doubly bless their parents in their responsibilities in providing for their future training.

If I were called upon to suggest an auxiliary for God's people at Woodland, it would be to organize a Sunday-school to be conducted by the brethren for the sake of the little ones. No one knows its power for good, but those who have them. Those who have them, will continue them, seeing their children so captivated by the power of truth, and under its influence so completely that they have other inducements to go to church, than to exhibit their fine trappings. Parents, oh parents! provide better things for your children, and the result will be that they will rise up and call you blessed. A pleasant farewell to the dear ones at Woodland.

Hudson, Ill.

An exchange says: "Fashionable New York mothers lay awake at night to hear the footsteps of their boys coming home." If fashionable mothers would apply a touch of Solomon to those late-coming boys, it would be mighty wholesome treatment. Since the old-fashioned slipper of our grandmothers went out of style, the American youth has steadily deteriorated in morals. It was a wonderful persuader.

If you had the abilities of all the great men, past and present, you could do nothing well, without sincerely meaning it and setting about it.

Select Notes.

—Religion is strictly a personal matter.

—How many are living *strictly* up to the promise they made while in the water, upon their knees, before God—that they would live soberly, righteously, and faithful until death.

—By comparison, I find that there are only *thirty-two* less names recorded in the ministerial list, in the new almanac than in the preceding one, notwithstanding the "falling away."

—Bro. I. J. Rosenberger preached the dedicatory sermon in our new church-house at Dora, Wabash Co., Ind., on the 11th inst., to a large and attentive audience, and is still preaching at the same place, and expects to continue for ten days. In his dedicatory sermon he said some things, that I wish the world could have heard, but I have not space to mention anything here, except that he gave the modern way of raising money for church purposes, a passing notice. He handled church fairs and festivals, and such things with ungloved hands, suffice it to say.

—1 Cor. 13: 13. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Why, Paul, how do you talk? Is *charity* greater than *faith?* you surely must be mistaken, Paul, for you told the Ephesian brethren that they must be saved by *faith* through *grace*, did you not? And now you tell us that charity is *greater* than *faith!* Why that sounds so very strange; it throws us all out of shape; it spoils our calculations, for we expected to be saved by FAITH. Is not this a fair specimen of the way some people would reason? They have forgotten, or never knew that charity is greatthan faith, and they don't read Ephesians 2: 8 right; they don't notice that it is by grace that they are saved *through* faith. And, by the way, I desire to say here, that we need not go far away from home to find professors of religion that lay too much stress on faith. I do not want to be understood that we can have too much faith, but I want it distinctly understood that faith is a dead letter without *charity*, for charity embraces all the work that the Christian should perform; if we have perfect charity, we have perfect work, and that covers the whole ground. How many talk a great deal about their faith in God, and never speak about charity. They surely don't feel much charity, or they would have something to say about it occasionally, at least, there would be some manifestation of it. In our chapter, Paul declares that if we have the gift of prophecy, and understand all mysteries, and all knowledge, and though *we have all faith* so that we can remove mountains, and have not charity, WE ARE NOTHING. I beg space here to say that there is some reason to believe that there is quite a good deal of *nothingness* in the world to-day.

—If the holy Spirit were to *advertise* as extensively as some ministers do, the newspaper fraternity would have a fat thing. By the way, let me say that "Charity is not puffed up, and doth not behave itself unseemly."

—For the want of moral courage, many persons will not take up the Cross of Christ."

—Those that know not the mystery of godliness, know not the simplicity of the truth.

"A moment, least expected,
May fill us with surprise;
And close the door of mercy
Forever to our eyes.

Then, be ye ever ready,
A deep impressive call
A solemn word of warning
A voice that speaks to all."

J. B. Lair.

From Bethel (Ladoga), Ind.—Nov. 13.

Dear Brethren:—

Our Communion on the 7th inst., passed off very pleasantly. About 120 communed. Seven visiting ministers favored us with their presence. Thursday morning Br'n J. Caylor, M. Bowers, L. Dunbar, and J. Rife delivered their farewell addresses, which contained much good. Brethren I. Billheimer and R. H. Miller remained to present us some pearls from the Fountain of Truth. Thursday night Bro. Miller preached from Isaiah 28: 17. He told us that as a church we should be the happiest people living, for, by walking right and not looking back, we could find ourselves always in the line laid down by Jesus. To keep righteousness to the plummet, was to be perfect and if we could not be perfect, try also to be dutiful, always do that which is safe and sure, for "when we do what is doubtful, it is laying righteousness to the slant, and not to the plummet." Friday night Bro. Billheimer spoke from Heb. 12: 1. The Israelites in bondage, and released, were set before us, and their joys and sorrows in the beginning of their journey similar to ours in following Christ. We were encouraged not to fear evil-doers, for "the cloud of witnesses which compass us about," are watching us for good. Saturday night Bro. Miller spoke on the conversion of the eunuch: "His conversion, much like almost all others, God's work throughout, direct and indirect. He, by the angel saying unto Philip, 'Go,' has lost none of its force, but is as important to the minister now, as then. No reason was given or success insured, it was just 'Go.'" It had been announced that the funeral of a father and mother in Israel, would be preached on Sunday, and the house was filled to overflowing. Bro. Miller preached an impressive sermon from Rev. 7: 14.—Sunday night closed the meetings. Bro. Miller chose Heb. 1: 1, 2, as his text. As Paul desired to put before the Hebrews the name of Jesus higher than any other except that of Jehovah, so Bro. Miller entreated us to allow nothing to be higher in our affections than Jesus, who died for us all.

Bro. Miller having been so long our elder and overseer, is deeply concerned for our welfare. In conclusion he exhorted us "To love one another, as God has loved us." Our elder, Bro. Harshbarger then called upon us to remember that we must be "Faithful doers, and not forgetful hearers." Thus our meeting closed, enjoyed, I think, by all, and we thank God for such a season.

Salome A. Stoner.

From Lafayette, O.

Dear Brethren:—

On the evening of the 25th of October, we met with the loved ones in Allen county, preparatory to their Feast the next day. We spent a pleasant and profitable season with the saints here last Winter. It was a pleasure for us to meet again, especially on finding the babes in Christ, with hearts warm in the service The weather was inclement, yet the meeting was well attended. Ministerial help was abundant, Bro. W. R. Deeter, of Indiana, being among the number. The choice for help in the ministry fell on Bro. James Baker, one of those whom we baptized last Winter. Bro. James is young, of good general knowledge, and seems loved by all.—Sister Laura, his wife, who was raised a pious Methodist girl, is now in the working element of the church. She promised me in tears to give brother James all the encouragement she could. On Sabbath evening, the 28th we commenced services in their house known as "On the county line," seven miles distant. Here we continued until the morning of Nov. 6th, with nine additions. The cause with the Brethren at Lafayette, is encouraging. On the evening of the 6th, we met with the dear brethren of Sugar Creek, which lies adjacent to Lafayette, on the west. The very frequent visits of called committees to this church allege its sad history. The enemy's disturbing element of division, for some time, has been threatening them. Bro. Samuel Driver is left alone in the ministry, a brother loved by all, and he carried a mantle of influence amid all their troubles. They have a large, plain body of members, and they seemed much encouraged, they anticipate now to realize "how good, how pleasant it is for brethren to dwell together in unity."

I. J. Rosenberger.

From D. C. Moomaw, Roanoke, Va.

Dear Brethren:—

Your compositors, or my obscure penmanship places us in an awkward attitude in my item in No. 44, page 284, of the Messenger, and I write to say that we do not mean to *suspend* but we *do* mean to *respond* to every call of duty, as far as it lies in our power. Our Feast at Johnsville was the happiest I ever attended; notwithstanding we lost a number by the division, yet our spiritual strength remains about the same. Br'n A. Hutchinson, from Missouri; Geo. Hutchinson, of West Virginia; Benj. Moomaw, and Isaac Brealm, labored in the Word for us with much ability. The attendance was large and all seemingly enjoyed the meeting. On Sunday morning an election for speaker and deacon was held. Bro. Eleazar John was chosen for minister (unanimously) and Bro. Brown Brunk received the deacon's office. Both are young and faithful brethren. May the Lord help them in their arduous labors. The funeral of Bro. Griffith John was preached by B. F. Moomaw and A. Hutchinson. Our aged brother passed away happily and peacefully. Many brethren, friends and

relatives mourn his departure. We vote for two meals a day at A. M. There are many reasons for the change. Let it be adopted. I suggest another improvement in our method of conducting A. M. business. Instead of "passing" our "queries," let the Foreman call for the ayes and nays. What do you say, brethren?

From Dunkirk, O.—Nov. 18.

Dear Brethren:—

Our Love-feast at Eagle Creek is now recorded on the pages of time and its good results God holds in our favor. It was a season of rejoicing to many. The weather was cold, yet pleasant for the occasion. A great many people were present during the meetings. Neighboring ministers present were, Bishop J. P. Ebersole, brethren Jacob Heistand and Henry Baker, all of whom held forth the Word of Life as God gave ability. Our venerable Bishop presided over the meeting with the zeal and energy and precision of a man of forty. He now has, within two years, reached his four score years; and, though of that advanced age, Bro. John's step is quick, his mental powers seemingly unabated; his voice with clarion notes rang out the Gospel tidings of joy to our hearts. He chose for his text, "Casting all your care upon him; for he careth for you"; and in his usual power of voice, showed us the many ways in which God cares for us.

In the evening, brethren Baker and Heistand did most of the preaching, Bro. Baker leading off with good thoughts on the subject of self-examination. To-day Bro. Heistand addressed the large assembly present from the text of solemn inquiry, "Where art thou?" His remarks were personal as well as general and made applicable to all. Thus we had another season of Communion together on the shores of time. Perhaps the next meeting will be in eternity. Are we prepared to meet in peace with God?

S. T. Bosserman.

From Southern Indiana Mission.

Dear Brethren:—

Pursuant to agreement, we met at Indianapolis Oct. 27. Took the 6: 20 P. M. train on the J. M. & I. R. R., arrived at Crothersville, Jackson Co., at about 10: 30. Were met by Bro. J. H. Wilson; remained with him the balance of the night.

On the 28th, we began meetings in Retreat, a small village two miles north of Crothersville, where an appointment had previously been made, at 10: 30 A. M. Had a fair congregation, considering roads, etc., and it continued so throughout the meetings, the house being filled sometimes to its utmost capacity, and still some were outside that could not be accommodated. We continued meetings at night only until the next Sunday, Nov. 4.—Met again at 10: 30; had a full house. After meeting, we went to the water and received three applicants by baptism.

The members, by this time, having requested that we hold a Communion with them before we leave, we consented; Monday evening was the time. The Communion was well attended; the order was excellent. However, the circumstances were unfavorable, the house being a school-house; but the attention and behavior of the spectators was as good as it could be anywhere. Everything passed off smoothly and nicely, which aided to make the hour very impressive, as was manifested by tears throughout the congregation. After the services were regularly closed, and the congregation dismissed, another worthy applicant boldly stepped forward, and demanded baptism early the next morning, which was attended to; this caused another season of rejoicing, especially on the part of a dear sister, who had been praying and laboring for the rescue of her husband for a long time.

We had intended to leave Retreat and go to Jennings Co., but could not hear from them. We wrote to them shortly after arriving here, and for fear of making a failure in Jennings, we remained here until Saturday, Nov. 10, at the earnest request of the members here. We are confident that we left a good feeling, both among the members and the outside world, if we are allowed to judge from appearances. We hope that the Lord may bless every lawful effort put forth here and elsewhere to extend the borders of his kingdom. We took the 3: 12 P. M. train at Crothersville; arrived at Indianapolis at 6: 15, and are arranging to separate at seven o'clock.

John W. Metzger,
Lewis W. Teeter.

To the Members of North-Eastern Kansas.

Dear Brethren:—

Little has been said or done about our mission-work, which was so readily acted upon at our last District Meeting. One feature, acted upon by the District Meeting, was objected to; this was the appointing of a Treasurer at one extreme end of the District. This was taken into consideration by four members of the Board, and J. C. Metzger, of Bond, Douglas Co., Kan., appointed to act as Treasurer. He is abundantly able to act in that capacity, and will accept the position till the next District Meeting. The brethren who were appointed to solicit funds, should send all money thus collected, to Bro. J. C. Metzger. Let each one, whose heart is in the good work and cause, from the abundance wherewith God has prospered him, give cheerfully towards this noble work, that every effort may be accepted by the Lord, and nothing lost, and if good be done, we, then, can rejoice together.

Two brethren appointed, agreed to enter the field at their own expense. The work was commenced October 19th, forty miles west. Five meetings were held, with good attention, but on account of heavy and continuous rains, the meetings were closed, and the brethren returned to their homes. The time appointed to recommence the meetings, is December 1st. We hope to report some good accomplished.

Now, Brethren, we believe the work was started in good faith, then let us continue in well-doing. If our motives are good, God will certainly shower rich blessings upon us.

J. A. Root.

From Sunfield, Mich.—Nov. 15.

Dear Brethren:—

The Sunfield church has had a very pleasant and enjoyable Communion-meeting. On last Saturday, the 10th inst., agreeable to appointment, the brethren and sisters of this church, together with a goodly number from the adjoining churches, met for public worship at 10 A. M., at the meeting-house. The ministry was well represented. Br'n Wm. Boggs and Jesse Stutzman, of Ohio; Peter Long of La Grange Co., Ind.; together with ministers from the New Haven, Saginaw, Thornapple and Woodland churches, of this State. There were twelve ministers in all, beside our home ministers. The evening meeting opened at 5 o'clock. The number of communicants was 108, the largest number that have ever communed in this little church since its organization. The order and attention were good, Bro. Boggs acting as foreman. Preaching again at 10 A. M. on Sunday, which closed the meeting. Were it not for the prevalence of scarlet fever in this vicinity, the meetings would have been continued a week, at least. The brethren all labored with much zeal and earnestness. Much good instruction and many timely admonitions were given. The farewell sermons on Sunday, by Br'n Boggs and Stutzman from Heb. 13: 1, was a most earnest appeal to let brotherly love continue. Altogether it has been a time long to be remembered, and we hope and trust that we may all profit by what we heard and enjoyed together, and that we all work together for the advancement of the cause, and the saving of souls.

Peter Messner.

Mt. Morris School.

Next school-term begins November 28th.

Over forty new students enrolled already, and more coming. Eleven States represented at school this term.

The Literary Societies have made a number of improvements, and aim to do some efficient work this Winter.

The prayer-meetings are well sustained as ever.

Bro. J. H. Moore delivered an excellent discourse in the Chapel last Sunday evening. The subject was treated in a new and very interesting manner; wish he would write it out and publish it.

The Commercial Room is now ready to receive students for actual business training, and they are anxious to buy, sell, and handle greenbacks and keep account on correct principles.

Several first class microscopes, having a magnifying power of more than thirteen hundred diameters, were purchased for the Natural Science department, and the students have made very good use of them this term.

S. Z. S.

From Nevada, Mo.

Dear Brethren:—

On the 10th of October, I was with the Brethren in Cedar county, this State, at their Love-feast. On account of wet weather, the attendance was not large, but there was good order, and the Word was freely and ably dealt out to both saint and sinner, by the ministers present. The ministers from a distance, were, Wm. Harvey and Christ. Holderman of Jasper county, and Samuel Click and the writer of Nevada. The meeting clossd on the 11th, at noon.

I was also present at the Feast held at the house of Wm. Harvey, Jasper county, October 20th. The attendance was large and the order good. There are two churches in Jasper county. The one in the southern part of the county is called Spring River, while in the northern part, the congregation is called Dry Fork. The two churches being small, held this Feast jointly in the Dry Fork congregation. Ministers in this church are Wm. Harvey and Samuel Wine. The other congregation has for its ministers, Geo. Barnhart, Elder, and C. Holderman. The Spring River congregation at this meeting made choice of one to serve in the deacon's office. The choice fell on Abraham J. Miller. C. Holderman was also ordained to the eldership. Ministers from a distance, were, J. S. Mohler, of Henry county; S. Click and the writer, of Vernon county; J. C. Miller, of Cedar county; and —— Harris, of Newton county. Much good seed was sown at these meetings, which, we hope, will be gathered in the great harvest, not many days hence.

DANIEL D. WINE.

From Vernon, Wash. T'y.—Nov. 6.

Dear Brethren:—

I LEFT home, October 15, for Eastern Washington Territory, on a mission of love. Met Eld. J. S. Flory and wife of Colorado, the 24th of October; since then, we have been traveling and laboring together. Altogether, we have had nine meetings, with good order and attention. We have had a very pleasant time together; Bro. Flory and I have not met since the Annual Meeting near Salem, Virginia, in 1869; hence our meeting and being together was very pleasant. We also enjoyed our intercourse with the brethren and friends here very much. DAVID BROWER.

From Arcadia, Hamilton Co., Ind. —Nov. 10.

Dear Brethren:—

I READ an article in the MESSENGER from the Tulpenhocken church, Lebanon Co., Pa., written by Bro. Cyrus Bucher. He called it his mother church, and so it is my mother church too, because I was baptized in that church, nineteen years ago. I felt so glad to hear from my dear old home. I often wonder that the brethren and sisters don't write more from the Eastern District of Pennsylvania, for there are many brethren and sisters in the West, that would like church news from there. October 10th my husband, sister Bright and myself, went to Carroll county, Indiana, about fifty miles from here, to attend a Love-feast in the North Fork church. I had heard no German preaching for three years till I came there. Br'n John W. Metzger, of Indiana; Jacob Wagner, of Illinois; and John Shively, preached in the German language. I seemed to be at home. The church seemed to be in love and union, and I was glad to see so many plain and kind brethren and sisters, for which we thank God. Bro. Isaac Gripe is the elder of that church. Our Love-feast came off October 23rd, at the Arcadia church. Everything passed off pleasantly, and we had a very enjoyable meeting. Had good preaching; Eld. R. H. Miller, of Wabash Co., Ind., officiated. We hope those who have been with us, will come again, and labor with us. CATHERINE GIBBLE.

From Cornell, Ill.—Nov. 13.

Dear Brethren:—

WE are made glad again by the presence of brother and sister Keiser, from Roanoke, Woodford Co., Ill., who, having moved among us, purchased a home. They intend to run a lumber yard for a livelihood. May success crown their efforts. We had two sermons delivered by Eld. J. D. Mast, of Pike district, who expects to move among us next Spring, and also brother and sister Clindsman, of same district. May God bless all his children and keep us from evil, is our prayer.

K. HECKMAN.

From Greentown, Howard Co., Ind, —Nov. 5.

Dear Brethren:—

OUR meeting is now over. We had a good meeting, and the Way of Life was pointed out to us clearly. It was made so plain, that the weakest could not fail to see his duty. Two were added to the church by confession and baptism, and one was reclaimed. There were quite a number of ministers present; Hiel Hamilton, John Baker, John Brubaker, Martin Miller and Jacob Rife.—Bro. Robert Bowman was ordained to the eldership by prayer and the laying on of hands by Hiel Hamilton and John Baker. We feel thankful to those brethren for their help, and hope they will come again.

OLIVER CAPSON.

From Vernon, Garfield Co., Wash. T'y. —Nov. 5.

Dear Brethren:—

AFTER our meeting in Colfax, we returned to Spring Flat, where our relatives live. On Sunday had two meetings in the neighborhood. On Monday morning, in company with Eld. Brower, my aged mother, and only sister in the flesh, set out for Moscow, Idaho Territory, where we arrived in the evening. Had very rainy weather, yet there was a congregation out to hear the preached Word. The two following evenings there were good congregations out. Visited most of the dear members in that section. There are abont twenty members in the vicinity of Moscow. Isaac Houtey is their elder, and Bro. Thomas Stewart, a minister. Wednesday we returned to Spring Flat, and Thursday morning we had to take the parting hand of mother and sister, not knowing whether we would ever meet in this life again. The parting was a sad one, but we hope to meet in the "Sweet by and by."

Bro. A. P. and his wife accompanied us over to the south side of Snake River. The second day we arrived at the home of Bro. A. E. Troyer, near the above-named place. Six years ago, Bro. Troyer came here; he and his wife were among the faithful, who composed the first organization of the Brethren in Colorado. Found them well, prosperous, and faithful. Had two meetings at their schoolhouse. We heard a sermon, so-called, from a Predestinarian preacher. He said it was not his mission to preach to sinners, and that it was wrong to teach children about God or Christ, and that God did not love children for doing good or being good. I thought the walls of the house ought to have cried out against such unscriptural doctrine.—Thank God such ministers are few and far between.

By request, we will say a little concerning this section of Washington and Idaho, in which we have been roaming for the last two weeks. The soil is a black loam, and very productive, especially for wheat, oats, barley grass and vegetables. Very little corn is raised. The soil is of such a nature as to resist drouth to a surprising degree. The lay of the land is mostly very rolling and is covered with a luxuriant crop of grass. Timber is scarce, excepting in the mountains. Some have to haul their wood for thirty to forty miles, while others have it near. Cattle, sheep and hogs are raised in considerable numbers. The hogs are fattened on small grain. Railroads are being built through the country, and there seems to be a general prosperity. Towns are building up rapidly; carpenters are in demand at three to four dollars per day. Brethren who are contemplating a move to this part of the West, will find a good country in the vicinity of Colfax and surrounding country, and around Moscow, where there is an organized church, also south of Snake River, in the vicinity of Pomeroy and Vernon. Government land is about all taken up, and land is from eight to ten dollars per acre, unimproved. Water is good; and plenty on the North side of Snake River. South side, not so plenty; especially near the river. J. S. FLORY.

Nearly Fatal.

AT 10:30 A. M., November 4th, I preached in the meeting-house near by, and a few minutes after I had taken my seat, a messenger came with the shocking news that my son Alpha, (aged fifteen,) was shot through the leg by the accidental discharge of a revolver, in the hands of a neighbor boy. The ball (No. 38,) passed through the calf of the leg, inflicting a severe and ugly, though not dan-

gerous, wound. It was a very narrow escape, as the ball passed within one-fourth inch of a main artery, and one inch nearer the centre of the leg would have crushed the bone, which would have taken his leg and perhaps his life. The ball passed within a few inches of his body. Before he got home he said this taught him not to keep company with those who carried weapons. He had been frequently admonished in that direction before. "Experience is a dear school."

J. D. Haughtelin.

Panora, Ia.

From Lewistown, Logan Co., O. —Nov. 10.

Dear Brethren:—

Our Love-feast is past. Truly we can say, we had a rich Feast. We received many words of encouragement. Three brethren came to us, namely, I. J. Rosenberger, A. Detrick, and —— Brumbaugh. We had good preaching; good order; and a large crowd. Continued our meeting from Thursday evening, until Sunday evening. One has since united by baptism. Hope many more are counting the cost. Sarah Miller.

From Monument City, Ind.—Nov. 12.

Dear Brethren:—

The dedication of our new church-house came off yesterday, at Dora. The congregation was large and quite orderly. The dedicatory discourse was preached by Bro. I. J. Rosenberger, of Covington, Ohio. Bro. Rosenberger will remain with us awhile. The further progress of the meeting will be given. J. W. Southwood.

From Round Mountain Church, Ark. —Nov. 5.

Dear Brethren:—

Our Feast is over; and truly it was a feast of love, and one that will long be remembered by us. Ministers present from abroad, were, S. Click, C. Holderman and J. J. Troxel, all of Missouri. The first officiated. These brethren give the true ring in their preaching. Four precious souls came out on the Lord's side and were buried with Christ in baptism, we trust to walk in newness of life. The Brethren are very much built up. To the only wise God be all the praise. Brethren, come again; those coming by rail stop off at Fayetteville, Ark.

Marshall Ennis.

Maguires Store, Ark.

From Dunkirk, O.—Nov. 13.

Dear Brethren:—

I have just returned from a trip to the dear members of the body of Christ, of the church at Dry Creek, Linn Co., Iowa. Commenced services in their large, new house, which, we believe, was truly consecrated to the Lord, and though a stranger to all but a few, we soon ascertained that the same spirit of God rested on them, as upon those in our own country, and, by the united efforts of loving hearts and willing hands we soon worked up a good interest in behalf of the Master's cause. The meetings continued in increasing interest and finally the penitential tear began to fall, and hearts were sorrowing in consequence of sin. Ere the meetings closed, three dear, blood-bought souls came out and made the good confession and were baptized into the one body, to the rejoicing of many souls. May the grace of God sustain them in their new life, to faithfulness in the Master's service, finally to go home rejoicing.—We fondly hope that others who seemed so near the kingdom, will soon come to Christ and thus prepare for that hour of dissolution which all must meet. This church has passed through her sea of trouble also, a number withdrawing to the Old Brethren. But, now, the church seems to be in good working order under the care of that good old veteran, Bishop Abraham Stamy, and his amiable companion, who is a host within herself, assisting in the great work, and by the combined efforts of their co-laborers, much good can be accomplished in building up the church.

We met many kind brethren, sisters and friends, and we earnestly hope God will reward them all. We visited our brother-in-law, brother Teeter and wife, at their home in Marion, Iowa. Bro. Teeter is still engaged in his traveling business, scattering the nation's literature "Great Events," abroad, and preaching when thrown among the Brethren. Am now at home, enjoying the associations of the family and dealing out the Word of Life to my own people.

S. T. Bosserman.

Exchange Books.

I wish to say to my friends and brethren that I have just returned from my visit to my parents, friends and brethren, in Illinois. I went home just before the Communion at the Camp Creek church. As I had been absent from the brethren there for over a year, I can assure you it was a real feast to me to see them again. Bro. D. B. Gibson did some excellent preaching on that occasion, preaching in all seven sermons, I believe. Bro. C. Fitz also preached two or three times, interesting the people well. It was a cross to me, when duty and business said I must return to Dakota; that I must say farewell to parents, friends, and brethren, thinking it may probably be the last time I should see some of them in this world. May our kind Father enable us to be faithful in the cause of our Master, so that, after earth's labors, trials, and afflictions are performed and passed through, and last farewells here are uttered, we may meet where good-byes are no more said. I wish here to make a request to brethren or any others interested. I am away from the brethren, here, and desire to exchange good books and papers, for other good books, etc. I have some works, which would be valuable to ministers or any that desire to give special study to the Word.—Tell me what you have to exchange, and I will give description of my books, etc. Or if you have nothing to exchange, send for description, and I will sell them to you in a way to benefit you and myself. By thinking of this, and sending for some good book, you will do me a great favor, and, at the same time, benefit yourself. Asking to be remembered by friends and brethren while absent, I remain your brother.

H. C. Lucas.

Redfield, Dak.

From Marshalltown, Ia.—Nov. 12.

Dear Brethren:—

The Iowa River church is in peace and union so far as we know. We have preaching at the meeting-house twice each month, and alternately at two other places once a month. We had our Love-feast the 27th and 28th of October. The attendance was small; probably on account of the bad weather. Elders Brubaker, of Polk county; and Dickey, of the State Centre church, were with us, and did the preaching. We had an interesting, and, we hope, profitable meeting. Our Elder, John Murray, is again confined to his bed, having a large carbuncle on his back, just below the right shoulder blade.—His sufferings are intense but he bears them with patience and Christian courage. He says he has the company of Jesus and the holy angels to comfort him. The physician's lancet has been used the third time. Since the last incision his pain has not been so great. His faithful wife cares for him very tenderly.

Henry J. Hulse.

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That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ..... 2 13 P. M.	8 50 A. M.
Fast Line..... 6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 35 P. M.
Mail ..... 3 50 P. M. H'bg.,	7 30 P. M.
Mail Express .... 8 05 P. M.	2 55 A. M.

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PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	.....
Mail Express...*1 22 P. M.	6 50 A. M.
Limited Exp'ss,*8 57 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....†8 40 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily. except Sunday. §Daily, except Saturday.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH. Mail	Exp'ss	STATIONS.	LEAVE NORTH. Exp'ss	Mail
P. M.	A. M.		P. M.	P. M.
6 05	8 35	.. Huntingdon...	5 55	12 40
6 15	8 50	McConnellstown	5 40	12 30
6 22	8 55	..... Grafton.....	5 35	12.25
6 35	9 06	...Marklesburg ..	5 25	12 11
6 43	9 15	.. Coffee Run ...	5 15	12 03
6 50	9 21	Rough and Ready	5 09	11 57
6 57	9 29	..... Cove.	5 01	11 50
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 55	....Riddlesburg...	4 35	11 20
7 30	10 00	.. Hopewell..	4 29	11 51
7 40	10 10	. Piper's Run...	4 17	11 05
7 51	10 21	.... Tatesville....	4 07	10 53
8 02	10 30	.....Everett.....	3 58	10 43
8 05	10 40	....Mt. Dallas....	3 55	10 40
8 25	11 00	..... Bedford. ..	3 30	10 02
10 00	12 35	.. Cumberland ..	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Dec. 4, 1883. No. 48.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

Next week brother Quinter starts on a trip west. He will be away for some time, and expects to labor chiefly in the vicinity of Waterloo, Iowa.

By next week we hope to be able to give a report of the meeting to be held in the new church-house at Altoona, Pa. The meeting commences on Saturday evening, Dec. 1st.

If any of our agents who have been working for us have failed to receive an outfit for the coming year and will so inform us, we will take pleasure in sending to such, as we are anxious to retain all that have been working for us.

We read with sadness of the destruction of Bro. E. Miller's property by fire. Such losses come upon us like the whirlwind, and before we have time to fully realize them, they are sad realities. We trust our brother and family, of Sidney, Ind., will have the sympathies of all, ever remembering that the Lord giveth and Lord taketh away.

Before this paper reaches its readers another Thanksgiving Day will be an event of the past. Thousands are looking forward to it as a time for feasting, and to many it will be a day of revelling, debauchery and drunkenness. But the thought comes to us, to how many it will be a day of thanksgiving indeed and in truth. "O! that men would praise God for his goodness towards the children of men."

Bro. Quinter in his remarks to the members, at our late church-meeting, said, that he had been traveling considerably among the churches and that the more he associated with the Brethren, the stronger his attachment grew towards them and the church. — As Christian associations seem to have this general tendency, would it not be better for us all, especially ministers, if we could do more of it?

We have before us a very interesting paper written by N. M. B., of Fort Lynn, Va., entitled "The Devil." The title does not strike the eye very pleasantly, but in it will be found much matter for careful thought, and may more fully awaken us to the truth that we have a real devil to contend with, and that we must either overcome him or he will overcome us. It will appear in five consecutive numbers, and we ask for it a careful reading.

Bro. Levi Garber, of Mt. Sidney, Va., reports an enjoyable visit to the churches in Hampshire Co., W. Va. To travel over three hundred miles in private conveyance is an unusual thing in this age of railroads and steamboats. But as these conveniences cannot be enjoyed everywhere, the next best,—and sometimes very good, by-the-way,—must be accepted. While these private conveyances have their disadvantages, they also have their advantages. They afford good opportunities of calling in the by-ways, and the passengers need have no fear of missing the train.

As far as we can learn, the Messenger seems to be giving general satisfaction. Of course, it cannot be expected that all will be pleased fully, but as we all profess to be Christians, we must exercise forbearance when everything is not just as we would like to have it, ever remembering that if we, all the time, could have our own way, a great many others would be deprived of having their ways. We try to recognize this fact and often submit our wishes and judgment to the wishes and judgments of others. We possibly do this quite as much as any of our readers do, and it is the only way we can work together in peace and finally come to that sameness of mind that it is so desirable that we should do, as Christian men and women professing to believe the same Gospel and governed by the same Spirit.

Eld. Emanuel Slifer, in a private letter, in speaking of our church papers for which he has been acting as agent for over thirty years, says: "Some thirty years ago, when old Bro Henry Kuntz asked of A. M. the privilege of issuing the *Gospel Visitor*, brethren Isaac Price, B. F. Moomaw and myself, were the only ones who publicly spake in its favor, while quite a number seemed to be opposed to granting the privilege. Some made remarks so offensive to the old brother, that he shed tears profusely. * * * I am now nearly seventy-four years of age, and health not very good. I attended but one Love-feast, besides our own, this Fall. I still, however, attend our own appointments quite regularly." We can truly testify that Bro. Slifer has always been a strong advocate of our papers, and as he now, on account of the infirmities of age, resigns his agency, we feel like granting him an honorable discharge from the position. May the grace of God abundantly sustain him in his latter days, and may his successor in this department of his labor, whom he has already appointed, prove equally successful and faithful.

Sister Amanda Whitmore, of Centerview, Mo., reports an interesting Love-feast at the Walnut Creek church, Bates Co. Two young ladies were baptized, and much zeal for the Master's cause is manifested. She closes with: "Health good, prospects fair and much to be thankful for."

The Sunday-school in the "Normal" chapel last Sunday morning was quite large and interesting. We spent part of the hour very pleasantly in one of the Bible Classes taught by Bro. M. G. Brumbaugh, one of the Normal teachers. He evidently had studied the lesson well. In the class we noticed two of our ministers, Bro. Wyand of O., and Leatherman of Va. They are students, and in their getting they are not forgetting that wisdom which came down from above. Some very practical truths were brought out which cannot result otherwise than in good. The seeds of truth are always safe and should be sown without stint.

As good music adds greatly to the interest of our preaching services, and as the busy season of farm labor is now about over for the present season, we suggest that our young members and friends go together and order a lot of the Brethren's Hymnals and start up singing societies. This can be done in almost any neighborhood where there are young folks desirous of learning to sing. The meetings can be held in the churches, school-houses or at private houses. It is not at all necessary that these meetings should be large. If a dozen or more in a congregation would meet and learn to sing the same tunes, and sing the parts together, it would be a great help to the singing in the stated meetings. There is no reason why we should not have good singing in all of our churches. And not in churches alone, but also in our homes. Music in the home has a very salutary effect on the minds and morals of children, and parents, in every way possible, should encourage singing in the family. The Hymnals have now been put down to $10.00 per dozen, and we hope that there will be a more general effort made to have them introduced into our homes and churches.

It is said to be a fact that the idols worshipped by the heathen of India and Africa are now all manufactured in England, and that there is a handsome profit in the trade; that the commercial value of brass and iron gods sent out in her majesty's ships to heathen lands far exceeds that of Bibles and tracts, and volumes of Watts' hymns that go in the same cargo.

Bro. John M. Mohler expects to hold some meetings in the vicinity of Johnstown, Pa., in the near future.

A brother writes us that he had written two foolscap pages in telling us of some of their troubles and trials, but, on reading it over, he remembered the undesirableness of such news and consigned it to the flames.—We commend this brother's course and hope that others will follow his good example.—We truly sympathize with such churches and hope the time may come when all these unpleasant things will have passed away and in their place we may have prosperity, peace and union, and we believe that the less is said, the sooner such a time will come.

Sister Malinda Williams, of Mooney, Berrien Co., Mich., says: "We have lived in this county four years, and, sorry to say, we have not heard a brother preach until last evening, Nov. 8. Two ministers came to see us and we had a good meeting, but their stay was short, as business called them home.—There are seven members of us here—hope some one will come and preach for us before long." We hope so, too. Greater attention should be given to these little bands of members. It is the duty of every good shepherd to seek after and care for the scattered ones of the flock.

The *North American Review* for December comes to us filled with matter of unusual interest. There is no paper of the day that deals so thoroughly with the important issues of the times. The telegraph system gets a thorough ventilation, and strong arguments are made to show that it should be controlled by the government in connection with the postal service. "The Evils of the Sub-Treasury System" is also discussed at a considerable length. "The Day of Judgment," "Over-Productions," 'Railroad and Public Time," and "Morality without Religion," are all papers of deep interest. Published at 30 La Fayette Place, New York.

We have been indirectly informed that we are charged with publishing notices of impure and unsafe literature, such as we would not receive into our own houses and families. With due deference towards those who may have thought so, we here say that such is a mistake, as we, better than most of our readers, have opportunities of knowing the dangerous tendencies of impure literature, and be it far from us to recommend to our readers anything that would be unsafe or have dangerous tendencies. We have been receiving such periodicals as the following: "*The Phrenological Journal*," "*North American Review*," "*Dio Lewis's Monthly*," and "*Popular Science Monthly*." These are all high-toned, scientific, literary, and medical journals, that can in no way prove detrimental to any moral or Christian household. They give such information as all of our ministers should know, and what is safe for ministers, ought to be safe for private families. We also occasionally notice such monthlies as the *Century*, *Harper* and *Lippincott*. We recommend these monthlies for the very interesting and instructive descriptive articles which they contain. It is true, they contain some serials that we cannot and do not recommend. But even those are a thousand times less objectionable than the low, trashy, love stories found in your home county papers, which are received into your families and read without any misgivings. That there are scores and hundreds of periodicals published that are filled with low, trashy and dangerous matter, we freely admit. But such literature we do not recommend, neither do we give it a place in our homes or on our tables. In these things, as well as all others, we shall try to be very careful, and we hope that our readers will not condemn and pass judgment upon us until they are sure they have a cause for so doing.

A FRIENDLY TALK.

A republican government is one made by the people and for the people—for the many and not for the few. So it is with the church militant. Its government is intended for the many and not for the few, and those who labor for it must keep this view uppermost and foremost. We are aware that there was a while that some of our brethren thought we were too liberal in our views, or the positions we took in regard to the duty of the church, but we are glad to believe that some, at least, are beginning to see the wisdom of our course.

We stand to-day exactly where we always stood; for the whole church and for a united church, towards which we are now gradually tending; and if we are right humble and act very judiciously, the much desired object will soon be reached. In the eastern churches, where division was most to be feared, things are slowly but surely taking a very hopeful turn. Had our columns been opened to give expression to the bitterness of some of our more radical brethren, as they felt like acting under the spur of the moment, and the impulse of the occasion, a fire of opposition would have been kindled and divisions made, that would have been most fatal to the good cause.

Some of the brethren that once thought us wrong, are now commending the course we have taken and give us credit for committing some of their more impulsive expressions to the waste basket. We will never succeed in convincing other people of their wrongs by praising ourselves. Paul understood human nature when he said, "Christ died for *us*," thus getting himself down low enough to reach the sinner. On this line we have been working. We take the position that the church must throw away her self-dignity, and become very humble, thus manifesting the Spirit of Christ. We, as members, or parts of that body, must turn the purifying fire upon our own hearts, thus showing to those who oppose us, that we are honestly and conscientiously laboring to live the life of a Christian. A course of this kind will have more effectiveness towards healing our troubles and bringing about a happy union, than any amount of self-justification that we may try to heap upon ourselves.

We present these thoughts for the consideration of some of our more radical brethren who may have thought that we were too liberal in some of our positions taken. By this we do not mean that all of our positions taken were right, because it is just as possible for us to err as others, but we do want it understood that our motives were good and that all we did was done for the purpose and with the hope of modifying and reconciling the disturbing elements among us; and, as things are now calming down, we have some reason to hope that our labors in this direction have not been altogether in vain.

We love the church, because we recognize it to be the fold of Christ, our only hope and refuge, and as our Great Shepherd has made it large enough for us all, we want all to be in it. Those that have strayed away we must seek after, and, if possible, bring them back again, that we may be a united people, having but one fold, as we have but one Great Shepherd. "If a man have a hundred sheep, and one be gone astray, doth he not leave the ninety and nine and go out and seek the one that hath gone astray?" Certainly he does; and so should we. We, as the church, are not only to labor to have people converted and come into the fold, but also to save them by keeping them in. Let us all labor to this great end, and if any of us may differ a little as to how this can be accomplished, we must not fall out by the way or judge and condemn each other harshly, but love as brethren.

Hoping that our position is now more fully understood, we close our remarks by asking for the sympathy and prayers of our dear brethren and sisters, that our pen may ever be directed aright and that our future labors may be promotive of the best interests of the church and redound to the glory of God.

INSPIRATION IS NOT OMNISCIENCE.

BY D. S. T. BUTTERBAUGH.

To prove this, we say, Paul could write the Epistle to the Romans, but could not make, and much less run a locomotive. The Apostle John, lovely as he appears, and magnificent as he truly is, never knew how to make a telescope or a watch. But we have men in nearly every city of Christendom who, though poorly qualified to explain the ways of God to men, can electrify machinery, telephones, etc., better than the twelve apostles together.

The ignorant man marvels at the exceptional; the wise man marvels at the common; the greatest wonder of all is the regularity of nature.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

ON HYPOCRISY; OR, HEAVY LICKS ON HYPOCRITES.

Some people often pass for saints
Who tell a flattering story,
And claim to be the brightest lights
Along the path of glory.

They watch the humble Christians close,
Who worship God sincerely;
And if, by chance, he speaks amiss,
They'll censure him severely.

They'll twit a man behind his back,
Of things they daren't before him,
And seldom tell a tale in full,
To give it better showing.

Their daily walk is stained with guilt;
For gold they get so greedy,
They'd take the widow's only mite,
And starve the poor and needy.

They seldom lodge a man at night
That's very tired and hungry,
Unless they're sure of double pay
In goods or else in money.

The orphan's cry they seldom heed,
When they can save a dollar;
And yet, in meeting Sabbath-days,
We hear them shout and holler.

They go to church puff-d up with pride,
When dressed in rich attire;
Besides, to show their costly things,
They'll rise and lead the choir.

Then with the class we hear them talk,
And boast of righteous labors,
But never willing to confess
How bad they'd cheat their neighbors.

Their saintly masks are much too short
To hide their natural faces;
They show, in spite of all their schemes,
The devil's darkest traces.

So now, to finish up this piece,
I'll make but one expression,—
Our daily walk should correspond
With Sabbath-day's profession.

—*Selected by E. F. Burrow.*

WHO IS TO ELECT THE OFFICERS OF OUR GENERAL CONFERENCE?

BY S. Z. SHARP.

Whether we decide this question according to sound reason, the genius of our church government or the practice in all of our other church organizations, there can be but one answer, namely, "*Annual Conference has the right to choose its own officers.*"

This is the principle on which each congregation acts. It selects its own elder who by virtue of his office is moderator or presiding officer of its meetings. It also selects its clerk, janitor, and whatever other officer it may need, and all parties admit that this is the most just arrangement.

In the District Conference or "District Meeting," the same principle is observed, that is, the members composing the District Meeting elect their own officers, and if any committee is appointed by this body, it also appoints its own foreman, and clerk. Having adopted the principle thus far, that each body elects its own officers, there can no reason be assigned why General Conference should not also elect its own officers. General Conference or "Annual Meeting," like our national Congress or State Legislatures, consists of two kinds of representatives; *first*, the delegates from the District Conferences, *secondly*, the delegates from the several congregations. These together constitute what is called "Annual Meeting" or General Conference, and all others participating in the deliberations do so by courtesy, but form no part of the Annual Meeting as an organized body neither the body called Standing Committee, nor the body of Delegates from the churches alone constitute the Annual Meeting without the other. This being the case, neither body can elect the officers of the Annual Meeting, without the other. Each has a right to choose officers to preside at its own meetings, and does do so with propriety. When the Standing Committee meets on Friday before Pentecost, and elects a Moderator, two Clerks, etc, these are the officers of the Standing Committee and not of Annual Meeting. This last named body has not met yet and will not meet until the following Tuesday, and of course Annual Meeting had nothing to do with the electing of officers for a body which is *not* the Annual Meeting, and the electing of officers by one set of delegates to preside over the joint meeting of both bodies of delegates, is not only unphilosophical but illegal, according to the rule adopted in 1882, which is: "The Delegates (from the congregations) with the Standing Committee shall compose the voting power of the Annual Meeting," and not the Standing Committee alone.—The General Conference has delegated to Standing Committee the power to frame answers to queries unanswered, appoint committee and prepare the business for General Conference, but has not delegated to it the power of electing its officers since the adoption of the rule, section 15, Minutes of 1882.

S. Z. Sharp.

FLATTERY.

BY LIZZIE H. DELP.

There is nothing so royal as truth. Flattery can readily be distinguished from words of honest approval or praise. Nothing is more cheering to man in the hot struggle of life, than to be commended for great achievements, or honest, noble efforts. We cherish in memory those who have brightened dark, dreary hours, by making the future bright with the illusions of hope, or with a genial cheery spirit, throw a dreamy enchantment over the present dreariness. Just the reverse is the influence of flattery. It is depressing to a sensitive nature, the innate purity of heart revolts against the honeyed speeches and glittering compliments. There is a hollowness, a want of feeling, a lack of meaning about it, that renders it so obnoxious, whatever guise it may assume.

The flatterer has his own selfish end in view, he will almost deluge you with the "lava of continuous compliment." But at the same time he is resolved that it must redound to his own honor and glory. Should he fail to accomplish his evil designs, he will not scruple to change his tactics and go to the other extreme,—that of a calumniator.

Beware of the flatterer. Behind his adulations and pleasing compliments lurks the two edged-sword of enmity and hate. He uses the coverlet of flattery to conceal his true designs. "A flattering mouth worke h evil."

It should be denounced by Christian people; God has condemned it. "Woe unto them that call evil good." With his Divine assistance we can be honest, truthful and upright and avoid that spirit of sycophancy which permeates to a large extent our social life.

Mainland, Pa.

THE LORD'S SUPPER.

BY W. H. ROOSE.

In Matthew we have a narrative of Christ's doings at Jerusalem when he instituted the ordinances of feet-washing and the Communion. After telling of the Bethany supper, he gives us some of Christ's teachings, and in chapter 26, verses 26 and 27 we have: "And as they were eating, Jesus took bread and blessed it, and brake, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it."

Here Matthew tells us, Jesus and his disciples were eating. They were eating a meal, then Jesus took bread and brake it. Matthew says, "As they were eating," while Mark 14: 23, 24, says, "As they did eat," or had eaten. This shows they had eaten something before the breaking of bread. Luke says, he took bread and brake it. . . . Likewise, also, the cup after supper." Here Luke tells us that Christ did with the cup the same as with the bread after supper; that is, blessed it and gave it to the disciples.

Paul speaks to his Corinthian brethren concerning their manner of conducting the Lord's Supper. Here is the only place in the Scriptures where it is called the Lord's Supper. We naturally infer, from this reproof of Paul's and other allusions to them, that they had factions which grew out of preferences for favorite Elders, and one party would seat themselves in one part of the congregation, while a second or third party would seat themselves in another place and eat their victuals, irrespective and independent of the rest of the company.

This did not contain the characteristics of the Supper instituted by Christ, from the fact, it is the antetype of the marriage supper where all will be joined in perfect harmony and peace around the table; it was divinely instituted, hence its every element manifests and shows naught but union; and the schismatic appearance of the Feast at Corinth bore no resemblance to the true Feast. It did not even have the form, let alone the spirit; it did not show a preference for one another, as we are commanded, but assumed a self righteous spirit and superiority which is wrong.

Paul made no mention of their instituting a new ordinance or of imposing an innovation upon them, or that the meal thus eaten did not contain the elements that constituted the Lord's Supper if properly eaten, but he says, "This is not to eat the Lord's Supper," that is, it ceases to be the Lord's Supper when wrongly observed. 1 Cor. 11: 20, 21.

In the preceding chapter, Paul says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Some would have us believe that the breaking of the bread is called the supper, as in Luke 22: 21. They cannot see that this would involve them deeper than ever. The Lord's Supper and the Communion are two different ordinances or institutions.

The breaking of bread and the cup of wine constitutes the Communion, while the Lord's Supper is composed of different elements.—What these elements are or were has not been recorded. We suppose this was done by divine wisdom, leaving that to those who partook of it, as they might deem advisable. The elements that would be proper to use in some places would not be proper in another; yet the church should carefully guard against any superfluity. They should be careful not to introduce anything that would tend to harm the constitution or system. They should shun anything that would satisfy a carnal hunger, but use only that which best sustains the body.

Then we learn that this was also done in the evening or at night. This would necessarily be the case, as supper, in its true signification, means the principal meal of the day. The Communion does not resemble a meal whatever, hence could not be called a supper. Then again, in John 13, we are told that they dipped a sop, which proves that they ate a full meal, as we have never seen this done in partaking of the emblems.

We have been told that the full meal spoken of by John was the Jewish Passover; but this they fail to sustain, as it was not eaten as the Passover in a single feature. Any one can see that, if Christ undertook to eat the legal Passover, he failed in every point. The Passover should be eaten on the fifteenth day of the month only, while Christ ate His Passover on the fourteenth day; they ate the Jewish Passover standing erect with their staffs in their hands and their shoes upon their feet, while Jesus sat or reclined at the table.

The Jewish Passover had nothing sodden, as with the Lord's Supper, but was eaten with bitter herbs; those who ate the Jewish Passover remained in the house until morning, then went out; but Jesus did not do so, as they sang a hymn and went out, probably about midnight. Now, our friends, which will you do, admit that the Lord's Supper is a full meal, something differing from the Communion, and eaten in connection with it, or accuse your Redeemer of open transgression against the established laws and customs of the Jewish church?

Could you place confidence in such a being? Would such a being be a fit exemplar, teacher, sacrifice for sin? We have one more point which we wish to present, and that is this: "Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast, or that he should give something to the poor."

Here we are told that the disciples thought Jesus meant, Judas should purchase the necessaries for the coming feast. What feast did they have reference to? They had eaten a Passover,—was there a feast following the Jewish Passover? If not, then the supper they ate was one independent of the Jewish feast. In Jude we are told, with him, that there are spots in our Feasts. These spots are those who gave themselves over to fornication, are twice dead,—fallen from grace, looking for the vengeance of God to abide upon them; those who are unsettled in mind—know not which is the true doctrine or changed by "every wind of doctrine," etc. Thus we see the Apostolic church still retained the feasts of charity—love—or Lord's Supper—a full meal, if you please.

The Jewish Passover was not fully prepared that year, neither was it eaten. Christ was the Paschal Lamb for that year and a substitute for the peace and sin offerings.—At the time the Jews were preparing their feast, the pall of death enshrouded the earth, and all nature mourned the death of its Co-Creator. The darkness of sin was weighing heavily upon the mind and body of Christ.

Thus we might make the application, insomuch as the Jews failed to realize the blessings derived from the eating of their supper that year, so we but faintly enjoy the antetype of the supper whence blessings and joy flow in the fullness of love and "the unspeakable riches of God's mercies."

In the Communion we have the life-giving power of the Atonement. Without partaking of the emblems of the broken body and shed blood, we have no life abiding in us.—This is a work that no true believer in the Holy Trinity will willingly let go undone.—Then, again, should we eat of that body or drink of Christ's blood unworthily, we eat condemnation to our souls. This is so in its very nature. The work on Calvary was an important one, hence, our regard for it should be such as would accept the life and teachings of our Redeemer. A man will dwarf through idleness, though he have food and drink. So with the pilgrim on his journey heavenward.

RELIGION, WHAT DOES THE WORD MEAN?

BY D. P. SAYLER.

THERE are few words more common among us than the word religion, and apart from the sense in which we apply it, few words are less understood in their original meaning The word is not in the Old Testament nor in the German New Testament. It occurs five times in the English New Testament. In Acts 13:43; 26: 5, and Gal. 1:13, Paul speaks of it as the "Jews' religion." And James 1: 26, 27, uses the word in a moral sense. In the Scriptures referred to, the German has it, *Gottesdienstes*, God's service. As far as I know, the word is not in the German language.

Webster gives the word in Fr. and Sp. *religion* (the same as in the English), in Pr. *relegio*, in It. *religione*, and in Lat. *religio;* and he says it is either from *relegere*, to gather or collect again, or from *religare*, to bind anew, to bind fast.

Some authors define religion, a binding together, a union, a connection; hence, it is applied to professing Christians, who are bound to God, and are in union and connection with him. But unless the word is qualified by the prefix, Christian religion, the binding, union and connection may be to Mahomet or Joe Smith, as well as to God in Christ; for there is Mahometan religion, Hindu religion, Mormon religion, Jewish religion, etc., and where the word is applied to these, it binds them to their several leaders, and brings them in union and connection with them as well as it binds to God in Christ. I prefer the Scripture terms, disciples, Christians, saints, and brethren.

Clarke, on James 1: 27, says, "It will be well to consider the etymology of the word which we translate religion; it will be well to consider the etymology of the word religion itself." He says, Lactantius, who flourished about A. D. 300, treats of hope, true religion and superstition; of the two latter he gives Cicero's definiton, which, with his own definition, will lead us to a correct view, not only of the etymology, but of the thing itself.

Superstition, according to that philosopher, had its name from the custom of those who offered daily prayers and sacrifices, that their children might SURVIVE THEM. Hence, they were called *superstitiosi*, superstitions. On the other hand, religion, *religio*, had its name from those who, not satisfied with what was commonly spoken concerning the nature and worship of the gods, searched into the whole matter, and perused the writings of past times; hence, they were called *religiosi*, from *re*, again, and *lego*, I read.

This definition Lactantius ridicules, and shows that religion has its name from *re*, intensive, and *ligo*, I bind, because of that bond of piety, by which it binds us to God; and this, he shows, was the notion conceived of it by Lucretius, who labored to dissolve this bond, and make men Atheists. For, first, "I teach great things in lofty strains, And loose men from religious grievous chains."

I might quote more, but let this suffice to show that the word religion, that seems to be in everybody's mouth, is but little understood in its original meaning; and I remember well when the old brethren used it cautiously. Men now are called religious, while they are anything rather than bound to God, or in union, and connection with him, which

the application of the word to the person suggests.

The meaning of the word religion, when stripped of all verbiage, is, a binding together, a union, a connection; hence, it must be qualified to know what it binds, and whom it brings into union and connection. If the prefix is Mahometan, then it binds to Mahomet, and brings the party to whom the word is applied into union and connection with his doctrine. If the prefix is Mormon, then it binds to Joe Smith, and brings the party into union and connection with his doctrine. If the prefix is Hindu, then it binds to Buddha. If the prefix is Catholic, then it binds to the Pope; and so on of all the religions of the age. But if the prefix is the Christian religion, then it binds the party to whom applied, to God, and through Christ brings them into union and connection with him. And when the word is applied to the proper parties, its meaning is all right. But the promiscuous use of the word, as now used, is very much out of place.

CRITICAL NOTES.

BY JAMES EVANS.

NUMBER I.

GRECIANS AND GREEKS.—These names occur frequently in the Acts 6: 1; 11: 20; 16: 1; 19: 17. The Grecians, Hellenistai; were Jews who spoke the Greek tongue, and who resided out of Palestine; a Greek (Hellene) was a gentile or a pagan. When we read of Grecians, understand Jews who used the Greek language and followed Greek custom.

PAUL'S VISITS TO JERUSAEEM.—He made five in all. The first was made three years after his conversion. Gal. 1: 18. He remained there only two weeks. The second was made when he and Barnabas carried relief to the poor brethren in Judea. Acts 11: 30. The third visit was to the council. Acts 15. The fourth was to attend the Feast that was held in Jerusalem. 18: 21. The fifth was his last when he appealed to Cesar. If we read Gal. 2nd with the thought before the mind that he went up to the council to plead the cause of the gentile brethren, much light is thrown on the subject.

—We love the beautiful. Poets, painters and sculptors have each, in their sphere, labored to produce beauty either of style, or appearance. In the Scriptures "beauty of holiness" surpasses all that human art has sought to exhibit. Holiness of heart and life is the true ideal of all that is lovely, beautiful or true.

ELYMAS: ACTS 13: 8—This false prophet is representative of all who seek to turn away anxious enquirers after truth. The Proconsul (Deputy) was a man of an honest heart, who sought for truth. Being a pagan, he was lending an ear to the false prophet. When he heard of Paul, he sent for him too. Thus the true and the false came in collision. The truth triumphed. The blindness which came on Elymas represents the spiritual blindness of all who turn away from the truth or seek to turn others away.

"BEFORE THE CITY;" ACTS 14: 13.—In front of the city Lystra where Paul healed a cripple from his birth, was either a temple or statue of Jupiter; hence the expression, "The priest of Jupiter before their city." The Lystrans would at first have worshipped Paul and Barnabas as gods; in a short time they stoned Paul.

SELECTIONS.

BY J. W. SOUTHWOOD.

The indulgence and display of pride indicate great wickedness of heart, and are precursors of coming abasement; while the cultivation and manifestation of humility are evidences of greatness and harbingers of coming glory.

As the heavy prison bolts turned on the minister, he looked sadly on the prisoners, in their strange garments, and thought with more and more anxiety of his errand. He had come to see a young man of his own congregation, convicted of forgery. The heart-broken parents had begged him to visit the prison, hoping the peace of the Gospel might reach even his gloomy cell. As the minister kindly greeted him, the youth scarcely replied, but gazed with a sort of defiance. He began giving the mother's tender message, with the interest all the church felt in his welfare.

At last the prisoner broke out: "Do you know what has done it?"

"What have I done?" replied the pastor, striving to understand his strange language.

"I began the business," returned the youth, speaking very loud, "in your Sunday-school fair, when they first set up a raffling, and hid a gold ring in a cake! Just for twenty-five cents, too, I got a whole box of little books. I was pleased with my luck, and went in afterwards for chances; sometimes I gained, and sometimes lost. Money I must have for lotteries. I was half mad with excitement, so I used other folks' names, and here I am; don't let the church come blubbering around me, they may thank themselves. Their raffling was what did it! It ruined me!"

This is one of the many thousand of like stories that might, and will one day, be eternally and sorrowfully made known.

EVERY new church built, is a fresh and emphatic announcement to every noisy infidel and scientific agnostic, that the people are not yet ready to throw away their Bibles, their God and their hope of immortality.—Let such notices be multiplied on every hand. The best reply to an infidel is to build a church, and thus propagate the pure spirit of the Gospel.

WHEN we ask for strength for the day, our thoughts are usually of that which is needed for our most important work. We should not so limit it. The grace that shall save us from evil thoughts, hasty speech, a violent temper, or censorious spirit, is as much needed as the other.

OUR TRIP TO EUROPE.

NUMBER IX.

Prague.

THE interest that one feels in visiting these old places in Europe, is apt to become too intense, and the writer, in describing places and objects visited, may fall into the very natural mistake of thinking that his readers will take the same interest in the subject that he does. Every one who has tried to describe places of interest, knows how impossible it is, to transfer the feelings to paper.—And how tame the best description reads when compared with what one feels and realizes when standing before the object itself. Many vivid descriptions of Rocky Mountain scenery have been written, but no one ever realizes the grandeur of the old Rockies until they visit them.

The fact that a writer may make this mistake, and so tire his readers by lengthy descriptions, was suggested by this circumstance. When we commenced our last letter, it was fully intended, that it should contain all we had to say about Prague. But the subject grew on our hands until another letter became a necessity. If we have made a mistake, our readers can skip this letter.

On the hills back of the Palace are the Laurenziberg Heights, where, in ancient times, the native Pagans celebrated the rites of fire-worship. At the foot of these heights, on one of the terraces which surround the palace, stand two obelisks, marking the spot, where in 1618, the Imperial Commissioners, with their Secretary, who had been sent to Prague with the most intolerant edicts against the Protestants, were indignantly thrown out of the windows of the Palace on the rocks below, by the deputies of the kingdom of Bohemia. This was the beginning of the Thirty Years' War, which, by the peace of Westphalia in 1648, secured the liberties of Germany.

The *Rath-haus* (Senate-house) is an old building and is a place of great interest, owing to its age and its historical associations. During the Hussite troubles (1416–24), the mob entered the council-chamber and threw the councillors out of the windows on the spears and pikes of the rabble below. The old chamber, with its paved floor, worn by the tread of many feet, and its old oaken tables and chairs, remains as it was left nearly 500 years ago. The tables and chairs have been literally honeycombed by the worms and everything in and about the room bears evidence of great age.

Looking out of the window to the ground fifty or sixty feet below, we shuddered at the thought of being pitched out headlong, as were the old councillors. This method of disposing of objectionable law-makers and commissioners seems to have been a common one, and it is only fair to suppose, that in those days the rush for office and official position under the government was not so great as it now is. Politicians would, without doubt, choose the lumbler walks of life, when the possibility of a fate like this, at the hands

of an enraged constituency, was kept before them.

Among the numerous churches in Prague, the most noted are the "Thein Kirche" and the "Huss Kirche," The former contains the grave of Tycho Brahe, the great astronomer. Here also were buried the heads and hands of the Protestants who were killed at the battle of White Hill, after they were taken down from the tower gate, where they had been nailed to appease the wrath of the Emperor Ferdinand.

Our next visit was to the church where John Huss preached, and the house in which he lived for many years. The church was built in the 12th century; it is very large, and on every hand are to be seen evidences of its great age. As we walked down the aisle to the altar, a priest was saying mass.—Kneeling in front of the altar and before crucifixes in different parts of the church, were numbers of nuns repeating prayers and counting their beads, whilst in the main body of the church, a number of devotees were reading the breviary; and we thought, how different from this was the scene presented here, when Huss, with his burning eloquence, exposed the corruptions of Rome to thousands of eager listeners, who flocked to hear him from all parts of Europe. Even his enemies came to listen and many of them were convicted and converted.

After spending a short time in the church, we went to the house in which the great reformer lived whilst in the city of Prague.—It is an old two-story house, with steep roof and pointed gables, covered, as are most of the houses here, with tiles. The house has every appearance of being very old, yet it is kept in a good state of repair. Under an arch-way at the end of the house is a tablet set in the wall and painted black. In the centre of the tablet is a block of marble, about one foot square, containing the following inscription in the Bohemian language:

"*Pamditkas-dom u. v. nemz hydlel. Mister Jan Huss Co kazatel letleuske kap'e.*"

Our guide gave us the following translation: "A souvenir of Mr. John Huss, taken from his chapel." The tablet or block of stone was taken from Bethlehem chapel, where he preached, and set into the wall here. And this alone is the only monument to the memory of John Huss, to be found in this old city. We visited other places of interest, but enough of Prague and its wonders.

JOHN HUSS.

In an age when the ignorance of the great mass of the people was universal, when common schools were unknown and perhaps unthought of, when only the rich and the noble could secure even a limited education, when priest and churchman ruled supreme over the consciences of their flocks, when proscription and persecution had almost entirely silenced opposition to the edicts of Rome, when the Waldenses—the only sect in all Europe to raise a feeble cry against the corruptions of the church—were hunted down to death as men hunt ravenous wild beasts, when the flickering light of primitive Christianity had almost disappeared among men, in this dark age of ignorance and superstition, there arose a man in the city of Prague, in the only school in all Germany, whose name will ever be held in honor and reverence by all Protestant Christianity.

John Huss was born in the year 1369, on the 6th day of July, in the little village of Husinetz, in the south of Bohemia. The house in which he was born is still standing, and is kept in repair by the subscription of patriotic Bohemians and admirers of Huss. Of his early history but little is known. It is said that he received an elementary education in the cloister at the hands of a monk, that he very early showed great ability as a student.

He entered the University of Prague in the year 1391, and pursued his studies with so much diligence, that in 1393, he received the degree of Bachelor of Arts. One year later, the records of the University show that the degree of Bachelor of Theology was conferred upon him, and in 1396, that of Magister. He now became a professor of divinity, and, by his indefatigable labor and industrious habits, he became one of the most eminent scholars of his age. Such was his reputation among his co-laborers, that on the 14th of March, 1402, he was, at the age of thirty-three, elected Rector, or President of the University.

During the time he labored as a teacher in the school, he took the orders of, and was regularly ordained as a priest in the Catholic Church. His great piety and the singular purity of his life, in an age of corruption, gave him an enviable reputation as a minister. Thousands of students from all parts of Europe came to hear this godly man eloquently discourse upon the themes of salvation. He soon became dissatisfied with the apparent hollowness and corruption of the practices of the established church.

One cannot read the history of the times of Huss without feeling that such a state of things as then existed could only have been maintained and practiced by the aid of ignorance and superstition. As an evidence of this, in 1403, Zybnek of Hassenburg, was elected Archbishop of Bohemia, and it is said that he learned the alphabet after his elevation to the high office. It was at this time that Huss raised his voice against the sale of indulgences and the deception practiced by the exhibition of false relics.

In one place in Bohemia was exhibited what was claimed to be the natural blood of Christ, which, of course, was represented as having supernatural power. Thousands of pilgrims flocked to Wittenberg to see the wonder, and the priests reaped a rich harvest from the credulity of the pilgrims.—Speaking of the sale of indulgences at this time, a writer says:

"The Papal Commissioner Tiem carried on his traffic, in God's mercy, in a manner best suited to obtain the largest and most certain gains. To make the matter easier, he farmed out entire archdeaconries and deaneries or individual churches to priests who took contracts under him, paying him fixed sums and making what they could out of the indulgences afterward."

Huss eloquently denounced their corruption, and began, about this time (1407), to defend the doctrine of Wycliffe and that held by the Waldenses. He labored long and earnestly to reform the abuses in the church, but corruption had too strong a hold for him. Was he not attacking the very business whereby the priests were enriched? And they, like Demetrius, raised a hue and cry against him.

He finally took a decided stand against the Church of Rome and proclaimed his appeal to Christ as the Head of the Church. Few of us can, at this time, fully realize what a step of this kind meant. We sometimes hear men speak of persecution on account of their faith, but the word has lost its meaning. We live in an age of enlightenment, of civil and religious liberty, vouchsafed to us by universal education, and for a man to speak of being persecuted in these days, is for him to show that he is either begging for sympathy or that he does not understand the term he uses.

For Huss, this change of doctrine meant a most cruel and bloody persecution. It meant torture and death by the most horrible suffering; it meant treachery on the part of his enemies of the darkest dye, but in the face of all this, he remained firm and true to his convictions of right. He preached the Gospel of Jesus to sinners with such power, and the Lord blessed his labors to such an extent, that many thousands were convinced of their sins and turned away from them.

His preaching brought to Prague many young men who came to learn of him and listen to his eloquent words. A collision with the power of Rome was inevitable.—He was at once excommunicated as a heretic, and was cited to appear before the Council at Constance, to answer before the tribunal of the church. A safe conduct was given him by Sigismund, King of Rome and Hungary, and the promise was made that he should be conducted safely home again.—This pledge was basely violated and this act of perfidy afterward cost Sigismund his throne.

Huss was, soon after his arrival in Constance, arrested by order of the Pope (who had also given his word and promise in the words that Huss "even if he had killed the Pope's own brother, should have safe conduct back to Prague"), and thrown into one of the dark dungeons of a tower prison. Here he suffered so much from the unwholesome air, that he was taken sick with a fever and his life of suffering seemed about to end, when he was removed from the dungeon and recovered from the disease.

Whilst yet weak from the effects of his sickness, he was brought before the Council. Here he defended his doctrine with all of his eloquence and power. Unable to withstand his arguments, the Council condemned him to be burned to death as a heretic. Many efforts were now made by his enemies to have him recant and confess himself in error.—The promise of full forgiveness and future

advancement was held before him; every argument that priestly ingenuity could invent was in vain tried upon him, but he was firm and immovable.

The sufferings and torture of a death by fire could not move him, with an abiding faith in God, that never wavered, even in the midst of flames, and a firm conviction of the truth of the doctrines as he had preached them, in the very prime of his full mental and physical powers, he walked, with a firm step and an unfaltering purpose, to the stake. He was followed by an immense throng.—These he exhorted to lead godly lives and to flee from sin.

As they neared the place of execution, the crowd was forbidden to follow further, and so, surrounded by a band of soldiers, he reached the stake, where he became a martyr to the cause of true Christianity. He was burned on his birthday, July 6, 1415, in a meadow near Constance. The following description of his last suffering and death we have translated from the "Geschichte Boehmische Reformation," and is literal:

"As they approached the place of execution, Huss turned to his guards, and thanking them for their kindness to him, said:—'Ye have been as dear brethren to me and not as watchers; know ye, then, that I remain firm in my holy faith and that in His great name I will bear this kind of a death with the full trust and confidence that this day I shall be with him in his glory.'

"This he spoke in German; after which the executioners took him and bound him to the stake (having removed part of his clothing; his feet being manacled, his boots were not removed), with seven damp cords. A heavy rusty chain was thrown around his neck and the stake. When he saw this, he said, 'My Lord Jesus Christ bore a much heavier bond for me; wherefore shall not I, poor and sinful as I am, in His holy name bear even this?'

He was turned with his face toward the East. Some who stood by said, that it was not meet that an heretic should be burned facing the East, and at their request, he was turned around to face the West. Then two bundles of wood were placed under his feet, and around about him they built wood and straw up to his neck and poured pitch upon it. Before the pile was lighted, the King's Marshall rode up and offered to save his life if he would recant and confess errors. Huss replied in a loud voice,

"'What errors shall I call back? I do not know of any. I call God to witness that what the false witnesses have brought against me I have not taught or preached, but that it was only my purpose, in all my preaching and in all my academic work and writings, to turn men from their sins, and in this truth and for the Gospel of Jesus Christ and for the preaching of these holy doctrines will I this day gladly suffer this death.' Upon this, the Marshall and the lords struck their hands together and rode away.

"The executioners now at once lighted the fagots. Huss sang in the midst of the flames once and again: 'Christ, thou Son of the living God, thou who wast born of the Virgin Mary, have mercy upon me.' As he was repeating this the third time, a draft of wind blew the flame into his face and the smoke and flame stopped his speech. Yet, for some time, he was seen to bow his head, and his lips moved as long as it would take one to repeat the Lord's Prayer two or three times, and then he departed, praying for himself.

"As the wood burned down, one could see the body hanging to the stake by the chain. The executioner thrust the body down from the stake, more wood was heaped around, so that an end might be made of the burning. The bones were broken, the skull split open, so that they might the easier be reduced to ashes. The heart was taken out of the body, a spear thrust through it, and so it was held in the fire until it was consumed. The paper crown which the wind had blown to one side, was also thrown into the fire and burned.

"The executioners had held back Huss' mantle, thinking to keep it for themselves.—As the Count noticed this, he ordered them to throw it into the fire, saying that if the Bohemians got this, they would make a holy thing of it. At the same time, he promised the executioners a sum of money.

"So was Huss and all that he had with him in Constance burned with fire, and the ashes that lay around the stake were carefully gathered together, with some of the earth, placed on a wheelbarrow and thrown into the River Rhine, so that not even a particle of his dust might remain on the earth. But Huss' Bohemian friends held the spot where their dearest friend and teacher had suffered, as a holy place. As Aneas Sylvius relates, (Hist. Bohemia, p. 36) 'They dug up the earth where the fire had burned their noble Christian leader, and carried it with them as a holy relic to their homes.'"

Such was the end of a spotless life, spent in the service of God and in the cause of truth. The truth was crushed to the ground only to rise again, Jerome of Prague following in the footsteps of his teacher, Huss, was burned in the following year. Then began a bloody persecution of the Hussites, which finally resulted in the Hussite war, in which Bohemia subdued Sigismund, but was finally overpowered by the combined power of Rome. The embers of the Reformation, however, only smouldered, and a hundred years later, burst into a flame, under the teachings of Martin Luther, which soon spread over all Germany, and which ended in the grand results with which all are familiar.

D. L. MILLER.

Matrimonial.

CORLE—PERRIN—By the undersigned, Mr. Joseph C. Corle (near New Enterprise, Bedford Co., Pa.), to Miss Amanda Perrin, of Rockford, Bedford Co., Pa.

MICHAEL CLAAR.

KIMMEL—WEIGHLEY.—By the undersigned at his residence, Nov. 1, Mr. Jonathan Kimmel to Miss Ellen Weighley, both of Somerset Co., Pa.

SILAS HOOVER.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

SNIDER.—At Sangomon, Macon Co., Va., Oct. 19, Bro. John Snider, aged 45 years and 1 month. Funeral services by Eld. John Metzger.

A. B. SNIDER.

YOUNG.—In Urbana, Champaign Co., Ill., Nov. 17, sister Asenith Young, aged 82 years. Funeral by the writer, from Job 5:26. J. BARNHART.

BAKER.—Oct. 2nd, in Snake Spring township, Pa., Jacob Emery, infant son of friend Samuel Baker. Funeral occasion improved by the writer from Matt. 19:14, latter clause. MICHAEL CLAAR.

LONGENECKER.—In the Upper Conawago church, Adams Co., Pa., Oct. 22, of paralytic affection, Eld. Daniel Longanecker, aged 75 years and 14 days. Funeral services by the home ministers, Eld. Adam Brown, and his co laborers from the words, "I have fought a good fight, I have finished my course, I have kept the faith, etc," to a large and attentive congregation.

Bro. Daniel will be greatly missed at home and abroad, as he was an earnest worker in the church for a long time. For the few last years he was scarcely able to read ordinary print. But he seldom missed meeting if health would permit. ABRAM BURKHOLDER.

SNYDER.—In the Lost River church, Hardy Co., W. Va., Sept 22, of consumption, sister Sallie, wife of Bro. E. Snyder, in her 63rd year. She was a consistent member for many years. Funeral by the Brethren from 2 Tim. 4:6, 7. L. D. CALDWELL

PEFLEY.—In Bethel church, Ladoga, Ind., Sept. 24, Bro. John Pefley, aged 80 years, 5 months and 2 days.

PEFLEY.—In same church, Oct. 12, sister Mary M. Pefley, wife of the above brother, aged 75 years, 9 months and 1 day.

Bro. Pefley was born in Botetourt Co., Va. Sister Pefley was born in Shenandoah Co., Va. They moved to this country in 1831. Aug. 5, 1878, sister Pefley was struck with palsy and was a constant sufferer until death relieved her. Three children preceded them to the spirit world, while nine children, twenty-eight grandchildren and six great grandchildren are living.

Bro. Pefley joined the church in 1872 and sister Pefley joined in 1854. They were quiet, consistent Christians, well worthy our remembrance and affection. Funeral by Bro. R. H. Miller, from Rev. 7:14.

McGAUGHEY.—In same congregation, Oct. 20, sister Elizabeth (formerly wife of Bro. Wesley Burkett), aged 67 years and 5 months.

She leaves five children and sixteen grandchildren, while two husbands and five children are gone before.—We are glad to say she died in the hope of a glorious resurrection. SALOME A. STONER.

SHERER.—Near South Bend, Ind., Oct 17, Mrs. Cath. Sherer in the 64th year of her age. Disease, paralysis.

She was an affectionate and devoted wife and mother, and loved and respected by all who knew her. Funeral services in the Winger church, by the writer, to a large and sympathizing congregation from Heb. 9:27.

GEO. WITWER.

BASHOR.—In Fearnda'e, Humboldt Co., Cal., Nov. 4, L. O. Bashor, son of Bro. and sister L. C. Bashor, aged 5 years, 8 months and 24 days. Funeral discourse by Eld. J. Myers, from the words, "Suffer little children to come unto me."

Bro. Bashor and family have recently removed from Longmont, Col., to California. They wish to thank the Brethren here for the aid given and sympathy shown during the sickness and death of their son; and also desire the Brethren everywhere to remember them in prayer to the bountiful Father above, to whom be praise, honor and glory. CHARLES MEYERS.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,

J. H. MOORE, MANAGING EDITOR,

JOSEPH AMICK,

BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

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Mt. Morris, Ill., - - - - Dec. 4, 1883.

BRO. QUINTER commences his series of meetings at South Waterloo, Iowa, this week.

BRO. HENRY LILLIGH, of Mulberry Grove, Ill., has been advanced to the second degree of the ministry.

BRO. J. M. MOHLER recently closed a meeting at the Goodville Church, Juniata Co., Pa., with five additions.

BRETHREN ELIAS HOLMES and Daniel Brubaker, of the Beech Grove Church, Ohio, were lately elected to the ministry.

BRO. STEPHEN YODER, of Iowa, is booked for a series of meetings in the Milledgeville congregation, Ill., commencing on Christmas eve.

SPURGEON in a late sermon says, that when Jesus said, "Ye ought to wash one another's feet," it means obligation, and we ought to do it.

BRO. BARTLEY LANDIS, of Highland Co., Ohio, has been called to the ministry. Also Samuel Smith, of the Thornapple Church, Mich.

BRO. D. L. MILLER'S letter this week is lengthy, but full of interest from beginning to end. We have on the hook another one for next week.

EIGHT were recently baptized in the Thornapple Church, Mich. They were mostly young people. It was the result of a series of meetings held at that place just after their Feast.

IN Namaqua Land, South Africa, no rain has fallen since Aug. 15, 1881, and plants, and animals, and men are dying of drought and starvation. Wheat and seeds have been sent by the Cape Colony, and a Relief Committee has been formed.

BRO. JAMES EVANS writes: "The weather in Central Dakota, is dry and pleasant. No muddy roads. The ground is frozen up, since the middle of November, but with the exception of a few days of cold wind, the weather has been pleasant."

THE 100,000 Jews of London have three weekly newspapers, fifteen synagogues and a Rabbinical college with the finest Jewish library in the world.

BRO. DANIEL VANIMAN closed his series of meetings in Bond County, Ill., with one addition. The members speak very highly of his preaching during the meetings.

BRO. D. B. STURGIS has moved to Bond Co., Ill., and now has the oversight of the church at Mulberry Grove. He has returned to the field of his youth after an absence of many years.

THE Big Creek congregation has appointed December 23 for the opening services in their new house of worship in Richland Co., Ill. Bro. M. J. McClure has been engaged for the occasion.

THE Germantown (Pa) *Independent* for Nov. 3rd., contains a well-executed cut of the Brethren's meeting-house, accompanied by an interesting description and history, which we will publish shortly.

ON account of old age and blindness, Eld. John Goodman has retired from the oversight of the church at Mulberry Grove, Ill.—Eld. D. B. Sturgis takes his place. They are both aged veterans and faithful workers.

THE old preacher was about right when he stopped short in his sermon and said: "Perhaps you would like to know what my politics are?" "Well," said he, "I am on the fence, and the mud is very deep on both sides."

THE *Gospel Banner* says, a certain farmer, who was attending camp-meeting, said to his wife: "I really thought I would go forward; but I went out in the woods, and found half a dozen preachers smoking and telling yarns, and among them was the very man who preached that big sermon last night that made me feel so bad, and I've about made up my mind that I am not so bad after all."

THE Prophet of Soudan, near Central Africa, is creating an intense excitement in Egypt. He is supposed to have an army of over 200,000 men, and, in a recent battle, so completely demolished the Egyptian army, that only one man escaped to tell the sad story. The Prophet, with his army is now marching into Egypt, and it is feared that a fierce struggle is imminent. The historian is watching the movements with much anxiety.

THE Brethren had quite a good Thanksgiving meeting in Mt. Morris last Thursday. Had we space, we would repeat some of the good things told us. It is the custom in this congregation to always take up a collection after the close of the meeting on Thanksgiving; we did so last Thursday and gathered a creditable sum, which is to be divided between the Danish Mission and the Arkansas meeting-house. By doing something of the kind each year the congregation makes her Thanksgiving meetings the source of much good.

IN the obituary notice last week occurred quite an error; where we stated that sister Margaret Bass was born April 1st, 1883, it should have been 1803.

"GIVE attendance to reading" was Paul's exhortation to Timothy. Those who preach and teach the Word, need to do so now. To rely on the Spirit's aid without any effort of ours, is like expecting to reap without labor. God will do his part, let us do ours.

A PRESBYTERIAN minister, in Aberdeen, D. T., recently prayed, "Lord help us to wash one another's feet." The Lord is always willing to help those who try to help themselves, but we fear this minister is not trying to help himself, especially in the matter of feet-washing as taught in John 13.

To those who are making inquiries about the *Family Companion* we will state, that the paper is put up in a neat pamphlet form, stitched, trimmed and covered. Price 75 cents per annum. You will find it an interesting and instructive journal. Send for sample copy. Address J. H. Moore, Mt. Morris, Ogle Co., Ill. Excellent terms to agents. See advertisement on last page.

WE would advise our ministers, especially the younger ones, to procure a copy of "The Life, Times and Travels of Paul," by Coneybear and Houson. Let them devote some of the long Winter evenings to the study of the places, visited by Paul, as well as the peculiar and wonderful work of that Gospel he preached to the Gentiles. The work will richly repay a careful study of its pages.

Zion's Watchman publishes the following forcible hint:

A new Methodist Church in a certain locality which is adorned with a large cross on its steeple, drew from an old Methodist who stood gazing at it, the remark: "Do you see that big cross on that church? Well, I remember, when the Methodists were poor, each member bore his cross; but now," he added, "they have become rich, and they have stuck their cross on the top of the church."

ONE of our contributors who has written much for our periodicals makes this truthful remark:

"To write a good, readable article, one that has a tendency to elevate and purify one's thoughts, and at the same time be food for the mind and entertaining reading, is no easy work. A person must necessarily dismiss everything else from the mind for the time being, and throw his whole soul into his article to give it tone, taste and strength."

BRO. J. B. Lair sends the following interesting item concerning the Brethren's Almanac:

"I have run over the ministerial list in the Brethren's Almanac, and find the whole number listed to be 1731; distributed in 26 States and Territories, viz: Pennsylvania, 306; Indiana, 288; Ohio, 228; Illinois, 149; Virginia, 137; Iowa, 131; West Virginia, 97; Kansas, 96; Missouri, 71; Maryland, 55; Nebraska. 41; Tennessee, 41; Michigan, 29; Oregon, 14; Wisconsin, 11; Minnesota, 10; North Carolina, 8; California, 4; New Jersey, 4; Idaho, 2; Colorado 2; Denmark, Europe, 2; Texas 2; Wyoming Territory, 1; Arkansas, 1; Georgia, 1.

Bro. Solomon Buckalew, of Va., we understand, is engaged in a series of meetings at Franklin Grove this week. From there he goes to Pine Creek, and then comes to Mt. Morris. Those desiring to make any further arrangements for Bro. Buckalew's services should address Bro. Edmund Forney, as he has made the arrangements so far.

Isaac Errett, editor of the *Christian Standard* holds that elders should be married men. He says: "So far as the *elder* is concerned, it is imperative that he be, or shall have been, a married man—not only because the apostle says he *must* be the husband of one wife, but because his success in managing his own household and rearing his own children is made the basis of confidence in him as a capable ruler in the house of God. (1 Tim. 3: 2-5.)"

Turkish journals announce that the Porte has granted to a Syrian syndicate a right to construct a railroad from the port of Acre to a point on the Jordan, just below the sea of Galilee and thence to Damascus. The line will run through a district of great fertility. The necessary works, it is said, are to be undertaken at once. The *Hebrew Leader*, of New York City, says: "When the sound of the railway train is heard on the banks of the Jordan, and the shrill whistle of the locomotive breaks the echoes of the sea of Galilee, we shall begin to believe that the redemption of the once Holy Land is at hand."

A brother now living in Kansas, writes us that he has been in Maine, Massachusetts, Connecticut, New Hampshire, New York, Pennsylvania, Vermont, Ohio, Indiana, Michigan, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, Colorado, Missouri and Kansas, and has never yet seen a Brethren meeting-house. He is rather good at missing meeting-houses. As he is now living within forty miles of where the Brethren have a house of worship, we hope he will not fail to see the long-desired object. If he will come this way we can show him eighteen within one day's drive of Mt. Morris.

OUR VISIT TO NORTH-EASTERN OHIO.

We left home on the 17th of October, to meet our engagements previously made, to attend several Communion meetings in North-eastern Ohio. Under the kind providence of our heavenly Father we were permitted to attend to all the appointments we had made engagements to attend.

The first appointment was in the Ashland church on the 18th of October. The public services commenced at 5 o'clock P. M. The Ashland church seemed to be well represented at the meeting, and there were several members present from the surrounding churches, and among these were several ministers. There were two meetings on the day following the Communion-meeting. The services seemed to be enjoyed by all present, and especially by the brethren and sisters.—There seemed to be much love and union existing in the Ashland church. Bro. I. D. Parker was ordained an elder and Bro. J. Murray, a young minister, was advanced to the second degree of the ministry.

On the morning of the 20th (Saturday) we left the home of Bro. D. N. Workman, in whose kind family we had been very pleasantly entertained during our stay in the Ashland church, for the Mohican church, in Wayne Co., Bro. Workman taking us in his buggy. The Communion-meeting in the Mohican church commenced at 10 o'clock A. M. on the 20th. A good congregation assembled by the time appointed for the services to commence. There was also a service appointed in the afternoon at 3 o'clock. The examination services commenced at 5 o'clock. There was a large congregation present to witness the observance of the ordinances in the evening, but the most excellent order prevailed, and we had a very pleasant and solemn evening service.

The Brethren had appointed a children's meeting on Lord's Day morning at 9 o'clock, which was to close the Sabbath-school for the present season. Accordingly the Sabbath-school met, and besides the teachers and scholars there were many others present. As the announcement had been made that we would address the children's meeting, we tried to do so. And the children's meeting was not the least enjoyable service connected with the Mohican meeting. There was also meeting in the evening, and the evening service closed our labors and the meetings connected with the Mohican Communion.—There were several ministering brethren present who assisted in the services, but the principal labors devolved upon ourself, and, as will be seen from the foregoing notice of the meetings, there were several services, consequently we had considerable labor to perform. We, however, enjoyed the occasion, as our divine Master does not only condescend to help his servants, but also to liberally reward them. The brethren also manifested an interest in the meeting, which was also an encouragement and support to us.

The peace of the Mohican church had been much disturbed by the troubles that have afflicted our Brotherhood. There were three ministers in the church before the division, and they all went with the Progressives. P. J. Brown was in this church, and he was the elder, and he was one of the three ministers. But considering the circumstances that all the ministers left the church, and considering the position that P. J. Brown had occupied in our Brotherhood, and the position he had occupied in the Mohican church as elder, the number that left the church was not so very great, as out of a membership of about one hundred and thirty or forty, but about thirty or forty left.—We do not attempt to give exact numbers. We do not remember them. And while the number that left the church was not very large, considering the circumstances under which the division took place, the success and prosperity of the church were by no means destroyed by the division. There had been eight added to the church from the time of the division to the time we visited it. And the church seemed to be in much love and union. And such was the number of members present at the Communion, and such the character of the meeting throughout, that had not the division and trouble that had taken place been known of, there was but little indication at the meeting of any such division and trouble.

The brethren of the Mohican church have called a couple of brethren to the ministry, and Bro. D. N. Workman has the oversight of the church, and it seems to be in peace and prospering. There had been a committee appointed to make arrangements to build a new meeting-house, and that committee met while we were with the church, and the preparatory steps were taken to build a new house, and a commodious and substantial house of worship will be built as soon as possible. It will be built near the site of the old one, as the Brethren's cemetery, in which many of the Brethren are buried, is here.

The Progressives have built a new house within a short distance of the house of the Brethren. As this is a constant reminder to those who see it, and who are acquainted with the circumstances under which it was built, of the division and trouble in the church, it awakens and is associated with ideas of an unpleasant character.

On Monday, after the Mohican Communion we returned to the Ashland church, and had meeting there on Monday night and Tuesday night. On Wednesday morning, the 24th of October, we took the train at Ashland for Ankneytown, in the Owl Creek church, in Knox county. We had made arrangements with the Brethren of the Owl Creek church, to have meeting with them from Thursday morning until Sunday night. On Saturday night there was a Communion-meeting. We had not visited that church for several years, and our interview with the Brethren here was very pleasant. We had very pleasant meetings, but owing to the rainy weather our congregations were not very large. This was especially the case with our last two meetings, held in North Liberty, on Sunday morning and Sunday night.

The Owl Creek church has had a considerable amount of trouble to bear. About twenty-seven years ago a trouble arose in this church which resulted in separating a minister by the name of Samuel Leedy and several other members from the church.—These expelled members organized themselves into a body and continued to hold

meeting, and hold their meetings in the Brethren's meeting-house, to the annoyance of the Brethren. The Brethren, however, endured the annoyance patiently, and went on with their meetings in the regular order, and maintained their position in the community and prospered, while the organization of the expelled members gradually declined. But these members being taken into the progressive organization, and some of the members of the Owl Creek church also going with the Progressives,—in this way the Progressive organization within the territory of the Owl Creek church has attained unto considerable numerical strength. And the recent division between the Progressives and the church has made new trouble in the church. Hence we said that the Owl Creek church, has had a considerable amount of trouble to bear. A couple of the members of the Owl Creek church have gone with the Miami party. But notwithstanding all the troubles that this church has passed through, it is still alive, and, although reduced in number, what members remain, (and there is a considerable number remaining) are earnestly contending for the faith once delivered to the saints, and we were happy to learn that this was the case, and we enjoyed our visit among them. Bro. Henry Keller is the elder of the church, and he is the only minister in the church. He has a good deal of ministerial labor to perform, and he is trying to perform it. It is desirable that he should have some help, and we hope that in due time help will be afforded him.

During our visit to the Owl Creek church, we spent some time in the family of old Bro. Jac. Leckrone. They formerly lived in the Jonathan's Creek church, and we often preached at their house. He is a deacon in the church. He is very old; we believe in his eighty-sixth year. Sister Leckrone is in her ninetieth year. She is blind. Her maiden name was Mack, and she is a descendant of Bro. Alexander Mack, one of our first brethren that came to America. These old pilgrims are patiently waiting for the Master's call to call them home. They have been much devoted to the church, and faithful members. Sister Sarah Leckrone, their daughter is at home and takes care of her aged parents, and also of her aunt Susie. Sister Susie is a sister to Bro. Leckrone, and is also very old. Sister Sarah seems to be a faithful daughter as well as a faithful Christian. And a faithful Christian will be faithful in the discharge of all the duties that grow out of whatever relations he may sustain to all around him in life.

From the Owl Creek church we returned home, feeling that we had had a pleasant visit to the dear Christian friends that we had visited, and also feeling much comforted, because of the peace, love and union that we found among the Brethren, after the trials through which they had passed. J. Q.

Home and Family.

Home, home! sweet, sweet home; there is no place like home.

Going to the Theatre.

I HAD just entered my eighteenth year, and was what might be called a wayward, thoughtless boy. My mother had been ill for some time, lingering between life and the grave. One morning I saw it announced that theatre would be open that evening. Meeting one of my companions, we talked of the theatre and actors, and concluded to go and see them. Night came. After tea I passed into my mother's room. Meeting my sister at the door, she asked, "Where are you going to-night, brother?"

"To the theatre," I replied, hurriedly, lest my mother should overhear me. My sister remonstrated, but I was determined. Never shall I forget the look of sorrow and the emotion that trembled on her lips, as she said, "What if mother were to die to-night, and *you* at the *theatre?*" Mother overheard her, and called me to her side—laid her cold hand in mine, looked up into my face with her bright eyes. They seemed brighter this evening, as if she had been gazing far above and saw Heaven, half-revealed to her wondering gaze.

"Stephen, do not go to-night," she said, "I am very ill. I feel that I am dying, my child; that, in obedience to the will of God, my soul will ere long answer the summons. You will soon have no one to watch over you, but when I am gone, try to follow the instructions I have given when living. Soon with your sainted father, I will look down upon you from heaven; and oh! if spirits freed can linger around the loved ones of earth, we will be with you. I feel that I have done a mother's duty, and have endeavored to rear you in the fear of God. I have pointed you to the right path, and trust you will follow it. On my death-bed, Stephen, I feel confident that you will not ever betray my trust?"

I bowed my head, throbbing with pain, but the refreshing tears came to my relief. I could not think of going to the theatre now, and receiving her gentle good night, retired to my room. I could not shut out the words of my mother. I laid down upon the bed with mingled feelings of sorrow and regret. The clock struck eight—the time I was to meet my companion at the theatre. The tempter was not fully vanquished. I heard a slight tap at the window-pane. It was my companion.

"Hurry up, Steve," said he, "the curtains have risen before now—let's be off".

"I can't go," I stammered, reluctantly as the memory of my mother's words came to me.

"Come along; none of that; what's the matter? Miss M——will be there," he added in a lower tone, "so you must come along, she will will expect you."

I forgot my dying mother, and found myself in the theatre. But oh! where was the pleasure I anticipated? That mournful face and sweet voice haunted me unceasingly. The words, "you've betrayed a mother's trust!" greeted me at every turn, and chilled my heart. In vain Miss M——rallied me on sober looks. My companion, when all was over, took me by the arm and dragged me home. I started at every light, for my mother's eye seemed to beam so lovingly and yet sorrowfully from it. As we neared home, I saw lights in my mother's room, and forms passing before the window. Oh! how terrible to my mind came the words of my sister: '*What if mother were to die and you at the theatre!*' Like Cain, my punishment was greater than I could bear. With a bowed head and guilty heart, I hurried to the house and met my sister as I entered. She threw her arm around me and exclaimed, her bosom heaving with grief, "Oh! brother, what shall we do? Mother is DEAD!" Oh! the leaden weight that fell upon my heart. How bitterly I repented going—but too late. "Before she died," continued my sister, "she sent me for you. She eagerly watched the door for your entrance. But no, you did not come. She turned her eyes on me so imploringly. O! brother, how could I answer that mute inquiry? I hid my face and murmured through sobs and tears, *gone.* Falling back upon the pillow, she murmured, as a white pallor spread over her face, 'God forgive my child!' and has not spoken since."

Placing her hand in mine, my sister led me to the bedside of my lifeless mother. I clasped my arms around her, and pressed my burning lips to hers. I felt them move, and she slowly opened her eyes. I leaned sorrowing over her. She recognized me and faintly murmured as the death shadows again flitted across her pure white brow, "I forgive you!" No! no! I could not forgive myself.—*The Aurora.*

Women in Harness.

A FEW years ago a great sensation was created in our Eastern cities by scores of men serving as substitutes for horses in drawing horse-cars. The horses were disabled by the distemper, and many men were out of employment, and rather enjoyed the novelty of the affair.

In Japan it is customary for men to draw light carriages for travel, and they make excellent time. But in Holland it is not a pleasant sight for travelers from the United States to see women serving in the place of horses and mules. The women there do a vast amount of the hardest drudgery.

They draw the plow in the fields, and the boats on the canals. A recent traveler speaks of the indignation with which he looked on a company of women harnessed to a canal-boat, and trudging wearily along a muddy tow-path.

All were stout and coarse, seeming to be little above brutes. They had no sense of shame, but were only eager to reach the end of their beat and rest. Women in America ought to be grateful for the difference in social customs.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Ozawkie, Kan.

Dear Brethren:—

SATURDAY, Nov. 17th, was the day set for the quarterly council with the members at the east end of our distsict. Wife and I met with them. We found quite a number of brethren and sisters from our end of our district present. After spending an hour in sacred devotion, being informed of an applicant for baptism, we had an hour of intermission, after which we met again, These members, about twenty in number, live about sixteen miles from the main body of the church. Bro. A. L Bowman is the only minister. It was thought expedient to call two brethren to the office of deacon, resulting in the election of brethren Henry Kimmel, (son of Bro. David Kimmel) and John Martz. These brethren, we believe, are fully qualified to become a power in the church,—a help and encouragement to our faithful old brother who is there alone in the ministry.—The young sister now presented herself, desiring to be received into fellowship with God's people. A short drive brought us to a beautiful little stream where she was buried and rose again to walk in newness of life. We might add that this is the only child and daughter of friend Joseph and sister Miller. In the evening we met for worship. This ended a day long to be remembered. Next day we met again at eleven o'clock in the Grove school-house, where a large congregation assembled for the praise of God. From here we returned home. J. A. ROOT.

From Northern Missouri.

Dear Brethren:—

THE Brethren of the Bethel congregation, Holt Co., Mo., have built and dedicated to the Lord a new and very commodious house of worship. When you shall fully learn of these brethren and sisters' generosity and benevolence, and of their ability and readiness to aid in all the various calls for help, you will surely feel that it is all right if they build larger; better, and one more meeting-house than any other congregation in the District.

The Brethren of the above-named church commenced a meeting on the evening of November 10th, and continued till the evening of the 18th, and including the Love-feast and Dedication, they had from two to six discourses each day, and had meeting at from one to four different places at the same time. Some very good results are recorded, we trust, in heaven. One of these, we hope, is the ordination of Bro. P. E. Whitmer to the eldership, on the second day of their meeting. This dear brother has now been set apart to take charge and oversight of the largest and most important congregation in Northern Missouri District, and this in addition to that arduous work of District Evangelist, and also the duties of District Clerk for the year. Now, brethren and sisters, let us all give such servants that encouragement and aid that we feel would be necessary to prepare us for such great and responsible labors and trusts: and pray oft and sincerely, that the Lord help them to serve us well in the cause of our highest interests and most glorious anticipations, and to the glory of his great name.

About five miles south of the place called Bethel, in Holt county, Missouri, is what is called "The Hill Country of Judea," where is sometimes heard the voice of one crying in the wilderness, saying, "Prepare ye the way of the Lord, make his paths straight." This voice I heard there for days and nights in succession, and the longer it was continued, the more it seemed to me that all men would press into it. Quite a number have come out from the regions round about and were baptized, confessing their sins. But some rejected the counsels of God against themselves, not being baptized of them. But of those that have confessed, are some not yet baptized. And of those that are, there is not one but is ready to enter the work of co-operation in the good cause, at any time, and, although they are generally poor people, every hut has the latch-string hanging out for the Gospel harbinger. C. C. ROOT.

From Darlington, Mo.—Nov. 19.

Dear Brethren:—

I SEND you three names for the GOSPEL MESSENGER for one year, from January 1st, 1883. We are all the families that belong to the Brethren church in this neighborhood, or that gets mail at our office. So we have a little "Garman" church of the Brethren here, six of us in all. We have had no meetings for a long time, except when Bro. C. C. Root came here last Spring, and gave us some good preaching. We would like very much if some of the Brethren ministers who are traveling in this part of the country would stop with us and give us some meetings.—Bro. C. G. Garman lives in Darlington, and is merchandizing. Bro. Epaphras Garman, lives within one-half mile of Darlington, and is well fixed on a farm. There are a few members living about ten miles from here, not far from Berlin. We told them about the two papers being consolidated, and that it was such a good paper. They said they would subscribe for it. S. S. GARMAN.

From Galesburg, Kan.

Dear Brethren:—

OUR Communion-meeting came off on the 10th and 11th inst. We had the most enjoyable Feast it has ever been our experience to enjoy. At an early hour the brethren began to come from surrounding churches until our large meeting-house was completely filled. On Saturday night the crowd was immense. Sunday morning and night the house was crowded with eager listeners. Bro. M. T. Baer and George Studebaker were with us and did the preaching, which was all that could be desired. One was received by baptism. A choice was held for a deacon and the lot fell on Bro. Edwin Kester. Love and good feeling seemed to characterize our meeting throughout, and long will it be remembered as one of the heavenly Feasts where the children of God could feast on the heavenly manna that falls from our Master's table. Brethren seeking homes in the West remember us, in Neosho county.

SIDNEY HODGDEN.

From Mulberry Grove, Ill.—Nov. 20.

Dear Brethren:—

OUR meetings came off according to announcement. A more enjoyable meeting we never had. Bro. Daniel Vaniman commenced preaching here November 5th and continued every night for two weeks, and in that time we had a church meeting and considerable business was done. Elder John Goodman desired to be relieved of the charge of the church here, on account of his age and blindness, and the request was granted.—This left the church without an elder; then the church unanimously chose Eld. D. B. Sturgis, who has lately moved among us, to take the oversight of the church. We also decided to forward Henry Lilligh to the second degree of the ministry, and to elect two deacons. The lot fell on Jackson Elam and Thomas Dooley. Bro. Vaniman preached with power and with the spirit. One soul stood up for the Lord and was baptized, and many more were almost persuaded to unite with the church. Last Saturday night we had our Love-feast, which was a feast indeed, and from the expressions of those outside of the church, were the best they ever attended. Our dear brother has our prayers and well wishes, for the labor of love in working so hard for our Master. J. P. L.

From Goodville Church, Pa.

Dear Brethren:—

BRO. J. M. Mohler came to us on the 8th of November, and labored with the brethren and sisters at this place until this evening, November 18th. He presented the Word in a clear and forcible manner, and preached with so much power that it made sinners tremble, and cry out, "Men and brethren what must we do?" To-day four came out on the Lord's side and were received into the church by baptism. This evening there was one more applicant for baptism. So you see, the Lord is working among us. The brethren and sisters have been much built up, and one dear brother was reclaimed. We have set next Friday evening to try and start a Bible Class. We hope it may work for the good of the church.

J. J. AUKER.

Love-Feasts in Southern Ohio.

Dear Brethren:—

AMONG the many meetings held in this part of Ohio since September, were a number held in the lower counties, beginning Oct. 27th, and at the Stone Lick church in

Clermont Co. Brethren Geo. Garver and Hoover, of Dayton, and the writer, were visitors and had meeting at 10 A. M., on Saturday and Love-feast at night. There has been some of the work of division here, and this body though not large, has been cut down in number; although without apparent loss of peace and power.

Sunday was very wet and attendance small. In the afternoon an election for deacon was held, and Bro. Jesse Binkley was chosen; one brother restored to fellowship, and very good feelings with all. Br'n Garver and Hoover returned home early on Monday and the writer remained two days, having four meetings, and visiting a number of families, among which was that of dear brother Snell, whose cares were brought to a hasty and unexpected close, by an extra train at fearful speed on the morning of September 15th.—Life was not destroyed on the instant, but consciousness returned no more after the shock. One horse was killed, and the wagon destroyed at the same time.

From Clearmont county, Bro. Joseph Pringle brought me to Hollowtown, Highland county, where we stayed two days, having five meetings. Love-feast was held on the night of November 1st, with large attendance and one of the best meetings I have ever attended. Very nearly all the membership was present and took part; no one seemed tired. Met at 9 A. M., November 2nd, and an election was held for a minister, there being none here. The one chosen was our young brother, Bartley Landis, whose attachment to the church is strong.

On the evening of Nov. 2nd, while the Brethren of this place were removing an obstruction from the stove-flue of the church, our old brother, —— Serper fell from the church roof, eighteen or twenty feet. He was injured somewhat, but not so seriously as was looked for. From this place, I was brought by sister Fauny Landis to my old home church, on Brush Creek, on Saturday the 3rd, and by night was met by quite a number of members from other counties and churches, and among them, Bro. Henry Frantz and wife, and a company of six others from Clarke county. The crowd was great, but order was good, and we had a pleasant meeting and Love-feast, and also on next day, during which time there were three meetings, and with apparently very good feeling. The day and night were all we could have wished for, and all seemed to enjoy the occasion. Bro. Mallow and I remained till Monday night, visiting families; also had another meeting. On Tuesday we visited the homes of Br'n Wm. and Joel Calvert, at Belfast and then the "Brethren's Home," at the house of Bro. James Johnson in the Lexington church. The next day visited families in Lexington, and among them that of old sister Holmes; but its pleasant inmate and mother was gone, to come again no more; she had died only four days before. Met at 2 P. M. with brother and sister Major, Bro. Joseph Kauffman, and others, present, and then again at night for Love-feast. Very nearly all the members of this body were present and among them old Bro. John Stretch, aged eighty-one, and of late years, very much afflicted. There were eight congregations represented.

Next day we visited the home of Bro. Allen Ockerman and found him quite sick with fever. On coming to church at night, called to see old grandmother Hixon, aged nearly one hundred and one years. And surely it is vanity in our race to desire a long life! On the morning of the 9th, Bros. Kauffman, Peter Moomaw, our little son and I left on the train, and all save Bro. Moomaw got off at Roxabell, in Ross county, and were soon in Frankfort and at 12 o'clock were met by six brethren from Dayton. At 2 P. M. met in the house of the Colored Methodists, and Bro. Kauffman spoke with power from Acts 17: 26, to a mixed congregation. Met at 6 P. M. in the school-house, with a large crowd, mostly colored people, and there celebrated with them, the death of him who died for all the races. Seventeen were at the table, ten whites, and seven colored. It was easily seen at this table, that the blessings desired by all worshippers, are in no case denied a congregation because their number is a small one. All seemed to be happy that they were there. Lodged at the tavern, and early on Saturday, the 10th; left for the Love-feast at Zimmerman, Green county. Very rainy forenoon; but still quite a large number came together and many from a distance at 2 P. M. Bro. D. Wine, of Covington, Ohio, spoke from 2 Tim. 3: 16. Love-feast at night with a large attendance, good order, and good feeling.—And here our little band separated, some coming over twenty miles after the meeting to our Sunday-school and meeting, and then home on the next day. It is a life of labor, but much to make it enjoyable as we go along its uneven journey. LANDON WEST.

From Knob Creek Church, Tenn.

Dear Brethren:—

OUR Communion passed off very pleasantly on the 4th and 5th of October. The weather was gloomy, yet we had a large audience. Bro. Davy Derrick, from Cedar Grove, Tenn., was with us and ably counseled us in the way of truth and holiness. He has grown gray in the service of the Lord, yet the old veteran's zeal has greatly increased, standing firm for the faith of Jesus' Gospel, and praying for our peace and union in the church. He spoke of his visiting our churches in Washington county, fifteen years ago, and said as he looked around for the the "comrades of the Cross," who then surrounded the table, he saw only a few familiar faces, and exhorted the old to faithfulness, and the young to prepare to fill their places and defend our faith in coming days. But such is this ever-changing life; I am looking now at an old oak tree that is donning its "Nature's shroud" of beautiful colors, while a passing breeze sends one leaf "ripe unto death," fluttering to the ground, and it reminds me of our own home and church; how some passing disease, common to mortals, takes those who are clothed with the garment of his righteousness first, exhorting and leaving us to prepare our robes in the blood of the Lamb, before we fall, as the yet unripe leaves change their color. May we all work and pray for the healing of our blessed Zion, and the promotion of Christ's Kingdom on earth. SUE V. BOWMAN.

From Campbell, Ionia Co., Mich.—Oct. 22.

Dear Brethren:—

OUR Sabbath-school closed October 21st with a full house. I will give your readers a report of our doings, etc. Our average number of scholars during the season, 83; average number of teachers, 8; whole number of verses committed, 11,399; whole number of copies of *Young Disciple* distributed, 1,000. The names of officers are J. G. Winey, Superintendent; C. L. Lambertson, Assistant Superintendent and Chorister; Henry Hullenberger, Treasurer; Wallace Darby, Librarian; Warren Beach, Secretary. From the above report of teachers, scholars, etc., you will perceive that we had an interesting school. We mutually agreed that the New Testament was all the lesson leaf necessary to conduct a Sunday-school, hence had no other. The verses committed to memory were much more than the whole of the New Testament. Our officers and teachers did all they could to make the school interesting. Nearly all, large and small, took part in the school, hence had but few spectators. All was peace and union; not one word of jarring or discord did I hear in the school. I consider the Sabbath-school the nursery and auxiliary to the church of Christ. May the blessings of our Heavenly Benefactor rest and abide upon his church and Sabbath-school, is my prayer. J. G. WINEY.

REMARKS.—The above was unintentionally overlooked, hence delayed till this late day. It is nevertheless a good report, and is proof of a working school that may prove a power in the neighborhood for good.—ED.

From the Duncansville Church, Pa.

Dear Brethren:—

WE just closed a short series of meetings this evening, in the Lamersville meeting-house, and having enjoyed it so much we feel like giving a short report of it to our brethren and sisters. Our aged brother, Grabil Myers, came to us on the 10th, and preached six very good and affecting sermons. He dwelt at some length on the second coming of Christ. He urged all, both saint and sinner, to be prepared for that great day. He then returned home, and Bro. Brice Snell continued the meetings over Sunday, preaching three able sermons. The meetings were well attended with few exceptions, the weather being unfavorable, This Sabbath evening we had a crowded house, and nearly all young people. Bro. Brice spoke very affectingly from the words, "I will remember my covenant." I was made to feel that it was good to be there. We have have spent a long summer toiling, gathering, and laying up

good things for these frail bodies of ours.—Now the Summer is ended, Autumn has come and almost gone; let us begin with the Winter to lay up food for the soul which is of more value than the whole world. Such little meetings as we have just had, are soul-cheering. They are "Bread cast upon the waters," I would encourage others to have them, we need not always have a strange preacher to have good meetings. We can have them with our home ministers if we encourage them. My husband is, at present, in Armstrong county, holding meetings.—He is away most of the time serving the church, and, oh, how lonely the hours, and how slowly they do pass without the loved one, but duty says go, and I will, by the help of God, and the prayers of the church, stay at home with our dear children to encourage him all I can. I feel to thank my dear sisters who have not forgotten the minister's family, and think they, too, must live. Thank you all for your encouragement and prayers; I still solicit your prayers; for "The prayers of the righteous availeth much.

MRS. E. B. SELL.

McKee's Gap, Pa.

From Minety, Rooks Co., Kan.

Dear Brethren:—

I SEE in the MESSENGER that some of the writers attend meetings where there are from eight to ten ministers present. We cannot say that. Wife and I have not heard the Brethren preach for four years. I pray for the time when God will have a flock here and the Word can be preached to this people. Some have expressed a willingness to unite with the church when we have preaching. I now make this appeal through the GOSPEL MESSENGER, hoping some brother will respond. I am a poor man, cannot help defray expenses, but I try to let my light shine by the help of God. I will try and have things ready. J. M. KROUSE.

Help! Help! Who Will Hear.

Dear Brethren:—

SOULS are perishing, come, oh come to the rescue. The whitened harvest is ready to be gathered in, but where are the laborers? Echo answers, where? The command has gone forth, "Send ye laborers forth," "Go ye!" Yet starving souls are crying for bread; so we find it in this great Western country. In Washington Territory, Garfield county, is an opening for some good minister; he should be in the full ministry, as there are some members there. To the right kind of a laborer the brethren will give some assistance. If necessary, write to Bro. A. E. Troyer, Vernon, Washington Territory, or to Bro. Isaac Hopkins, Dayton, Washington Territory. Here, in Oregon, also, ministers are wanted. In this Western country members are scattered here and there, as scattered sheep. Come ye servants of the Lord, and work in this great cause. Brethren who have a good report at home are the kind to come to these fields of labor. Who will ponder in his hearts these calls and like Philip, willing to be led by the Spirit, will come and preach Jesus to a perishing world.

J. S. FLORY.

From River, Ind.—Nov. 19.

Dear Brethren:—

MY health is not good. Last week I was on the sick list, but now am convalescent; able to be around some. We had quite cold and stormy weather last week; to-day it is pleasant. So far as I know, peace and union prevail in this, the Salomony congregation. At our quarterly council, Dec. 1st, we will decide about having a Love-feast on Christmas evening; we will then give notice through the MESSENGER. SAMUEL MURRAY.

From Chippewa Church, O.

WE commenced a series of meetings at the Seasure meeting-house, Nov. 3, and closed the 11th, with a very good interest. Many of us felt that it was good to be there. Had very large congregations. Two precious souls believed and were baptized. I was made to rejoice when I saw the solemnity of the congregation and felt that there were many more almost persuaded, but like Felix of old they were waiting for a more convenient season. Bro. Kayler labored for us during our meeting, and may the Lord reward him for his labors of love.

On Saturday, Nov 10, the church met in quarterly council at the Beech Grove meeting-house. The meeting passed off pleasantly and was one long to be remembered. It was the desire of the church that two Brethren should be elected to the ministry. Brethren Elias Holmes and David Brubaker were elected. There were also four deacons elected, namely Peter Smith, Simon Grims, Jacob Stuckey, and Solomon Smith. May they ever prove faithful to their calling, is the prayer of your unworthy sister.

ISABEL IRVIN.

From Thornapple Church, Mich.—Nov. 21.

Dear Brethren:—

OUR Love-feast came off at the appointed time, Nov. 8th, and it was a Feast long to be remembered. Fifty-five communed. The ministerial force was strong and was as follows: Eld. Jesse Stutsman, of Arcanum, O; Eld. Peter Long, of English Prairie, Ind; Eld. Isaac Miller, of Woodland Church, Mich.; Eld Zachariah Albaugh and D. Baker, of the Saginaw church, Mich; Eld. Bossерman and G. Stone, of the New Haven church, Mich.; Samuel Weimer, of Little Traverse, Mich; Isaiah Rairigh, of Woodland, Mich.; and our home ministers, making a total of eleven ministers. Eld. Stutsman officiated. The Word was held forth with power, so that saints were made to weep and sinners to tremble. A choice was held for one speaker and two deacons; the lot fell on Samuel Smith for speaker, Henry Hahn and Emanuel Moats for deacons. After the installation next morning, and a short discourse, the whole ministerial force left for the Sunfield district, a distance of twenty-seven miles, where their Communion was held the following day. There the ministerial force was reinforced by Bro. Wm. Boggs, of Covington, Ohio, besides their home ministers, of which Eld. Fryfogle is housekeeper. More might be said about this meeting, but I will forbear, lest I overreach my bounds. After the meeting, Brn. Boggs, Stutzman and Long came back to the Thornapple district again. Here it is necessary to state that this district has two church-houses ten miles apart, the writer living near the western house. These three brethren commenced a series of meetings in the eastern house on the night of the 11th inst., and on the night of the 14th, Bro. Long came to the western house,—Brn. Stutsman and Boggs continued the meeting in the eastern house. On the night of the 18th, Bro. Stutsman came to our side, when Bro. Long took his leave. On the night of the 19th, word came from the other side that there were two applicants for baptism. This closed the meeting on our side, with one applicant for baptism, announcing that baptism would be administered near the eastern house, to-day, the 21st, where eight came forward and had their names inscribed in the Lamb's Book of Life by baptism, one a married woman and seven between the ages of thirteen and twenty, two being the daughters of the writer; making twelve in all received by baptism for the Summer. Thus closed our meetings in the Thornapple church. Brethren, it was with reluctance that we had to see you leave so soon. Come again.

L. D. FRY.

From E. Miller.

Dear Brethren:—

THIS will inform you and your readers that my dwelling house, Summer kitchen, and wood-house with all their contents were consumed by fire, on the 15th inst. The fire originated in a small garret, over a cook stove, and when first discovered, was but a little thing, but a terrific wind was blowing at the time, which soon spread fire very rapidly, and no one being at home but my wife and daughter, the fire got such a headway that nothing could be done in saving the buildings. Assistance soon came, and about one-half of the contents were saved. I have not had time to fully estimate the loss, but it is not less than $3,000; insured for $1,300. It is a big calamity, as we are getting old. I arrived at sixty years of age, the very day of the fire. Fortunately we had a good shop, "an old school-house," in which we are now trying to live. I think we will build again in the Spring. We ask an interest in your prayers, so that the good Lord will enable us to bear up under the heavy load. Many of our dear brethren will remember the place, as many have found shelter at "Uncle Zeke's," as the place was commonly called. But it does not look so comfortable now. It does not look like the same "Sweet Home" as in former days. We are well, for which we feel to thank the Lord.

Sidney, Ind., Nov. 19, 1883.

From Plymouth, Ind.—Nov. 16.

Dear Brethren:—

Our Communion took place on the 9th inst., and was well attended, both by ministers and laiety, and we had a soul-reviving Feast. We prevailed on a few brethren to remain over the Lord's day, and on Sabbath evening two came out on the Lord's side. We have insisted on Br'n Deeter and Calvert to remain over next Lord's day, and already sixteen have come out on the Lord's side, and we think, some more will come. A general good feeling prevails in the church and neighborhood.

Later.—Our meeting closed November 19th, with twenty-nine additions by baptism, and two reclaimed. We pray that they may all hold out faithful to the end. We had a very good meeting, and think that if the brethren could have remained a few days longer, there would have more come out. Our dear brethren had to leave us, and return to their homes. We are very thankful to them for the time they remained with us, and hope the Lord will reward them for their labors of love. The members have rewarded them temporally and we pray God to reward them spiritually. We also bless God for drawing poor sinners to join in with us through the preaching of our dear brethren. If ever the Gospel was preached, it was while our meetings lasted, so say even those out of the church. John Knisley.

From Schuylkill, Pa.—Nov. 13.

Dear Brethren:—

By request of an aged sister, we had a Love-feast at the house of John Halderman. The meeting was not intended for a large gathering, yet we had a good time. Sister Catharine Struphar, who was present, is 94 years old. Friend Michael and sister Fritz were also present. They are near 90 years old. We have about fifty members in the south-west part of Schuylkill county. Our home ministers, Eld. Geo. S. Smith and Michael Halderman, were assisted by Bro. Shirk, of Lancaster Co. Two were added by baptism. D. N. Yothers.

From Root River Church, Minn. —Nov. 14.

Dear Brethren:

The members of this place held their Communion the 10th and 11th of November. Had a very pleasant and profitable meeting. Br'n J. Murray of Waterloo, Iowa; M. Fowler, of Chickasaw, Iowa; D. Whetstone, of Lewiston, Minn., and —— Oblinger of Rice Co., Minn., were with us as ministers, also some other members. Bro. Murray was with us the week previous to the Communion and had meeting every night; he labored hard and faithful. He made the Gospel truths so plain and effective that it seems as though it could not help but move the hearts of the unconverted, although there were none that would yield. I think some knew it to be their duty, but still they will refuse the offers of mercy until, perhaps, it will be too late.—Hope the Lord will reward him for his labors. Let us, brethren and sisters, be more faithful in the discharge of our duty.

Sarah Bueghly.

From Cerro Gordo, Ill.—Nov. 18.

Dear Brethren:—

We have just passed through a saints' revival in the vicinity of Cerro Gordo, by way of Communion meetings. The brethren of Milmine held their meeting on the 10th and 11th. The meeting was well attended, and the interest manifested was worthy of note. The 13th and 14th was the time appointed for the Cerro Gordo Feast, and a feast of spiritual food it was to many who had the privilege of attending the meeting. Next followed our brethren of the Okaw church, whose Feast came off on the 15th and 16th. We hope all of our brethren that attended these meetings have been benefitted and built up in the inner man, and gained spiritual strength that will not soon wear off. The ministers present were about a dozen. They gave us good counsel while with us. Bro. Burns, of Indiana came to us a few days previous to our meeting, and preached some excellent sermons, proclaiming the Gospel as he believes it now, but did not a few years ago. He formerly preached the Winebrenarien faith. I heartily endorse the subject Bro. A. W. Vaniman advanced in the Gospel Messenger, No. 42, page 244. I hope many who have not yet adopted the system, will give the article a careful reading. If we follow the plan of giving as our brother refers to, no one can blame us for holding our money purses too tight, but we will give as the Lord has prospered us. May our aim be so to live that when our days take an end, we may receive a crown in glory, as faithful servants. R. W. Hufford.

From Mound City, Mo.—Nov. 18.

Dear Brethren:—

The Brethren of the Bethel church have completed their second house. It is 36x60 with an up-stairs, also a basement 30x 36. The building is very well arranged; the entrance is from the end, by two large, double doors, swung on patent double hinges, opening either way. The speakers occupy a place between the doors. In the back end of the house there are raised seats, making it much better to keep order. The house is well lighted, making it a pleasant place to worship in. On account of bad weather and a scarcity of mechanics, we were late getting our house finished, bringing our Love-feast later than we usually hold them, but it was for our good. Truly, "All things work together for good to them that love the Lord," as we could not have had much better weather than we had at the appointed time, November 10th. We commenced at 2 P. M.—This was the largest Feast ever held in the county, and was greatly enjoyed by all present. There were over one hundred communicants, and the house could not accommodate the crowd present. Speakers from abroad were Br'n C. C. Root, Caldwell Co., Mo.; Samuel A. Honberger, and G. A. Shamberger of Nodaway Co., Mo. Bro. C. C. Root officiated. It having been announced that on the next morning, (Sunday, the 11th) there would be a dedicatory sermon preached at an early hour, the people began to flock in from all directions, and before the appointed time for preaching, the house was packed full. We understand there were some who never stopped; seeing the crowd, they went on. It was the largest crowd I ever saw in a house. Bro. G. A. Shamberger read 2 Chron 6, after which, we were very ably addressed by Bro. Root, from the words, "My House." I am very sorry that I cannot give a synopsis of the sermon, as it was one very fitting to the occasion, and well delivered.

The church decided to ordain a brother to the full ministry. The lot fell upon our uncle, Bro. P. E. Whitmer, who was ordained and given the oversight of the Bethel church. Bro. S. A. Honberger, of Nodaway county, has had charge of this church up to this time, and labored faithfully among us for peace, union, and harmony, and for the prosperity of the church. Bro. G. A. Shamberger has been with us during the past week, holding forth the Word of Life. He gave us many truths and words of encouragement which did our souls good. At a meeting held in the lower end of the congregation near Forest City, two were received by baptism, and we believe more are near the Kingdom.—May the blessings of God rest upon this church. J. R. Keller.

From Salem, Ore.—Nov. 12.

Dear Brethren:—

After leaving Bro. Troyer's near Vernon, Washington Territory, we were taken by him across the gulch to the Advent meeting house, on the Pataha Flat, which is a fine section of country. Had a good meeting and spent the night at Moses Hunt's. This is the place where "a wind of doctrine," has caused, during the past few years, a falling away of a few of the members that lived there, and has resulted in throwing a coldness on the subject of religion in that part, as some of late, have returned to the fold, the prospects are brightening for better times for the few scattered members there, and we trust the Lord will open up a field there for the brethren, to go in and possess it. Bro. Troyer conveyed us to Bro. Hopkins', where we found members sound in the faith and well fortified with the truth necessary to meet the errors of Sabbatarianism. In the morning we had to take the parting hand of Eld. D. Brower, of Oregon, with whom we had such pleasant associations in the work of the Master for two weeks, and that of Bro. Troyer, who did much for us, to administer to our wants, and bring us on our way; to whom, and whose family, be grace multiplied from our Lord Jesus. Bro. Hopkins in company with sister Hopkins, took wife and I on our way to Dayton, fourteen miles, at which point we met our esteemed friend, D. J. Kauffman, brother of Eld. Joseph Kauffman, of Ohio.

He conveyed us to his home, seven miles distant, where we had a most enjoyable time. He and family used to live just across the street from us when we lived in Greely county, Colorado. He has a pleasant home and seems to be getting along nicely. Walking to a high eminence we had a grand view of the country, and could see a hundred miles or more, over the rolling prairies of Washington and Idaho; to the blue mountains to the East, and the mountains west in Oregon. Dayton is a nice, thriving town, surrounded by a good country, but land is getting up in price, and Government land is scarce. Small grain raising, cattle, horses, sheep, and hogs are the principal products; fruits do well.—Leaving Dayton early on the morning of November the 9th, aboard the train, we set out for Oregon. At Wallula Junction, where the Snake and Columbia Rivers unite, we met the train over the N. P. R. R., and continued on down the great Columbia River Valley, through Oregon to Portland, where we remained until morning, when we went via the Oregon and California road, to Brook's Station, where we met with a hearty reception by Eld. Wm. Bashor; from thence eight miles east of Salem, where we are holding meetings. J. S. FLORY.

From Minnesota City, Winona Co., Minn. —Nov. 19.

Dear Brethren:—

My last was written from Lewiston, Minnesota, where, in company with Bro. S. Oblinger, we commenced a series of meetings on the evening of the 13th, and continued each evening until the 18th. On the 16th we met with the members in council, preparatory to their Love-feast, which came off on the 17th. The day, being a pleasant one, we met and communed, services being at 11 A. M., at which time the audience was rather small. At 4 o'clock we met again for evening services, at which time quite a large congregation assembled, and among others was Bro. Samuel Baker, from Menominee, Wisconsin. We enjoyed a very pleasant Communion season. The membership here is not large; only twenty-three at the Communion-table. The meetings throughout were not large, but the interest manifested by those who attended, seemed good. There were no ingatherings, yet the members seemed much revived. The Brethren here, have a fine Sunday-school, of which Bro. Dougle is Superintendent. This evening I expect to commence a series of meetings in the Methodist church in this place, the results of which, to us are unknown. J. A. MURRAY.

From Ephrata, Pa.—Nov. 16.

Dear Brethren:—

A series of meetings at the Mohler meeting-house, near this place, led by Bro. John Flory, of Bridgewater, Va., lasting from the 5th to the 12th, netting four baptisms, and rounding up with a large Love-feast and Communion service, on the 13th and 14th, has just been concluded. Wife and I attended from the 10th to the 14th, and then visited brethren and friends till the 19th, being made the recipient of many acts of unmerited kindness. P. H. BEAVER.

From the Glen Hope Church, Pa.

Dear Brethren:—

In No. 45, a notice was given of the meeting held in Glen Hope, and as Bro. J. W. Wilt hoped for a golden harvest, he remained and continued the meetings. I, also, hope for a glorious ingathering, if not at present, in the near future. The dear brethren and sisters there, very much need our prayers and sympathy. But, I tell you, my dear little children, they need a portion of your annual income more; James 2:26. "For as the body without the spirit is dead, so faith without works is dead also." Do you believe that? Read the 21st and 22nd verses, please; perhaps you had better read the 24th verse too. Now, brethren, what do you think of it? Your brethren in Glen Hope are financially poor, but as a body, strong in the spirit, through the efforts of the brethren and friends there, and the earnest perseverance of Bro. Wilt, they succeeded in erecting a very commendable house for worship. Quite a number of friends in their immediate community seemed to realize the depth of meaning in the language, "It is more blessed to give than to receive." This was clearly demonstrated by their liberal contributions. I do think that the community in general is very favorably impressed with the faith, practice and doctrines, as delivered by Christ and practiced by the Brethren church. Now, brethren, the truth of the matter is simply this, their house of worship is not fully paid for, perhaps a debt of $230 or so. Oh, what a light matter to pay this, if the individual churches of the Middle District of Pennsylvania would send but $10, the debt would be swept away. How happy your dear brethren of Glen Hope would be. Many individual brethren could pay $10, and it would do their souls good, if only the eye of the soul could be opened, so that they could both see and understand. Some pay $5.00, others, 50 cents, etc. I truly believe by so doing, you will enhance the value of both soul and purse.—God blesses both spiritually and financially. Very much better do so, than to work on the rude principle of making all you can, saving all you can, and keeping all you can; this is what rich men do. Brethren, do you remember what is said of the rich man? Mark 10:23. Oh, well, says Bro. B., we are having so many calls. Well, I'll admit, there are a good many, but, please remember, we are living in a plentiful land. We are here simply as stewards, we haven't anything we can call our own but character. Our body and spirit are not even our own. We certainly, as intelligent beings, ought to be willing to pay the Lord a fair rent. He virtually says, dispose of your own soul,—you are your own plaintiff, defendant, jury and judge. Now, brethren, what disposition will we make of your souls. Pass it not by lightly.

JOHN M. MOHLER.

Lewistown, Pa.

From Upper Stillwater, O.—Nov. 29.

Dear Brethren:—

Our Communion, October 17th, was an enjoyable one. The weather was pleasant and the meeting good. The crowd was not so large, as the Covington Brethren had their meeting the same day and hour, only eight miles distant. The ministers were Elders Laudon West, Tobias Kreider, and several young brethren. They did some good preaching. The order was good, and about 200 communed. One more was added by baptism, shortly before the Communion.—Joseph and Henry Longanecker were with us on the 11th, also preached three interesting sermons at Bradford, one in the Baptist, and two in the Methodist church. Some of the Methodist friends would like to have more such preaching? Will some brother come over and preach for them? If any wish to stop at Bradford, address John Hayworth or the writer, Bradford, Miami Co., O. We think some good might be done here. I will make some efforts to introduce the GOSPEL MESSENGER to some of those that want more preaching. We like it very much.

S. D. ROYER.

Bradford, O.

God's treasury where he keeps his children's gifts will be like many a mother's store of relics to her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ..... 2 13 P. M.	8 50 A. M.
Fast Line..... 6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express.... 1 25 P. M.	7 55 P. M.
Mail ....3 50 P. M. H'bg.,	7 30 P. M.
Mail Express ....8 05 P. M.	2 55 A. M.

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THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express....†7 57 A. M.	.....
Mail Express...*1 22 P. M.	6 50 A. M.
Limited Exp'ss,*8 57 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....*8 40 A. M.	6 12 A. M.
Limited Exp'ss,§5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH. Mail	Exp'ss	STATIONS.	LEAVE NORTH. Exp'ss	Mail
P. M.	A. M.		P. M.	P. M
6 05	8 35	.. Huntingdon...	5 55	12 40
6 15	8 50	McConnellstown	5 40	12 30
6 22	8 55	..... Grafton.....	5 35	12 25
6 35	9 06	...Marklesburg ..	5 25	12 11
6 43	9 15	... Coffee Run ...	5 15	12 03
6 50	9 21	Rough and Ready	5 09	11 57
6 57	9 29	.....Cove	5 01	11 50
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 55	...Riddlesburg...	4 35	11 20
7 30	10 00	.... Hopewell. ..	4 29	11 51
7 40	10 10	...Piper's Run ..	4 17	11 05
7 51	10 21	.... Tatesville....	4 07	10 52
8 02	10 30	.....Everett	3 58	10 43
8 05	10 40	....Mt. Dallas....	3 55	10 40
8 25	11 00	..... Bedford.....	3 30	10 02
10 00	12 35	.. Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

J. R. WOOD,
CHAS. E. PUGH. Gen'l Pass. Ag't.
Gen'l Manager.

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At Chicago close connections are made with the Lake Shore, Michigan Central, Baltimore & Ohio, Ft. Wayne and Pennsylvania, and Chicago & Grand Trunk R'ys, and the Kankakee and Pan Handle Routes. Close connection made at Junction Points. It is the only line running North-Western Dining-Cars, West or North-west of Chicago. Pullman Sleepers on all Night Trains.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Dec. 11, 1883. No. 49.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50, Huntingdon, Pa.

THE address of Bro. Thomas H. Higgs is changed from Tibbet, Iowa, to Maxwell, Story Co., Iowa. His correspondents will please make a note of this.

BRETHREN Leatherman and Wyand filled the appointment at Ardenheim on last Sunday. They are both young men of sound integrity and by actions as well as by words.

THE Brethren's Almanac for 1884 is giving good satisfaction, and the demand for them is encouraging. No family should be without one. Order now. Only 10 cents or $1.00 per dozen.

BRO. DAVID HILDEBRAND, of Johnstown, Pa., informs us that at their late council-meeting, Bro. Solomon Durr and Ananias Meyers were elected to the ministry and Abram Fyack and Jacob Maneely as deacons.

BRO. JAMES A. HILBERT, of Limestone, Tenn., informs us of a pleasant visit to friends, relatives, and brethren and sisters in the Valley of Virginia. From the run of his letter he enjoyed quite a season of rejoicing among the good people of the Valley.

ELD. D. MURRAY, under date of Nov. 23, says: "We are now in Polk Co., North Carolina, near the S. C. line. Expect to remain here a few days, and then go through South Carolina to the coast. We are still well and try to be thankful. Have visited many members and friends in Tennessee and and North Carolina, and attended thirty meetings. Love and union generally exists.

WE have before us a letter dated, Thanksgiving Day, Nov. 29, 1883, posted by Bro. J. R. Spacht. Part of the contents run thusly: "Enclosed I send you $10.00, part of the Lord's tenth, which distribute as follows: Danish Mission, $5.00; Orphans' Home, $1.00; Building Fund, $1.75; to send the MESSENGER to the poor, $1.00; Danish Mission, by Jesse B. Spacht, $1.25." We have a thousand other brethren that could do this same thing as easily as Bro. Spacht. Why not do it, brethren? Such a thanksgiving would make the hosts of heaven rejoice; feed thousands of poor and famishing souls with the Bread of Life and afford joy and peace to the givers.

AGENTS should never send in names the second time unless the first letter is lost. In such cases it should be stated that the names had been sent before. Names being sent in twice without being so mentioned, generally results in a double charge. Please remember this.

A NUMBER of our patrons have sent us the poem entitled: "The Church walking with the World." The poem is a good one, but as it has already been published several times in our papers, we think it not prudent to publish it again. The senders have our thanks all the same.

No. 2, of the ADVANCE, published by the Trustees of the Huntingdon Normal is before us. It is a beauty and filled brimful of interesting matter in reference to educational and school-work. Hereafter it will be published monthly. Sample copies sent *free*. Send for it. Address: Normal College, Box 290, Huntingdon, Pa.

THE Altoona (Pa.) Love-feast was held at the time announced, but not exactly where they expected to hold it. The new house was not completed, but the meeting was held in the basement, which was fitted up for the occasion. Bro. Quinter who has just returned from there, reports a good meeting. Brethren Grabil Myers, David Hildebrand and J. W. Wilt were the other ministers present. — Bro. Wilt will remain and continue the meeting. At this time it has not been decided, whether or not the house will be finished before Spring.

WE are pleased with the general satisfaction the consolidated paper has thus far given. It is true, there are some that find fault, but it could not be otherwise expected. When persons are disposed to find fault, there can always be something found. For any business or set of men to get above this, is impossible. But, on a whole, we think that there are but few such, and if they were to run the paper, it is doubtful if any better satisfaction could be rendered. We have given ourselves to the work, and with the ability that the Lord gives, we shall try to labor for the best interests of the church. — There was never a time in the history of our Brotherhood, that a carefully and discreetly conducted paper could do as much valuable service as at this time. We feel this, and shall earnestly try to make the MESSENGER a power for good. Our brethren who have the good of the church at heart ought to properly recognize this fact and make every laudable effort to have it introduced in all the families of our membership. Much has already been accomplished in saving members from the delusions thrown around them, and we believe that if all could read the MESSENGER much trouble might be saved in the future. Every paper published has a molding influence and this molding always tends towards unification. One paper for ONE church unifies that church. Two or more papers unify the parties that read them, in the differences which the respective papers advocate, which, when completed, must result in division, as has been our past experience as a church. — Because we felt that the best interests of the church demanded but one paper, we made a considerable sacrifice to have but one, and now we feel that the church should labor to sustain that which she so much desired, and that which she now has,—but one paper.

THE *Christian Leader* says: It is not the long sermon which wearies the congregation; it is the short sermon "long drawn out."

GOD has given a man two eyes; if he loses one he hath another. But man has only one soul; if he loses that, the loss can never be made up again.

"LAY not up treasures on earth," is as much of a command as "ye ought to wash one another's feet." The first costs more self-denial than the last.

KIND words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feelings. We have not yet begun to use them in such abundance as they ought to be used.

IT is an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle, I know there is both light and heat, but yet, put out the candle and they are both gone; one remains not without the other; so it is betwixt faith and works.—*John.*

ARE you in trouble? Christ was also in trouble. Are you poor?—so was he; in pain?—he suffered; approaching death?—he set his face steadfastly to go to his doom. He suffered in all points as we, and what was the outcome of it all? He died, but he rose again! That was the end of all the darkness and sorrow and pain. You that are following Christ amid so much grief and wearness, remember that. Every step you take is one nearer to its final triumph, which shall be yours.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

ON THE DEATH OF SISTER HANNAH.

BY LIZZIE B. MYERS.

It's just eight years ago,
And on this very day,
I had a sister who
In pain and anguish lay.

So young and fair was she,
Just in the bloom of youth;
One thought it could not be
That she must leave the earth.

We stood around her bed,
Parents, brother and I;
"Oh, take me home!" she said,
And then we knew she'd die.

"Come, brother John; O, come!
Come and go home with me."
But he was not at home,
His face she did not see.

She suffered very much,
'Twas pain to every one;
Her sufferings were such
That could not last so long.

The messenger was sent,
Pale messenger of death,
And by his icy hand,
He took away her breath.

Before that day was closed,
That very solemn day,
My sister's life had closed,
Her soul had fled away.

Fled from this world of pain
And misery and woe,
Ne'er to return again
To this vile world below.

TO A YOUNG MINISTER.

BY C. H. BALSBAUGH.

"Woe is me, if I preach not the Gospel." This is your declaration, and, no doubt, your feeling. One of the most difficult matters is to hit a satisfactory method of calling ministers of the Word. The God-called alone are qualified, or will be, to communicate the mind of God. Learning and eloquence and dramatic magnetism are not the powers that save the soul, although they may bring large numbers into the church. A pulpit-charmer is not a cross-charmer.

"If I be *lifted up*, I will draw all men unto me." Lifted up, not on college stilts, and ecclesiastical scaffolding, but on the cross.—This makes the preacher. The church and the seminary are needful auxiliaries, but Emmanuel is the life that runs through the whole like the blood through the body.—When God became flesh, He assumed not humanity because there were so many souls to be saved, but because He so loved the world. Soul-saving is only for those whose love to Jesus and man counts sacrifice and death a pleasure, who would die a thousand deaths to express and relieve the intensity of its impulse.

What moved Jesus, must move us if we would be his ambassadors. The Incarnate Love was not chilled because its infatuated objects called Him a devil and a Samaritan and crazy. In the face of all this, He died for the ungodly. Most preachers now-a-days are pining for flattery and exaltation, but Jesus shrank from honor and courted the cross. Self-worshippers will sooner split the church than take the lowest place, while the self-crucifiers gain God's end and their own by being buffeted and spit upon and martyred.

These things you need to know as a *sine qua non* to soul-saving. You cannot save your own without it. Your calling may bloat and tilt you, and human praise, or the training and display of your powers, may be your chief stimulus. This is a common disgrace of pulpit deities. Nothing is more humiliating than for a man to make a fool of himself in the name of Jesus. A bright intellect and a glib tongue and liberal views make a popular favorite. The Christed, the Cross-illustrators, the God-incarnating are the sub-saviors of the world.

Few realize the death, the life, the greatness, the power of the Cross. So hard dies man to his own supremacy. You are young, enthusiastic, ambitious, and need the nails driven daily deeper through hands and feet. Disappointment and failure are a needed and gracious discipline. You cannot forecast your mistakes and falls and humblings and emptyings. Experience will show you yourself and Jesus. You will hang your head with shame many a time.

The devil of popularity will become hideous as very Beelzebub. He will feed you his self-bloating pap for a while, but a deeper knowledge of the Cross will turn it into the gall of bitterness; God cannot make a saint out of a sinner till He has first killed and revitalized him. These are His witnesses and workers.

To your proposed course of instruction for your special work as an ambassador of the Christ, it is extremely difficult to give a definite response. I believe in arduous study in order to gain and maintain an effective ministry. But I am fully persuaded that the Bible includes a complete outfit for a most fruitful presentation of all that is requisite for a deputy of Jehovah-Jesus. College instruction and modern theological training are largely dross and chaff.

We are not aware how much conventionalism and solidarity have drifted us away from the simplicity that is in Christ. Self and means have overlaid the grand verities that make the Bible in very deed the Book of God. Christ in us must find the book, as well as Christ through the book finds us. It is the cream of the Divine Mind, and admits of expansion and analysis that call for all the height and depth and energy of our capacities. All ministerial culture should have for its object the right and efficient preaching of the exhaustless riches of grace and truth stored in Emmanuel. Col. 2: 3.

The terms of Divine tuition are clear and stringent. Philpp. 2: 5–8. Here is the secret of power. To be God-minded and God-charactered, we must be God conditioned.—God in the flesh, for its regulation and sanctification and self-slaying, is the absolute necessity of right preaching and right living.—God-assimilated is salvation. The Word made flesh is essential to its potential proclamation. Christianity is the ministry of the life of God. The great defect and hindrance of preaching generally is ignorance of the mind of God as expressed in the "manifold wisdom of the unwritten Word." The letter gives a clue, only a clue, but a safe one.

The Bible is intelligible only to the Christed mind. It reaches beyond itself, or the letter, in every syllable. We must not think of it only as having so many human authors and chapters and verses. It is God's book, not simply as authenticated by Him, but as containing Him when rightly interpreted.—It is so self-complementary and self-explanatory, so God-inclusive and God-revealing, so fully adapted to the work of saving souls, that a ministry of half a century will find itself at the close only a babe of the mysteries and riches of the Divine immanence.

It is the office of the Holy Ghost to take of the things of Christ and show them to seeking souls. Mark this:—of the things of *Jesus*, and nothing besides. This is also the preacher's office, and it is this harmonious working between the indwelling God and indwelt agent that constitutes a genuine Christian ministry. God incarnate is what makes Emmanuel. Nothing less will make a Christian, or Christian minister. Man, as an image or duplicate of God, means just this.—How much is signified by the creation and fall of man is seen in the Christ, "the fulness of the Godhead bodily."

Be independent and yet profoundly humble, "meek and lowly in heart." Anticipate the lash and the buffet, the spikes and the spear. Priests and Pharisees who make broad their phylacteries and strain long and religiously at a gnat, will return your sacrifice and fidelity with scowls and anathemas. "Give yourself unto prayer," and wait for the victory of patience and self-crucifixion. If you will know nothing but Christ and Him crucified, it will cost you sweat and blood and tears.

Study not so much for preaching as for living. A Christed life put into words is the best sermon any man can preach, save by the simple life itself. There is a great cry in some quarters about the necessity of adapting the ministry to the peculiarities of the age, which generally means no more than sparing the flesh and idolizing self, and shunning and shaming the cross. The Christ of Anno Domini thirty-three is the Christ of to-day. Humanity, sin, holiness, world and devil, are now what they always were. So are repentance, faith, hope, charity. "Preach the Word" is meant for all preachers in all the centuries. Self-exaltation and dandyism are poor substitutes for the cross. But for the devilism of these, no cross were needed, at least not in the form of the terrible tragedy of Golgotha. Jesus is the all-inclusive text for all preachers.

Make no man your model, save the Man Christ Jesus. To learn of Him is to make the most of yourself, and everybody else, and turn every failure into a blessing. What God means by becoming man is the key to

the whole Bible, the economy of the Universe; and to gain a personal interest in and knowledge of this meaning is salvation, and the Divinely-instituted College for the preparation of true Apostolic Succession. All study outside the written Word must be done in the same Spirit and for the same end as Christ gathered the objective to fill His Gospel with parables.

All nature is in and by and for Christ, culled and arranged by Him in the construction of the Word of Life. The true student and teacher will deal with nature as did the Godman, and thus make it helpful in the spiritual interpretation of the Holy Oracles. Books must be read with Divine insight and jealousy, as they nearly all contain sectarian poison. August themes are treated with low aims. The most solemn verities are used as a cloak of pride and maliciousness.

Read books at the foot of the cross, every line and letter tested by the life-blood of the Crucified. The mind of God must first be familiarized, and the heart of Jesus be to us an open and personal fact, if we would escape the contamination of human prejudice and perversion. The fulfillment of the great High Priest's prayer will make us wise unto salvation, and unlock God and Bible and Nature to our minds and hearts. John 17:3. Lacking this, academic lore is a curse here and forever.

The greater knowledge, the deeper damnation, if Christ is not the Alpha and Omega. Thousands of so-called ministers of Christ are soul-murderers, preaching the fancies and preferences of the carnal mind, and feeding whole churches with stones and scorpions and ashes. We are sinners, lost, under the wrath of God, and what we need is redemption through the blood of atonement.—The incarnation of God and the sacrifice of the Divine Lamb, and individual life in harmony with these awful verities, is the only ground and realization of salvation.

With your full comprehension of and commitment to the foregoing considerations, I could advance no objection to your attending a good school for several years to acquire a fuller equipment for your work in soul-saving. "Work out your own salvation": this is one requisite. "God worketh in you": this is the other and more essential. Co-workers with God. This is the philosophy of the Incarnation.

Search deep, soar high, take a wide survey, study hard, gather images of truth from all material objects, from the sun to the gnat, but do it all from the life and light and impulse of God incarnate. Colleges are generally notorious soul-traps, which would be all well enough if they would employ the cross instead of "the lust of the eyes, the lust of the flesh, and the pride of life." It requires a calm, solid, meek, equipoised, thoroughly Christed person to preserve his spiritual mould under the subtle and subtile moral influences of college life.

The law of commonality is all but omnipotent. The constsnt inspiration of a creed-infected atmosphere taints and poisons and kills unconsciously. I feel like crying with the energy and pathos of a son of thunder, "Behold the Lamb of God," *Ecce Homo*, Jesus, Jesus. But it is "the voice of one crying in the wilderness." But few give ear.—The flesh in all its self-glorying is on the throne, Emmanuel on the cross, crucified afresh, spit upon and mocked.

The majority even of Christendom will sooner tread under foot the Son of God, and make light of the awful sacrifice of Golgotha, than share the shame and the glory of crucified Eternal Love. My brother, if you want to work for God, you must work with God, and that means a personal realization of the mystery and agony and beatitude of the Divine Incarnation. "Looking unto Jesus," and unto Him only, will take you safely through college.

A single act or utterance or condition of God manifest in the flesh will annihilate the ablest and longest argument of the most erudite Doctor of Divinity in favor of a man-concocted doctrine or practice. The plain statement of the Holy Ghost of the plain conduct of Jesus Christ in John 13: 14, 15, and context, is God-proof against the most learned, violent, virulent, negative criticism which a recalcitrant clergy have ever hurled against it.

"Learn of Me." This is the root and substance and sum of the whole matter. Give your imagination its longest wings, and give it wholly to the uplifting and purifying energy of the Holy Spirit, and thus waft yourself over the centuries and walk and talk with Jesus, and have Him as the Companion of your heart of hearts. Be sober, vigilant, studious, docile, spiritual. "Blessed are the pure in heart, for they shall see God."

OUR TRIP TO EUROPE.

NUMBER X.

The Luther Anniversary.

SATURDAY, Nov. 10, 1883, the four hundredth anniversary of Martin Luther's birthday, was celebrated in all Protestant Germany as a great national "Fest" Day. In every city, village and hamlet of the great Reformer's Fatherland, the day was notably celebrated; religious services were held in the churches and civic processions paraded the streets. All Germany put on a holiday garb, and rejoicing and thanksgiving were the order of the day.

The Emperor of Germany had, by royal proclamation, issued early in the Summer, set apart the 10th and 11th days of November as days of thanksgiving and festival.—This action of the Emperor was followed by many of the reigning princes. So, to-day, United Germany does honor to the Erfurt monk, and well may the Germans be proud of Luther and of his great work. In our last letter, we gave some account of the life and work of John Huss, and as we are now living near the home of Luther, we have concluded to devote a letter to some facts relative to the life and labors of the great German Reformer.

As the University at Prague gave to the world a John Huss, so, too, the University of Wittenberg gave it a Luther. Huss was the forerunner of the latter, and there is a remarkable similarity in their lives. Both were priests in the Catholic Church; both first raised their voices against the corrupt practice of selling papal indulgences; both were excommunicated by the Pope as heretics, and both were cited and appeared before an imperial council.

But here the similarity ceases. Huss, through the perfidy of his enemies, as we have seen, was burned at the stake as a heretic. Luther was allowed to return to his friends, simply because Charles V. of Germany, refused to violate his word and the safe conduct he had given. He, no doubt, remembered that his brother Sigismund had, by a similar act of perfidy with Huss, lost the throne of Bohemia, and he determined to profit by his brother's experience, and so refused to violate his word.

Martin Luther was born Nov. 10th, 1483, at Eisleben, in Saxony, a small town near the eastern border of the Hartz Mountain district. His father was a miner, and during Luther's childhood, he moved with his family to Mansfield, where he engaged in mining. At the age of fourteen, Luther left his home to enter a mendicant school at Magdeburg. Here he studied, and begged his living by singing from door to door, glad to accept any pittance that the charitably disposed might be willing to give him.

In 1498, he wandered to Eisenach, where he continued his studies and lived as he had done at Magdeburg, on charity. Speaking of this in later years, when surrounded by wealth and influential friends, he said, "Let no one in my presence speak contemptuously of the poor fellows who go from door to door, singing and begging bread. I myself was a poor mendicant, seeking my bread at people's houses, particularly at Eisenach—my own dear Eisenach." These words show that success in temporal affairs did not make him forget the poor.

His father, at this time, met with so much success in his mining operations, that he was enabled to support his son, and he determined to have him become a lawyer. Luther studied with this object in view for a time, but suddenly, in 1505, on the 15th day of July, he entered the Augustinian Monastery at Erfurt. It is said that whilst walking with one of his wild companions, the young man was killed by lightning at his side, and that this circumstance caused him to enter the service of the church.

In the monastery he was obliged to do menial labor and beg for the support of the monks, but he assiduously continued his studies. In 1507, he took the orders of the church and became a priest. Soon after this, he discovered a Latin Bible, which, he says, was the first time he had ever seen a copy of the Scriptures. With the mastery of the Bible, which he studied with great care, his mind was led into a new channel of thought.

About this time he made a visit, or rather, a pilgrimage to Rome, as was the custom at

that time. His soul was filled with indignation at what he saw of the corruptions of the so-called Holy City. So the seed was sown that bore abundant fruit in the years to follow. His zeal in the pursuit of knowledge, his reputation for learning, his piety, and the purity of his life became known outside of the walls of the monastery. When Frederick, Elector of Saxony, established the University of Wittenberg in 1508, Luther was called to the first professorship of Philosophy. In 1512, he became professor of Theology. Numbers of students had been drawn to the infant school by the reputation and scholarly ability of the young professor.

In 1517, came his first open protest against the corruptions of Rome. Pope Leo X. had determined to rebuild St. Peter's Cathedral, and money was needed for the purpose. The sale of indulgences was renewed with redoubled vigor. In Wittenberg, Tetzel carried on the traffic openly. A writer says, speaking of the disreputable business, "Tetzel, the Dominican monk, like a quack salver, is hawking Papal indulgences, or rather Papal absolutions, to gather money for the costly work on St. Peter's. At the street corners, in the taverns, on the marketplace, he is everywhere vending his 'Apostolical' papers."

These papers were simply to allow the holder to commit sin, with the assurance that it would be forgiven by the Pope. Luther at once raises his voice against the unholy traffic. Speaking of it himself, he says, "I read in the great Church at Wittenberg, a series of propositions against these infamous indulgences, in which I set forth their utter inefficiency and worthlessness. I expressly declared in my protest that I would submit on all occasions to the Word of God, and to the decision of the church."

He afterward nailed this protest (which is known in history as the famous "Ninety-five Theses") with his own hand to the church-door, announcing his determination to defend them against all comers. The Pope sent his Legate Cardinal Gaeta to adjust matters.—Luther appeared before him and defended his course with great ability. But his eloquent arguments were only met by the command to recant. This he refused to do, and was cited to appear at Rome to answer before the Pope.

Again he refused to obey the commands of Rome, and the Pope, in September, 1520, issues his famous Bull of Excommunication. This Luther publicly burns. Of this event, he writes in his record, "This 10th day of December, 1520, at nine o'clock in the morning, we burnt, at Wittenberg, at the east gate, opposite the Church of the Holy Cross, all the Pope's books, the rescripts, the creditals of Clement VI., the extravagants, the new Bull of Leo X., and some other documents. This is something new, I wot."

By this act, Luther cut off all hope of reconciliation with Rome. He and his adherents are now placed under the ban of heresy; the penalty is death by burning. In 1521, under the safe conduct of Charles the Fifth, he appeared before the Imperial Council of Worms, and on the 12th day of April, for two hours, he maintained his doctrines with all the consummate eloquence and learning of which he was master. But his arguments and learned eloquence in defence of his position are met again by the command to recant.

Unable to meet his unanswerable arguments, the Roman power determined to put him down by a command. But he stood firm. His answer is historic. With the Bible in his hand, he said, "*Ich kann nicht anders, hier stehe ich, Gott helfe mir, Amen.*" ("I cannot do otherwise, here stand I, God help me, Amen.") He was declared a heretic, but escaped the wrath of the council. In 1522, he published his translation of the New Testament in the German language. This added new strength to the Reformation.

In 1525, he married Catharine von Bora, the runaway nun, as he called her. With her he lived a very happy life. Six children were born to them. In 1529, another futile attempt was made to crush the Reformation. The Council of Speyer was convened to carry out the decrees of Worms. The council was met by a solemn protest signed by many princes and powerful lords. This protest gave the name of Protestant or Protestants to those who took part in the Reformation.

In 1530, came the famous Augsburg Confession, drawn up by Melanchthon, under Luther's supervision, and the Reformation became fully established. From 1531 to 1534, Luther completed the translation of the Bible, and it was printed in the latter year by Hans Lufft. From this time until his death, which took place on Feb. 18, 1546, he was constantly engaged in writing. He was an indefatigable worker. A full collection of his works, numbering sixty-seven large octavo volumes, are to be found in the British Museum. In the Cassel Library at Mt. Morris College may also be found an edition of his works published in 1560.

As a matter of fact, Luther's Bible was not the first that was translated and printed in the German language. Prof. Tsachart, of the University at this place, says, "Prior to 1522, the date of Luther's New Testament, fourteen complete translations of the Bible had been printed in the High German, and three in the Low Dutch language. Among this number was the celebrated Nuremberg Bible.

The first dated Bible in the German bears the date of 1477, and was printed by Zainer, at Augsburg. Of this edition, there is a splendid copy in the British Museum. Here may also be found eight others of Pre-Luther series. These Bibles, however, never reached the people; they were stored away in monasteries and were probably but little read. So that it may be safely said that Luther first gave the Bible to the German people, a work alone of sufficient importance to give him a lasting reputation. And to show how great is the reverence shown him by the Germans, it is only necessary to say that the language used by Luther is the German language of to-day.

Any one curious to know how languages change, may find a striking example in the English. Books printed three hundred years ago in English, cannot now be read by any one unacquainted with them, without the help of a vocabulary. But go into the Library at Mt. Morris, take one of Luther's old Bibles, printed in the 16th century, and compare it with the same Bible printed to-day, and you will be surprised to see how little change has been made, especially when compared with the great revolution in our own language.

Much more might be written on this interesting subject, but this letter is long enough. We are in receipt of many kind letters from our brethren and friends at home. We cannot answer all, but take occasion to thank you all for the kind words and assurance of love contained in them. They come "like good news from a far country," and are as welcome as a cup of cold water to the thirsty traveler on the desert sands.

A brother, writing from Michigan, says:—"Tell us something about the religion of Germany." In the next letter we will probably say something on this subject. We are all enjoying the blessing of good health. Professors Jenks and Burnett are both in Halle, busy at work in the University. They both speak German quite fluently. Wife gets along very well. We are living with a family of Germans, who cannot speak a word of English; and it is a well-known fact that two women cannot be in the same house any length of time without talking together. As a result, wife is getting a knowledge of the German.

D. L. MILLER.

Halle, a. S., Germany, Nov. 10, 1883.

THE OLD MEETING-HOUSE.

THE following interesting article we clip from the Germantown (Pa.) *Independent:*

On Main street, above Sharpnack, there stands an ancient-looking house with its quaint double doors and old-fashioned roof. Near it, standing further back, is a neat, unpretentious church-building, the mother of the Dunkard or German Baptist churches that are scattered so freely in this and the farming portions of the Western States.

As such it is a Mecca to visiting Dunkards from all parts of the Union. It is one of the old landmarks of this portion of the town, being built in 1770, and a walk back into the grave-yard discloses tomb-stones of some of the oldest Germantown families notably the Keysers, Lehmans, Langstroths, Gorgases, Foxes, Sharpnacks and many others. Here lies Alex. Mack. Jr., the son of the founder of the church, the father being buried in the old Concord burying ground. Also the grave of Peter Keyser, so closely related to many of the old Germantown families, and who preached fifty years in this church. There is a quaintly inscribed stone covering the remains of the ancestors of the Lehman family. It was found where Charles Weiss' coal yard is now situated, and the bones with the stone were removed to this place. It reads: "Here lieth the body of Godfried Lehman, the late owner of this ground, who was

born at Putzkon, near the City of Dresden, in Saxony, in Germany, in Europe, and departed this life here in Germantown, October 4, A. D. 1756, aged 67 years, 12 month and 25 days."

The following interesting sketch of the origin and subsequent life of the church we have from the pen of a member, Abraham H. Cassel, the noted antiquarian, whose library at Harleysville, Montgomery county, is so frequently visited by historians from all parts of the country. The Dunkard or German Baptist Brethren's Church was founded by Alexander Mack, a disciple of the celebrated evangelist Ernst Christopher Hoffman, but differing with him on the cardinal points of "baptism" by trine immersion, etc. He, with seven others, organized themselves into a church capacity in the year 1708, near Crefeldt in North Prussia. They increased so fast that large churches were soon organized in different parts of the province, until about 1719, when, driven by persecution from place to place they went to America, landing at Philadelphia in the Fall of that year. There were about twenty families with Elder Peter Becker as their leader. They settled in Germantown and organized in their first church capacity, December 25, 1723, at the house of Johan Gomery. That evening they also observed the Love-feast and holy Communion, the first held in their new asylum. From this time they held regular worship in the absence of a church building, at the private houses of the members, notably the Gomerys Beckers, Gantzs, Trauts and Kalkloesers.

But in 1729 there arrived thirty families more, with Alexander Mack at their head, which so increased their meeting that the houses at times could not accommodate the eager crowds that came to hear the words of truth. However, in 1732, Christopher Sauer (or Sower), the famous printer, being a man of considerable means, built a large roomy house on Main street, on the site where No. 4653 now stands, with the special purpose of accommodating the Brethren with a convenient place to hold their meeting. He, therefore, fitted up some kind of a chapel in the second story, the adjoining partitions being fastened with hinges to the joist so that when necessary they could be swung open, thus plenty of room being furnished. Here they met for a number of years, during which time the property came in possession of Christopher Sauer, Jr., whose increasing family and growing business required all the room of the house, and thus in 1760 the Brethren were obliged to look for other accommodations for their meetings.

This brings us to the origin of the present meeting-house and graveyard. There was among them a poor brother by the name of John Pettikoffer, who had a lot of ground *then* about two miles above Germantown, and who had by begging procured the means to build a house thereon in the Spring of 1731. After a settlement was once commenced there, other houses were rapidly built in the vicinity, mostly by poor people, which soon gave the isolated place the appearance of a village, and as the means for building were procured by begging, it was called Beggar's Town, or in the German *Bettel Heuser*. It is so designated in a number of old documents. By the rapid increase of population, however, the two places have long since been united and are now only known as Germantown. After the death of Pettikoffer, the property came into the possession of Elder Peter Schilbert. Knowing the Brethren's want of a suitable place to hold their meetings, he kindly made the Church a present of the house and eighty rods of ground for a burying-place. It was legally conveyed by a deed of trust to Christopher Sauer, Alexander Mack, Peter Leibert and George Schreiber, trustees, under date of August 12, 1760. The partitions were then torn out and the whole house turned into an audience room.—Here they held their meetings, until in 1770, the necessity of increased accommodations decided them to erect a building for public worship exclusively, which was completed and dedicated July 1, 1770, the records say, without any outside aid. It was a substantial building, about thirty-two feet square, with an attic for storing the requisites for Love-feasts, etc.

In this building, without material alteration the brethren have worshipped over 100 years, until within a few years, when it was thoroughly repaired, carpeted and internally modernized. At this writing, 1883, it is apearently good for another 100 years. During the Revolutionary war, when all the properties belonging to Christopher Sauer were confiscated on the charge of his being a Tory, it very narrowly escaped being sold, because it was partly deeded to him, the attic being occupied by him for storing the sheets of his unbound publications. Amongst the latter were about 1000 copies of his just-issued quarto Bible. The Trustees, Messrs. Fox, and Leibert, remonstrated with the officers, and saved the building, on the plea that it belonged to the Church, and was only deeded to Sauer in trust, and that he only by permission occupied the loft. The officers however, seized the printed matter, several tons of which were thrown out, and some of it used for cartridges, some as litter for their horses, and the balance was scattered to the winds.

On the completion of the meeting-house, the old Pettikoffer house was turned back again into a dwelling for the wardens of the Church to reside in. No graveyard was attempted until 1793, when the yellow fever raged so fearfully in Philadelphia, that many thousands were made its victims, so that places could hardly be found to bury all the dead. Therefore the brethren thought it expedient to open a subscription to raise funds for a graveyard. They did so, and speedily completed it. But as it was intended for all the members and their descendants in Germantown and Philadelphia, it filled up so fast that they feared they would soon be crowded for room. Consequently they bought the adjoining lot to enlarge the graveyard which admitted of a roadway leading to it.

The lot had a good dwelling on it, which is now standing, being occupied by Joseph Scheetz, one of the present Trustees; and also an old log house, once the Weaver residence. The price paid was 430£, one-half being raised by voluntary subscription, the balance being paid off in April, 1805. The front house rented for 26£, the log house for 5£, and the Pettikoffer house for 6£ per annum. Out of these rents the church was for many years mainly supported. Services are held in this historic church every Sunday morning.

The congregation being at present without a resident minister, the services are in charge of speakers from the Philadelphia church.—We have not space to describe the peculiarities of the odd sect.

FROM J. S. FLORY.

Our labors in Linn county closed Nov. 22. The next day we came to this place and commenced holding meetings. The 24th, our esteemed young brother, C. Wine, who had been with us at all our appointments in the Valley, had to leave us, to attend an appointment not far from Portland; we were sorry to lose his assistance. Eld. M. M. Bashor lives at this point; he is an efficient worker, and zealous in the Master's cause. Our meetings here are well attended. There are something like 200 members in Oregon, but they are scattered over the State in different localities. We hope the day is not far distant when there will be a general prosperity with the church in Oregon, a thing so desirable everywhere.

The rainy season has set in, and to one used to the sunny clime of Colorado, it looks a little gloomy; but persons here, used to it, seem well satisfied, and the health is good generally. The weather is mild; but little frost yet; flowers in bloom in the garden and the grass and grain fields green, add greatly to the beauty of the surroundings. People seem to be well satisfied here as a general thing, with the country, and we can testify to the fact that good living is the rule, at least, we know it to be so among the dear members, many of whom we have visited at their homes. To-morrow morning we expect to go to Portland, and from thence take a steamer for a trip on the ocean for California.

Brooks, Ore., Nov. 26.

The man who is glib in telling a commercial lie justifies himself because his business competitors do it. This, at least, is the only excuse he makes to his own conscience. But it satisfies no man who is not a fool. What will it be worth at the bar of God?

I would not lose one promise, or have it struck out of the Bible, if in return I could have as much gold as would reach from London to York piled up to the heavens.—*Bunyan.*

In studying the Word of God, digest it under these two heads; either as removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together.

CHRISTIAN FORBEARANCE.

BY NOAH LONGANECKER.

It is said that there is a time when forbearance ceases to be a virtue. Judging from our conduct, that time seems to be the general rule. It should be otherwise. Though forbearance is a great Christian duty, yet we never should sacrifice truth in exercising this virtue. It is now as ever; things present themselves before us where "*abstinence* is manifestly *sinless*, but *compliance* not clearly *lawful*." In such things there is room for difference of opinion, and therefore the absolute necessity of forbearance. In such things we should be very careful that we do not make our opinions a law for others; neither should we be so devoid of charity that our liberty will cause us to be stumbling-blocks to others. Paul, in Rom. 14, presents these principles of love and Christian forbearance in very strong terms. The rules and exhortations of Paul, in Rom. 14, are still of great use. It would be a great blessing to the Christian church, if they were more generally heeded. It appears that we do not remember Paul in all things. The strong censures and uncharitable judgments that existed in the church at Rome, are not all of the things that *have been*. The principal subject of dispute between the Jewish and Gentile Christians was, concerning *meats* and *days*. The Jews were very conscientious about abstaining from certain *meats*, and of observing certain days. The Gospel was silent as to either. Therefore the Gentile Christian felt himself under no obligation to abstain from one, or to observe the other. This called for Christian forbearance. But unfortunately charity was "*below par*" among them. Paul comes with his rule and brotherly admonition to bring about a reconciliation. He first asks the Jewish Christian, Why dost thou judge thy Gentile brother who does not think himself bound by the Gospel to do as you do? And you, Gentile Christian, why do you judge, or, as Paul has it, set at naught, thy Jewish brother? Every one of us shall give account of himself to God. "Let us not, therefore, judge one another any more."

Can you not mutually forbear one another? What can I do for you in this? I will give you a safe rule. You gentile brother, who art strong in the faith, enlighten your Jewish brother, who is weak in the faith, so that you will be of the same mind. But until then, remember that it is not sinful to abstain from meats and observe days. Therefore walk charitably, and grieve not thy brother with thy meat. It is not sinful; it will injure no one; no, no; but "it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," "destroy not him with thy meat, for whom Christ died. Let not, then, your good be evil spoken of. For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For, he that in these things serveth Christ, is acceptable to God, and approved of men." He that out of love, for peace's sake, can deny himself according to the rule given by Paul in Rom. 14, must be a follower of Paul, and a true disciple of Jesus. "How exalted and beautiful are the ethics of Christianity; by a few great principles teaching us how to steer our course amidst practical difficulties, with equal regard to Christian liberty, love, and confidence!" If these principles had been more heeded in the Christian church, there would have been less schisms and isms. The Brethren church is no exception. When boots first came into use, the church advised against their use by members. But, if I am rightly informed, their use was finally made a test of membership. This was not after, or according to Rom. 14. It was making the opinions of some, a law to others. Abstinence from their use was not sinful, while the propriety of their use was in doubt in the minds of some. Now comes in Paul and says: "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." From the connection in which this passage stands, the sense is believed to be the following:

"We who perfectly understand the nature of our Gospel liberty, not only lawfully *may*, but are *bound in duty* to bear any inconveniences that may arise from the scruples of the weaker brethren, and to ease their consciences by prudently abstaining from such indifferent things as may offend and trouble them, and not take advantage from our superior knowledge to make them submit to our judgment."—*Clarke.*

This rule is a safe one; it will work peace everywhere. If in these things we had served Christ more, we would have been more acceptable to God, and approved of men. The dress question would never have given us any trouble. But instead of taking Paul's advice, we weaker brethren lacked in charity and forbearance to that extent that we made our scruples a law to others, and the stronger brethren lacked in charity and forbearance to that extent that to give offence was to them a small thing. It is said that where trouble exists, both sides are more or less to blame. This was so in the church at Rome. Who will say it is not so among us now? It is true, "the love of many shall wax cold;" yet, if we exercise more Christian forbearance, we may provoke to love and good works. If we would forbear to retaliate, and then Christ and Stephen-like, pray for our persecutors, there might be many such scenes as were on Pentecost and at the conversion of Saul. Our motto should be, "forbearing one another in love." Those whose lot it shall be to attend the A. M. of 1884, need to study well Rom. 14. Especially so when they will have to decide on chapter 15th of the "Revised Minutes." To decide on "*things forbidden*," and then make that decision a law to others, is something that requires more than ordinary wisdom. If I am not out of place, I would ask the "Revising Committee" a question: Have you not given the penalty to "*things forbidden*" in stronger terms than found in *former editions?* But I do not wish to offend. We sometimes ask questions not expecting an answer. One thing I learned when a school-boy: When a teacher transcends his liberty or authority, in laying down rules with penalties for the violations of them, he loses his influence for good, and receives but little respect from his scholars. So in all government. But as long as the teacher does not require anything of his scholars that is wrong or sinful, for peace's sake and the welfare of the school, they should obey. So should Christians do in the household of faith. See Rom. 14.

THE SUMMER IS PAST.

BY H. W. STRICKLER.

The fine Summer days are now gone, and except the sweet remembrance of our having once enjoyed them, they have only left us emblems of frailty. The face of nature is changed; the rays of the sun faintly pass through the gloomy clouds, and fall upon gardens where once bloomed the beautiful flowers; upon fields where scarcely any trace of cultivation remains, and upon hills where only a few scattered herds are seen. The soft melody of birds no longer floats on the balmy breeze, and mournful silence universally prevails. The neighboring mountains and distant prairies are deserted, the flocks have forsaken them; the bleating of the lambs is not heard, and the flower-beds in our gardens are laid waste. How dull and gloomy are the fields which lately were so beautiful. Their delightful verdure is succeeded by a melancholy aspect, and their charms are withered. The clouds are heavy with rain or snow, and a thick mist veils the morning sun. Such are the prospects which nature now presents, and who can contemplate them without thinking of the frailty and uncertainty of all earthly things? The fine days are no more; even while we were anxious to enjoy them they fled away. But have we a right to murmur at or question the dispensations of Providence? Certainly not. Let us rather call to mind those delightful Summer days, and the innocent pleasures we then enjoyed, and we shall bless and adore the God of the seasons.

What sweet sensations have we not experienced; what pure joys have not visited our souls, when we contemplated the beauties of nature; when we watched the mountains and valleys, fields and forests, alike, gradually putting on their robes of green; when the song of the lark was heard among the clouds, and the sweet melody of the nightingale stole upon the breeze; when we enhaled the fragrance of the flowers; when aurora, rising from her rosy bed smiled upon nature, and diffused all her joy and festivity, or when the forests and the hills with the parting rays of the sun retired beneath the western horizon; how rich were the presents we then received from the gardens, the fields and the orchards! Can we think of the lovely months that are past without experiencing the sweetest emotions, and blessing the great Parent of Nature who has crowned the year with His blessings?

We now live upon the gifts of Summer and Autumn. We have seen with what activ-

ity nature labored in those delightful seasons, to carry out the design of the Creator in favor of man. Many have been the fruits ripened during the Summer, and the harvests gathered in Autumn. At present the earth has completed her design for this year, and is now enjoying a short repose. Thus nature is continually active during the greater part of the year, and even during the time of her apparent cessation from labor, is not entirely idle, but is secretly preparing for another season of activity.

Let us ask ourselves the question: Have we been equally industrious? Have we so employed our time as to produce fruits? The husbandman now counts his sheaves, and shall we not be able to record some good virtues, some good works? Have the pleasures of Summer rendered us better and more grateful? Have we whilst contemplating the beauties of nature, lifted our hearts toward God? What has been our occupation during the long Summer days? Have they contributed to the glory of God and the welfare of our fellow-creatures? While contemplating the sun, the earth and her beauties, and all that is interesting in nature, have we experienced such feelings as the view of so magnificent a spectacle ought to produce; and can we testify that last Summer, like many others, has not been lost upon us?

Perhaps we never again shall behold the bloom of another Summer. Let each one of us then seriously reflect upon the account we will have to give, when called upon, of the days we have spent, and pray the God of mercy not to enter into strict judgment with us.

THANKSGIVING.

BY A SISTER.

This is the day set apart by our nation as a day of thanksgiving to the Great Father of us all for the manifold blessings that his foreseeing care has provided, and his bountiful hand has bestowed on us during the past year. To the Christian, every day is, or ought to be, a day of thanksgiving. Paul says in 1 Thess. 5: 16, 17, 18: "Rejoice evermore;" "Pray without ceasing;" "In everything give thanks for this is the will of God in Christ Jesus concerning you." *Can* we feel thankful under all circumstances? I believe we can. When something very pleasant falls to our lot, when we feel that our efforts are successful, and that our life-work is not a failure, it is easy enough to feel thankful. Then, without any effort, our hearts overflow with thanks and praise to God. But when cares and trials, temptations and disappointments cluster thickly about our path, and we feel that life's burdens are almost too heavy to bear, "Then do our grateful thanks arise, like incense through the vaulted skies?"

I fear that very many of us in our moments of bitterest trial, forget to "rejoice evermore;" "pray without ceasing;" "in everything give thanks," and that we trust too much in our own strength, or some earthly help. Let us ever take our trouble to the Lord in prayer, remembering that "they that wait upon the Lord, shall renew their strength." Let us remember that trials are blessings in disguise, and are of far more value to us than some things that we consider very great blessings. They serve to burn up the dross, refine the gold, and through suffering prepare us for the life beyond this.

THE MORNING VICTORY.

At night-fall, an army may be defeated, but during the night the troops rally, re-inforcements come in, and at daybreak the battle re-opens, and the lost ground is regained. On the Friday night of the crucifixion, Jesus went down seemingly defeated. But in the tent of his grave our Captain slept, getting ready for another battle; and when the morning of the resurrection broke, angels rode down the sky with swift dispatch, and from the door of his tomb, as from the port-hole of an invincible squadron, a volley broke that sent death and sin reeling into the pit. Our sins, that in that dreadful night-fall seemed to be triumphant, are cut to pieces under this bombardment. Let the children tell it in the Sabbath-school class, and ministers of Christ preach it in great congregations, and organs sound it in thunder of open diapason, and heaven roll it from gate to temple, and from temple to the throne.—"Him that hath God exalted with his right hand to a Prince and a Savior."—*Talmage.*

PLEASE EXPLAIN.

Dear Brethren:—

Please explain through the Messenger, the 19th verse of 5th chap. of Timothy, so as to harmonize with the two verses following it. J. H. F.

The men and women who deride the enthusiasm of a Christian heart, and affect to be cold and cynical as regards the rescue of a soul from death, are often the very ones who beggar the language in their raptures over some work of art, perhaps a "consummate" tea-cup or "precious" picture.

Matrimonial.

BRANYON—SPRINKEL.—Nov. 21, at the residence of the bride's father in Huntington Co, Ind., John M. Branyon and Louisa Sprinkel, both of Huntington Co. Ceremony by the undersigned.

Samuel Murray.

NICODEMUS—BRUMBAUGH.—At the bride's residence, in Altoona, Pa., Oct. 2, Michael G. Nicodemus and sister Maggie Brumbaugh, both of Altoona.

RATH—RUTTER.—Nov. 22, by the writer, at the residence of the bridegroom's father, William F. Rath to Miss Minta Rutter. D. S. Brallier.

KIMMEL—SIPE.—At the residence of the bride's parents, near Forreston, Ill., Nov. 25, by Eld. Tobias Meyers, Mr. Ephraim Kimmel, of Lanark, Carroll Co., Ill., to Miss Cora W. Sipe, of Ogle Co., Ill.

FLORY—MOWERY.—Near South English, Keokuk Co., Iowa, Nov. 25, by Eld. Samuel Flory, Mr. John H. Flory to Miss Anna Belle Mowery, both of Keokuk Co., Iowa. Peter Brower.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

BECK.—In the Warrior's Mark Valley, Pa., Nov. 13th, 1883, sister Elizabeth Beck, wife of Bro. Daniel Beck, deceased, aged 77 years, 7 months and 13 days.

They were among the first settlers in the Warrior's Mark Valley, Pa. Deceased was the mother of eight children, six sons and two daughters, one son and one daughter preceded her to the spirit world. Her husband preceded her one year less sixteen days. So, in the short space of one year, father and mother were laid in one common grave. In his death the church has lost a consistent member, the family a devoted mother, the community a highly respected Christian. Funeral services by the writer, assisted by Bro. S. S. Gray, to a large and attentive audience. J. W. Wilt.

THOMAS.—In Sabetha, Nemaha Co., Kan., Oct. 1, Harry Thomas, aged 11 years and 2 days. Funeral by the writer.

FLICKINGER.—At the residence of Wm. Flickinger, in the Pony Creek church, Brown Co, Kan., Nov. 24, sister Annie Flickinger, aged 19 years, 8 months and 19 days.

She complied with the Scriptural injunctions by calling for the elders and being anointed in the name of the Lord. She joined the church at the tender age of 13 years and enjoyed herself in the service of her Redeemer. Funeral services by Wm. Davis and John Warner.

LAUVER.—Oct. 28, in Miami Co., Kan., sister Ella Lauver, daughter of Bro. Henry and sister Hannah Lauver (formerly from Pa.), aged 21 years and some months.

ALSERS.—In the same congregation, county and State, sister Elizabeth Alsers, formerly of Virginia, aged 94 years. Disease, old age. Geo. Myers.

REBERT.—Nov. 6th, in the Lower Cumberland church, Pa., Bro. Samuel Rebert, aged 52 years, 10 months and 19 days.

Deceased lived near Sherman's Dale, Perry Co., Pa. The cause of his death was a cancer, from which he suffered much. Bro. Rebert served for some years in the office of deacon. Funeral services from 2 Cor. 5: 1.

GOON.—Sept. 14, in the Loudonville church, Ohio, Bro. Christian Goon, husband of Elizabeth Goon, aged 73 years, 7 months and 16 days.

Deceased was a worthy member of the above-named congregation for many years. He leaves a kind family to mourn their loss. Funeral by the Brethren from Rev. 14: 13.

OGDEN.—In Clair Creek church, Mo., Sept. 15, W. R. Ogden, son of J. H. and P. Ogden, aged 13 years, 8 months and 5 days. Sermon by Abner Wallace from Rev. 13: 14. D. Province.

HAPE.—Oct. 27, near Kirkwood, Georgia, William Hape in the 46th year of his age.

Deceased was a native of Maryland, but had resided in Georgia for a number of years. His life was overshadowed by much affliction, but through God's mercy he now rests from his painful journey.

SMOUSE.—In the Yellow Creek congregation, Bedford Co., Pa., Nov. 5, sister Mary Smouse, wife of Geo. Smouse and daughter of Bro. Geo. Replogle, Sr., aged 30 years, 8 months and 29 days.

Occasion improved by Eld. John W. Brumbaugh, assisted by the writer, from Rev. 14: 13.

WALTER.—In the Snake Spring Valley congregation, Nov. 14, John, infant son of Bro. Samuel and sister ——Walter, aged 5 weeks and 1 day. Occasion improved by Eld. Jacob Koonts and the writer.

C. L. Buck.

PUGH.—Near New Stark, O., Nov. 30, Mr. John B. Pugh, aged 78 years and 11 months.

Mr. Pugh was one of the pioneers of the country, emigrating to this country in early years and has lived a long and useful life. S. T. Bosserman.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

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Mt. Morris, Ill., - - - - Dec. 11, 1883.

BRO. DANIEL SHIVELY, of Indiana, is now preaching in Virginia.

NEXT week we will publish Bro. D. P. Saylor's Thanksgiving sermon.

BRO. ENOCH EBY is expected to visit Cerro Gordo this month to hold some meetings.

BRO. J. S. SHEAFFER reports one lately added to the church at Panther Creek, Iowa.

BRO. JOHN ZUCK says he expects to be in Central Illinois about the 15th of January.

BRO. JOHN HARNISH, one of the ministers of the Poplar Ridge church, Ohio, died of heart disease, November 27th.

BRO. JACOB FREDERICK, formerly of Maryland, but now living near Winnemac, Ind., was lately elected to the ministry.

FIVE were recently baptized twelve miles south of Winnemac, Ind., as a result of the Mission Board work at that place.

BRO. J. L. MYERS, of Coon River Church Iowa, has been holding some meetings of late in the Dallas Center Church.

BRETHREN Isaac Myers and J. D. Haughtelin are holding meetings at a place forty miles North-west of Panora, Iowa, this week.

BRO. G. W. FESLER writes that they are having fine weather at Longmont, Colorado. Health good and everything moving along nicely.

BRO. EVANS is now preaching near Gaylord, Sibley Co., Minn. Here sister Barbara Roesch lives, who writes much for the *Bruederbote.*

BRO. JAS. GISH, one of the young ministers of Woodford Co., Ill., and his sister, called on us a few minutes last week. Bro. Gish has purchased a farm in Gage Co., Neb., and, we presume, will make that his home by and by.

BRO. WASHINGTON WYLAND, of Harlan, Iowa, was booked for a series of meetings at the Panther Creek Church, Iowa, commencing December 8th.

BRO. G. M. NOAH writes that the church at Nora Springs, Iowa, is moving along peaceably, and that the members seem quite zealous in the good cause.

LAST week Bro. D. B. Gibson was holding a series of meetings in the Oak Grove Church, Marshall Co., Ill. The interest in the meeting was very good.

BRETHREN J. D. Haughtelin, and M. Deardorff are to commence a series of meetings at Prairie City, twenty-five miles east of Des Moines, Iowa, Dec. 22nd.

BRO. JOHN ZUCK, of Clarence, Iowa, is booked for a series of meetings at Waddams Grove, Ill., some time in January. He thinks some of giving us a call at that time.

NEXT week we will publish a well prepared article, by Eld. R. H. Miller, on the subject of Rebaptizing. Our readers will find it worth reading, as the arguments are carefully selected and made quite clear.

WM. FINNEY writes that the Brethren are holding an interesting series of meetings in the Cedar Creek church, De Kalb Co., Ind. Jeremiah Gump and Harris Elson are doing the preaching.

THE Committee of Arrangements has decided not to adopt the two-meal system at the next Annual Meeting, claiming that it is not their privilege to do so, hence there will be three meals as heretofore. See notice elsewhere in this issue.

THE St. Louis Meeting-house is now completed and the first meetings were held in it a few weeks ago. As no resident minister has yet been found, Brethren John Metzger and Daniel Vaniman have agreed to take their turns in preaching every two weeks until other arrangements can be made.

AGENTS and others, in all cases must either send the money with their orders, or else send the money to the same office to which they sent their order. Under no circumstances should a person order anything from one office and then afterwards send the money to the other office.

ONE more number and this volume of the MESSENGER closes. The first number of next volume will be sent to all of our old subscribers and will reach them about January 1st. We request agents and all others to send in their names as soon as possible, as our mailing clerk will have time after the issuing of the next number to correct the mailing list; hence, if possible, would be pleased to have all names in within two weeks. We hope those who have not yet renewed will do so at once. The date to the right of your name on the paper will tell you when your subscription expires.

THE *Youth's Helper*, published at Warrensburg, Mo., has been discontinued. The list will be filled out with the *Family Companion.*

WE understand that the Church Extension Committee, appointed by the late Annual Meeting, will meet at Cerro Gordo, Ill., January 25th. The Committee is composed of the following brethren: Daniel Vaniman, S. S. Mohler, W. R. Deeter, Enoch Eby and John Zuck.

WRITING from Gratis, Ohio, Nov. 27th, Bro. H. C. Butterbaugh says: "On the night of the 20th, I was burned out; barn, three horses, two wagons, hay, corn, oats, harness, lumber etc., to the amount of $1,600; insurance, $300. But, bless God, it was no spiritual loss, and if time lasts it may be made again. The church here is in love and union."

IT is real encouraging the way subscribers are coming in. Many of the lists are large and promise to be still larger. Not only the old subscribers are renewing along the line, but many new ones are coming in. At present indications it would seem that there will be quite an increase in our list next year.—We are also receiving many words of encouragement. Many of our agents say the paper is giving quite general satisfaction.

BRO. G. BOLLINGER, of Centerview, Mo., returned to his home from Texas, November 28th. The result of his mission was, five baptized; one brother elected to the deacon's office, and the fact clearly demonstrated that the Brethren in Texas stand very much in need of much special ministerial work, We take the liberty of calling the attention of the Mission Board to this field. Texas is a large State; at this time it is receiving an immense number of emigrants and, no doubt, is an excellent field for mission work. And since it is entirely outside of the limits of any State District, it falls within the jurisdiction of the Board. See Bro. Bollinger's letter elsewhere this week.

ON page 362, of this issue, Bro. Enoch Eby calls our attention to the subject of plainness, and thinks the MESSENGER does not say enough against pride. Our reason for not publishing much of late in defense of our distinctive features is, because we did not happen to have on hand any articles of that class. But this week we have received some well-prepared articles, of the class Bro. Eby refers to, which will appear soon. Each week we try to give the best we have in the office. We have written so much on the distinctive features of the Brotherhood, during the last few years, that we thought it best to let others have a chance to say something.—Were we to consult our own feelings, we would like to fill this whole page this week on this subject, but prudence says not. Suffice it to say, at this time, that the MESSENGER is set for the defense of the Gospel, and our readers may rest assured that it is our intention, as well as our desire, to so conduct the paper that it will give no uncertain sound.

THERE are a number of things in the MESSENGER this week to which we would like to call more special attention by way of comment, but space will not permit more than to say that Bro. S. S. Mohler refers to a subject that is worthy of more than a passing notice. Our Annual Meeting plan was changed to make the meeting self-supporting, but experience proves that the meeting is still a great burden to those who hold it. By all means, the price of meals ought to be raised to 20 or 25 cents each. As we do not spend our money foolishly at shows, fairs and festivals, we can well afford to pay that price for meals at the Annual Meeting. There is no good reason beneath the sun why the meeting should not be self-supporting. And we further believe that there is not a person in the Brotherhood, who has had experience in holding these meetings, that will object to the price suggested.

HOW AN AGENT WORKS.

WE make the following extract from a letter written by one of our agents:

"I thought I would let you know that I have been working a little in the interest of the GOSPEL MESSENGER. Yesterday morning I hitched up and started out. I drove all day, but as the roads were very muddy, I could not get along very fast. Last night I footed up the work and found I had traveled about fourteen miles, visited twelve families, gave away eight sample copies of the MESSENGER, booked eleven subscribers, six of whom are new subscribers that had not taken any of the Brethren's papers for several years, and some of them did not know that the papers had been consolidated. To-day I will send you the list, and expect to send more names in a few days. We like the MESSENGER better than ever, and wish it God speed." A.

What this agent is doing in his neighborhood might well be done in every church in the Brotherhood. There are thousands of families in the church where the MESSENGER is never seen. Most of them would gladly take the paper if they were called on and shown the advantages of having a church paper in the house. We do not state this in the sense of begging, but we suggest the above plan for the benefit of our agents and also for the good of the thousands who are not taking the paper, and would feel much more interested in church work if they could be induced to read the MESSENGER, and keep better posted on what the churches throughout the Brotherhood are doing.

THANKSGIVING DAY.

WE trust that Thanksgiving was well observed in all the congregations in the Brotherhood. Reports are coming in from various churches saying they had good meetings and good preaching. For the encouragement of others we desire to state, that at our Thanksgiving meeting in Mt. Morris, a collection was taken up, and $45.00 raised. Twenty dollars was sent to the Arkansas Meeting-house, and the rest turned over to the Danish Mission fund. It is the custom of this congregation to take up a collection at Thanksgiving each year, and apply it where it is needed. In this way considerable money is raised, year after year, and much good accomplished. If each congregation in the Brotherhood would do something of this kind each year, very few isolated churches would be begging for help. What makes the work go better here, is the part our elder in charge takes in the work. In his sermon on Thanksgiving day, he gave us a plain sensible talk on opening our purses, and giving to the needy. We have always noticed that when the elder of a congregation preaches in favor of missionary work and Christian liberality, it opens the purse-strings much more effectually than when others lead off. "Like priest like people." We believe a lack of liberality in many congregations is caused by a want of proper instructions and encouragement from the housekeepers. An occasional sermon on benevolence should be preached in every congregation.

Why not make Thanksgiving a day of giving? God has been giving to us all the year, and we come together on that day to praise him for his kindness toward us. But where is our Thanksgiving offering, if we give nothing? God has given us much, can we not give a little? An average of ten cents, from 75,000 members would aggregate $7,500, and this sum could be easily raised if the work were properly introduced. What an opportunity has passed unimproved by thousands!

J. H. M.

CASTING LOTS AND VOTING

THOSE who speak of casting lots for a minister or deacon should remember that the Brethren do not elect officers by casting lots but by voting. Casting lots is a work of chance so far as the human part is concerned, while there is no chance work connected with voting. In casting lots no judgment is exercised; the result of the lot is left wholly to fate. But when it comes to voting, the judgment is brought into play and directs the vote. In the former, God may direct the lot without exercising the human mind in any sense. It was by this method that Matthias was called to the apostleship. Those who cast the lots had no intelligent choice in the matter; with them it was a work of chance.—God alone directed the lots, and determined the choice. This is the only case of election by casting lots mentioned in the New Testament. We do not consider this method of selecting officers to have anything to do with the work of the church now.

That method was adopted for that one occasion only, and was never afterwards repeated in any church work mentioned in the New Testament. There is a reason why it was adopted for that special occasion. When Christ selected his twelve apostles he consulted no one. He acted solely on his own responsibility, hence the choice was purely a divine choice without human aid or consent. So when Judas fell, and one was to be selected to fill his place, to make out the twelve personal witnesses, it was decided that the choice should be made by the Lord who had selected the others. For that reason lots were cast, so as to give the Lord absolute control of the work. It was so conducted that the judgment of man could have nothing to do in determining the result.

But when the seven were selected to serve tables, or rather to superintend the serving of the table, Acts. 6: 1–8, there was no casting of lots. The members were told to look out seven men having certain qualifications.—The members had to exercise their judgment to determine who possessed these qualifications. The narrative says that the saying pleased the whole multitude, and they chose Stephen, etc. This seems to indicate that the choice was made either by appointment or voting, perhaps by the latter. It is almost certain that there was no casting of lots. The simple fact that men were to be *looked* for, having certain qualifications, makes it clear that the selection was in some way made by voting. This serves as a precedent for all similar elections.

Elsewhere in the New Testament we find that the kind of men God wants to occupy responsible positions in the church is very clearly designated. The qualifications are very distinctly mentioned. This shows that the members must exercise their judgment in finding men possessing these qualifications and then vote for that class of men. This cannot be done by the casting of lots, for that would be making a choice at random, and would be just as apt to hit the wrong man as the right one. The church is to make her choice in an intelligent manner, and then be responsible for that choice. If she makes a mistake, it may be for the want of a better knowledge of the man she is voting for.

She may have a perfect understanding of the qualifications that the Scriptures demand of an officer, and yet make a mistake because she does not fully understand the man.—The right or wrong in this case is not to be determined by any previous choice that the Lord may have made, for we have no way of knowing whether the Lord has made any choice or not. It is by the New Testament, and the man's qualifications that the whole question is to be settled. The Lord has plainly stated the kind of officers wanted, and that is to be the church's only guide. Those who vote, must study both the man and the qualifications mentioned in the Book to see whether the former agrees with the latter; if it does, that satisfies the demand of the law. And we see no way to accomplish this aside from intelligent voting. Casting lots will not do. J. H. M.

ANNUAL MEETING.

BY S. S. MOHLER.

Having an opportunity to learn the sentiment of a number of brethren lately, they all favored the proposition for but two meals per day during A. M., which is one step in the right direction, and I submit for the consideration of the Brethren between this and our next A. M., the propriety of a further step—one, which the force of circumstances seems to make absolutely necessary,—and that is, instead of adhering to our present system of providing to feed all that attend, to change so far as to have Committee of Arrangements to provide for the Standing Committee and Delegates, and that the Committee of Arrangements be empowered to permit others—suitable persons, whether brethren or others—to erect boarding tents or restaurants on their own responsibility under such regulations necessary to preserve good order and avoid imposition. The price of meals could be safely left to the parties furnishing meals, as the competition both of price and quality of eatables furnished would be sufficient to regulate this matter. Rules for the governing of eating-houses should be printed in blanks which parties should be required to sign before such privilege be granted. These rules should consist of something like the following;

1. None but persons of good morals be allowed to set up an eating-house.
2. What not to be kept on sale.
3. That the party has entered into no combination with others relative to price of meals.
5. Where to locate eating-houses. Distance from council-tent.
6. When to open and close.
7. A violation of any of these rules to forfeit the right herein granted and to remove said house.

These rules are merely suggested as containing something necessary to be entered on such blanks, and may be much amended in the hands of a committee.

The advantages of such an arrangement over our present system of holding A. M. consists principally in lessening the burden of holding A. M., which, under our present system is simply enormous, and, so far, has entailed large deficits, to be met by assessment on churches surrounding the place of A. M., and there is no occasion for all this burden and expense.

Those who attend A. M., doubtless aim to pay their way,—such has been the arrangement in determining price of tickets, cost of meals, etc., and yet every meeting proves that it cannot be done according to the fixed price of meals; counting the large outlay of means necessary for lumber, dishes, provisions and labor, and the price at which many articles must be sold after the meeting. The income of the meeting cannot be expected to meet this outlay, and to continue the present system, and advance the price of meals so as to make it self-sustaining, would make the cost of meals higher than they could be furnished by individuals at a profit, considering the quality furnished. If the supplies, as heretofore furnished in the Dining Hall, will be continued, the cost of meals should be raised to twenty-five cents per meal, since what is furnished is made up principally of articles that cost more in the aggregate than a more palatable meal could be furnished for by restaurants; besides, the burden of holding A. M., would, under the system, be comparatively nothing. This is the great consideration. If such a change were adopted, those aside from delegates who wished to attend could still do so, with no burden for the meeting proper, and could expect accommodations for the cost required, fully as satisfactory as at present, and I am sure that for one I would hail the fact of holding next A. M., on the plan above noticed, were the Brethren at liberty to adopt it; but since A. M. should first speak on the subject, it can only be looked for that a vast assemblage will come up, filling our Brethrer, holding the meeting, with anxiety and, leave perhaps large arrears to be met by the churches surrounding the place of meeting, after it is over, and I for one protest against continuing a method followed with such results. I hope that this communication will do something toward preparing the mind of Brethren by next A. M., to give the subject careful attention if the matter be presented for the consideration of the meeting.

PLAINNESS.

BY ENOCH EBY.

Bro. Moore's criticism on the deportment of ministers before the audience, as found in G. M. No. 46, page 313, I much appreciate, and I hope all ministers, who read the article will profit by it; especially what he said in section 5. But while that applies to the comparatively few, it nevertheless leads my mind to the other side of the house, where I see a much larger class appear in the presence of the audience, clad in the habiliments of a fashion-worshiping world, with their gold-glittering shirt buttons, roached or shingled hair well set with plenty of oil, and fashionable beard,—what can we expect of the laity when the ministers show such an example? It is generally admitted that pride is ruining the churches; yet I seldom hear a voice against it, especially through the paper. Are we ashamed of our peculiar, but Gospel appearance? If our church paper will not defend the church in her distinctive features, and show to the world that we are a peculiar people, zealous of good works and try to close those flood-gates of corruption, we would better be without it. We hope better things, however, and things that accompany salvation, though we thus speak. Heb. 6: 9.

My heart is often pained at the thought of losing the distinctive characteristics of our fathers in the church so much, who bore in their bodies the marks of the Lord Jesus, which is meekness and lowliness in heart.—The outside is a true index of the heart. The apostle admonishes Timothy to study to show himself approved unto God (not unto men). 2 Kings 2: 15. It is possible for a minister to appear approved to almost the entire audience; and yet not approved unto God.—Men will approve of an eloquent discourse from the most fashionable preacher, though it be more chaff than wheat, Is. 23: 28, and yet it may be an abomination unto the Lord. Is. 1: 13. Slovenliness and pride are both condemned by the Scriptures, consequently not approved unto God, and the saying that a person should have pride enough to keep himself decent, is unscriptural. Pride is sin; be it much or little, and is from the devil; it is therefore equivalent to saying you must have enough of sin to keep yourself decent and that would sound ugly.

One of the sorest needs of the present popular religious life is conscience. The man who to-day does right because it is right, and because he dare not do wrong, will do it to-morrow, because he loves it with all his heart. Abiding in the law of God, he will go on in the work of perfection, until the Master calls him home.

The Gospel Messenger,

A religious weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Price, $1.50 per annum. Sample copy and agent's outfit free. Address Brethren's Publishing Co., Mount Morris, Ogle Co., Ill., or Box 50, Huntingdon, Pa.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

Church Dedication.

Dear Brethren:—

After closing our meetings east of Salem, in the neighborhood of Eld. D. Brower's place of residence, who is now absent, preaching in Washington Territory, we went to Salem, the capital of Oregon, where we met with a number of the dear members who live in the city; had a good meeting at night in one of the churches. Next morning in company with sister Salome Brower and Bro. C. Wine, a young minister, we got aboard the cars for Albany. Aboard the train we met Bro. M. M. Bashor, who was to be also our companion in the work of the Lord in Linn Co. At night preached to a large congregation in the Methodist church. There is a number of members living in town, most of whom we visited, and we felt at home with those dear ones of the same faith. Bro. Daniel Leedy, the first minister of the Brethren who located in Oregon nearly 30 years ago; lives in town and is beginning to feel the stately steps of old age coming on and seems to be ready to be offered, and when God calls, enter into the rest prepared for the people of God.

The recent departure of that valiant old father in Israel, Philip Baltimore, still casts a gloom o'er the community, and calls forth many a tear of mourning for the dear departed. Friday we were taken by Bro. A. H. Baltimore to his home. Next day we labored with the church in council, which meeting was adjonrned until Monday, when all matters under consideration were adjnsted in a satisfactory manner; and we trust the work accomplished will be to the welfare of Zion. Sunday, the 18th, was the day set for the dedication of the Brethren's new church house. The weather in the morning was rainy, which prevented many friends from coming, yet there was a large crowd in attendance, and the services passed off seemingly in an impressive and satisfactory manner. The house is a good one, well constructed, paid for, and situated in a convenient place, and now that the Brethren have a good house, let every brother who visits Oregon call and see the members here, and the beautiful country surrounding it. And ministers, especially, should call around and preach the Word; as the demand for preaching here is great, as it also is in other places throughout this coast. The meetings will continue here until Thursday night. So far, the attendance and interest are good.

J. S. Flory.

Albany, Ore., Nov. 20.

Chips from the Work-House.

Eld. John Metzger and I, assisted by Benjamin Bechner and Moses Brubaker, of Macoupin Co., Ill., performed the annual visit to the members in St. Louis; and on same evening at 7:30 a council-meeting was held at No. 807 Webster St., at which time it was agreed upon to hold a Communion in the city in the near future. Only fourteen members of the original twenty-two are now in the city; three having been disfellowshipped, several died, and the rest moved out of the city. Saturday was spent in cleaning up the meeting house, arranging seats, lamps, etc., ready for dedication, which took place at 2:00 P. M. Nov. 25th; hymn No. 326 being used to open services, and text selected from Haggai 1: 8, "Build the house, and I will have pleasure in it, and I will be glorified, saith the Lord," the text being treated in the following order:

1. The house spoken of in the text was at first ordered by the Lord and built and dedicated by King Solomon, and the Lord accepted it and dwelled therein. It was finally destroyed and rebuilt a second and a third time, etc.

2. Houses to live and worship in, though important in the catalogue of human necessaries, were of slow development by our race; first, there being the lodge, then the tent, then rude imperfect structures of various forms.

3. First St. Louis Brethren Church having become a necessity, it was built by the Brethren, and is entirely paid for.

4. Plainness of the house; it being like all the meeting-houses of the Brethren, intentionally so made because required by Bible principles, in order that both rich and poor may worship together in the simplicity that characterized primitive Christianity.

5. Importance of dedicating ourselves as well as this church, to the service of God.

The congregation was not as large as had been expected, the seats not being all filled. At 7:30 P. M. we met again for public worship, with congregation considerably larger; quite a number of boys and girls, ranging in age from four to fourteen years, some of whom, judging from their manœnvres we supposed likely had never been inside a church before, which forcibly suggests the importance of a Bible-school for them. The important question, Who is the minister that will go and live there in the meeting-house and feed the flock of God and superintend the Sunday-school?—is still unsettled. Bro. Metzger and the writer have agreed to preach in turns twice a month until the proper man can be found.

Daniel Vaniman.

From Sugar Creek, Allen Co., O.

Dear Brethren:—

At a recent meeting with the Brethren at Sugar Creek, Allen Co., Ohio, Bro. Jacob Driver was elected to the ministry and duly installed to the holy office. His co-laborer is brother Samnel Driver, who has been at the work for about five years, and has proved himself efficient in the service. This church has passed through her share of sorrow, as well as others; the result of the influence of the Miami Resolutions. Thirty-one of said church have declared to walk with us no more; this saddened our heart. All the ministers, save one, left; Eld. Brower included. The church was then re-organized, and the above brother elected to assist in the cause, and go on in the good work of preaching and extending the borders of our beloved Zion. This church has yet about one hundred and thirty members, who have to preside over them Bishop A. Deitrick, and with Jesus as king they will go on, and, we hope, will prosper in the work. Two dear members who had sought refuge in the Mennonite church were restored in full fellowship, to the rejoicing of many. After the work, one of the Committee, Eld. J. P. Ebersole left for home; Eld Deitrick and self remaining. The former preached to the people assembled on Sunday, and the latter in the evening, Good attention from the large assembly present.

S. T. Bosserman.

From Camden, Ind.

Dear Brethren:—

At a meeting of the Mission Board of the Middle District of Indiana, Bro. Abraham Barnhart was selected as evangelist to go into the mission fields and preach. As he desired one member of the Board to accompany him, I was selected to go and see how the work was prospering. Bro. Bowser also accompanied us. We arrived at Winnemack on the evening of November 16th. Met at Bro. Fredenberg's where the brethren preached to a small congregation that evening.—The next day the members met at the same place and held a choice for a speaker. The lot fell on Bro. Jacob Frederick, a brother who lately moved from Maryland. On the next day, Sunday, three meetings were held. Monday we went twelve miles south of Winnemack and held evening meetings in a school-house. Meeting in the Brethren's private houses in the day-time. We remained here till Friday. The Brethren preached the Word clearly and forcibly. In all, we had fourteen meetings. Five made the good confession, and united with the church by baptism. We started home on the 24th; and found all well.

John Snowberger.

From Elizabethtown, Pa.—Nov. 2.

Dear Brethren:—

The Spring Creek church (located in Danphin, Lebanon and Lancaster counties), is at peace and in good working order. So also is the White Oak church in Lancaster county in which a Love-feast was held, commencing on the morning of the 10th ult., ending on the 11th, at noon. It was well attended by ministers, and members; the crowd filled the large room 50 by 80 feet. The preaching was good; there was an election held for one minister and two deacons; Israel Grabill, minister; Reuben Grabill and brother Minchig, deacons. Brother Benjamin Eby was ordained to the eldership of said church. The White Oak church has of late been divided into two districts; the old elder J. S. Newcomer fell into the part called the Mountville district. Hence the necessity of ordaining brother Eby for the other part, retaining the old name.

From there I started the next day for Talbot county, Md, in company with wife and daughter, Bro. S. R. Zug and wife, to attend the Love-feast in the Peach Blossom church on the 13th ult., which was also a pleasant waiting upon the Lord. Congregation not so large but quiet and attentive hearers.

Apparently the membership is bound to increase on the soil of the eastern shore of Md. Of late some have moved into Caroline Co., about twenty miles north of the Peach Blossom church, and by Spring about nineteen members will be settled in that section,—members enough to organize another church. Indeed I look upon that section of country as a great opening for cheap homes; a field of vast church extension

Land is just as cheap as in the Far West, and soil good if care is taken in purchasing. There is some danger for "green" hands in buying land in Caroline county. Newcomers should avoid purchasing on the east side of the Choptank River, as all along, about four miles, is an immense sand bed; a soil that can never be improved permanently. But the western side of the river has a subsoil of clay, and therefore allows permanent improvement. Talbot county is by far the best improved, in some sections, and apparently about twenty years ahead of Caroline in that point. The Peach Blossom church has two ministers, and two deacons. Caroline county expects to have one minister and one deacon. When down there last, we also paid a visit to some of those lately moved there.—The country, would be very beautiful if the necessary improvements were made. May God bless the inhabitants.

Wm. Hertzler.

My Trip to Texas.

Dear Brethren:—

I arrived at Gainesville, the county-seat of Cook Co., Texas, on the evening of the 23rd of October. Was met at the station by Bro. John Stump, and remained all night in Gainesville, which is an enterprising western city of about 2000 inhabitants; a business center for Cook, Grayson, and Montague counties. On the 24th, in company with Bro. Stump and friend, Jacob Saur, we made our way over a beautiful, undulating prairie, composed of a black limestone soil, (gumbo) which in favorable seasons, would no doubt, produce largely any kind of crops. Arrived at Bro. Stump's in the evening. In view of the uncertainty of all human calculations, the Brethren had left no appointment for preaching until the evening of the 25th, when we met with a little band of loving brethren and sisters and a few kind friends. We found in the Williams Creek church, (the only organized church in Texas,) twenty-two members, and with them about a dozen that attended the meetings. Looking at the small group assembled in a small schoolhouse, we, at first, felt somewhat discouraged, but, after having met a few times, we were made to feel that these members had been taking lessons of Jesus, and we felt encouraged to labor as best we could for the strengthening of the saints, and the conversion of sinners. We continued the evening meetings, as we had none in the day. Had council-meeting on the 27th, at 1 P. M. The only business of the meeting was to consult in regard to holding an election for a deacon. It was unanimously agreed to elect one on the day of their Feast. On the morning of November 1st, we met at the water-side where a dear young sister was baptized. In the afternoon the brethren and sisters cast their lots, which resulted in the election of our brother John Stump to the office of a deacon. May the Lord abundantly bless him in the performance of the duties of his position, to which he has been called. Had an enjoyable Feast together on the evening of the 8th.—Bro. Gebhart and myself were called by Bro. Andrew Stutzman, according to James 5: 14 15. He was anointed with oil in the name of the Lord, and was fully resigned to the will of the Lord. That night about 12 o'clock, after bidding all present farewell, he departed this life in the full hope of eternal life.—

On the morning of the 9th, we again met at the water where four more were baptized. May the Lord abundantly bless them to walk in newness of life.

On the 10th, the funeral of Bro. Andrew Stutzman was preached. The morning of the 12th, Br'n Gebhart, John Stump and myself started for Clay county, where we arrived on the evening of the 13th. Here we found seven members, who were as sheep without a shepherd. After a consultation with them, they handed their church letters to Bro. Gebhart, and are under the care and form a part of Williams Creek church, which now numbers thirty-three members. After preaching a few times in Clay county, on the 16th, took the train at Bowie for Weatherford, Parker Co., Texas, where we arrived next morning. We were met by Bro. James Buckley and conveyed to the meeting that night, and continued till the 25th, when we closed our meetings at that place. The people here had never heard a brother preach, and the divided sentiment, usual, obtained. Bro. James Buckley moved to Texas about a year ago. His wife has been sick since last June; she was anointed on the 24th. They moved to Parker county about three months ago.—The Brethren here say, we do not want to live away from the church, but our circumstances placed us here. They think if a minister were located there, so that the work would be kept up, a church might be built up there. By way of concluding this article, I will say that when taking strong men by the hand, and we say farewell, and we see them unnerved, almost unable to say that parting word, and as the last, and only plea left, say, "Can you not do something for us by way of having the work now begun followed up,"—I am made to wonder how Matthew 28: 19, will finally meet the Brethren church. I feel to say to the churches that are able and have faithful ministers, who are willing to labor as missionaries, supply them with means, and encourage them to go even to Texas. Let them go, armed with the Gospel and the means necessary to travel, etc.—I would say as a reason for not staying longer in Clay county,—First, our time was limited to November 30th. Second, Bro. Troxel, a minister had lived and preached in Clay county; however moved away before we got there, so I thought it best to spend more time in Parker where the doctrine was not known. I arrived home on the morning of November 28th, and found my family well.

G. Bollinger.

From Lindside, W. Va.—Nov. 27.

Dear Brethren:—

I am now ready to take my leave of this faithful little band of the Father's children. Only eighteen members communed at their Feast here, which was on the 24th inst., but a more strongly united little flock would be hard to find. The best order prevailed among those who witnessed the services. I was much gratified to see that the faithful few, who stand with the church at this place, have such a host of true friends among those who belong to other churches, and in the world. It was simply a Love-feast in reality. We took occasion to tell the large concourse of people on Sunday why we did not adopt the Resolutions. One reason was this, if there be but two sisters at the Feast, (as was once the case in the early history of this congregation,) the Resolutions would forbid them to wash feet at all, for they say "No single mode." Now we know that Jesus says, I will be with you if but two or three be together. He makes this promise upon condition that they would observe whatsoever he had commanded them. And two will have to go without the blessing, according to the Resolutions. Oh, why introduce division in such a lovely body as was here? I will aim to be at Roanoke, Roanoke Co., Va., by the 4th of December. That will be my address until further notice.

A. Hutchison.

Two Meals vs. Three.

Dear Brethren:—

At the delegate meeting of September 25th, preparatory to Annual Meeting, the question came up of furnishing guests in the Dining Hall but two meals per day, instead of three, as heretofore, After remarks by several brethren, Bro. I. J. Rosenberger was selected to ascertain through the G. M., expressions from Brethren in various parts of the Brotherhood, relative to the propriety of having only two meals, and between the two, one long session, say, six hours for business. This, Bro. Rosenberger has done (see G. M. No. 44).

On the 19th ult., the Committee of Arrangements took this question under advisement, and the following are their conclusions, and the reasons therefor:

1. There is not now, authority for making the change.

2. It seems to us that any one, by a little reflection, can see the awkward position the Committee would be placed in, if they had to wait until the meeting convenes and decide

this question, not knowing before, whether to prepare for three, or only for two meals, even should this question come up as the first business of the meeting. Your committee asks indulgence. Time lost is never regained.

3. The Committee wish to go about the business of preparation, etc., in a knowing way, hence desire to adhere to, and to be governed by requirements as we have them under the present system. They will put forth every reasonable effort to preserve love, union, good feeling and Christian fellowship among all, and to promote the interest and business of the meeting. The Committee want no blame to attach to them, so far as concerns the proposed change.

Again, it would seem evident upon further thought, that six hours, or even but five, is too long and tiresome to the members of our body, as usually assembled in Annual Meeting council, to sit without intermission, and, that but little business could be done in a satisfactory manner, in the last two and one-half hours of the session, on account of the noise and confusion that would result by persons shifting about, and going out and coming into the council-tent. Such confusion, most are aware, would greatly interrupt business, and very much annoy those members, who would be able to remain quiet until the time for dismissal. Surely, more business can be done, and done well in a session of five hours, divided into two equal parts by a noon intermission and dinner, than in one of six hours without intermisson.

S. W. HOOVER,
Dayton, O. Secretary.

From Edna Mills, Ind.—Dec. 1.

Dear Brethren:—

WE have just closed a series of meetings in the Bachelor Run church, Carroll Co., Ind. Held eleven meetings, and attended one church-meeting. All those meetings were attended with the best of order. This church has passed through some sore trials, but is now in a good condition, with only two speakers, at present. I also attended the funeral of old Bro. Clingenpeel, who died while we were there. He was 66 years, 9 months, and 29 days old. Bro. David Neff, of Roann, was with us part of the time.

J. W. METZGER.

College Notes.

THE attendance in the several classes has never been so regular, and the class-work never so satisfactory as during the term just closed.

The Winter term has now commenced with over one hundred and fifty names enrolled, and more to come in.

Bro. Austin Moherman, of Ashland, Ohio, paid a visit to his son and daughter here at school, and expressed himself as highly pleased with the Sunday-school, the religious privileges, the ability of the Faculty, and the Institution in general. The judgment of such men is appreciated.

The want of better facilities to publish educational items and articles, is greatly felt, and a College Record, or something of the kind is advocated by many, for the benefit of those interested in schools. This would save the necessity of using our church paper for educational matter. What say the friends of education? S. Z. S.

From Cerro Gordo, Ill.—Dec. 1.

Dear Brethren:—

OUR Communion-meeting was held on the 13th and 14th of November. The congregation was large and the best of order was observed. The Gospel was preached with power. We were well supplied with ministers; and all seemed to enjoy the meeting very much. Considering all, we think the meeting was one that will long be remembered by all who were present.

JOHN METZGER.

Money Received for Danish Mission.

Samuel Gibble, from Anville ch'h, Pa.	$14 00
Aaron Cripe, from Pipe Creek ch'h, Ind	2 50
S. W. Stutzman, from Macoupin ch'h, Ill	3 35
J. R. Spacht, Dunkirk, O	2 00
G. J. Shrock, Brother's Valley, ch'h, Pa	10 00
Peter Forney, Garrison, Ia	3 00
Uriah Englar, from Pipe Creek ch'h, Md	18 00
M. Keim, from the Johnstown ch'h, Pa	2 00
(OMITTED AT THE PROPER TIME).	
A. D. Stutzman, Morrison, Ill	1 65
S. J. Newcomer, Lanark, Ill	2 00
J. S. Holsinger, from Downing's Creek ch'h, Pa	7 00
For the poor in Denmark, from the same church	10 00
(OMITTED AT THE PROPER TIME).	
J. H. Shaw, Waverly, Kan	1 50
D. C. Hardman, Hamilton, Mo	25
Danville ch'h, O	2 00
Albert Moherman, Ashland, O	5 00
J. G. Calvert, Lyons, Kan	2 00
Daniel Gochnour, Bedford Co., Pa	1 00

J. QUINTER,
Treasurer.

A Horrible Sight.

SATURDAY evening, Dec. 2, as I retired from my place of business, and had just seated myself in the car to go home, an alarm of fire was given from the electro-mercurial register in the sub-basement at No. 167 in the Farwell Building, the next door to my place of business. This alarm consists of wires fastened to the ceiling of each floor, with batteries attached. The heat of the fire calls out the fire department, which was soon at the scene of action, and called out a force of about sixteen engines. In the seventh and eighth stories about 150 girls are employed in cloak manufacturing, and all but about 30 had retired for their homes when the alarm was given. They rushed to the stairway at the rear end of the building, at the elevator, and found the elevator and stairway all in a blaze. Then they rushed to the front stairway, and found the trap-doors locked. Their only escape was then to descend the fire-escape on the outside, which consists of a small iron ladder fastened to the wall for this purpose. A man led the way, and told the girls, all who could, to follow. One attempted to do so, made three steps, and her feet swung off. She held a few moments with her hands, and then let loose and fell from the eighth story on to the solid stone pavement, and was dashed to pieces, the brains and blood spattering our door and the pavement for many feet around. Another girl, her bosom friend and room-mate, was in in the window, in the act of descending the ladder; when she saw the fate of her dearest friend, she leaped from the window and was also dashed into fragments. Five others descended the ladder to the third floor and were taken into the window by the firemen, and carried down and laid in our store, unconscious for hours. The rest waited until the firemen forced the trap-doors open and then came down the front way.—While on the third floor, two of the girls ran wildly to a rear window, jumped out, but luckily fell into a load of dry goods, which saved their lives. The store in which the fire occurred was badly damaged by fire and water, but as there was a fire-wall between us, our loss is very slight. The firemen had scarcely got home when another fire broke out in another part of the city, equally as destructive to property. B. A. HADSELL.

Chicago, Ill.

From Morrisonville, Ill.

Dear Brethren:—

IN the MESSENGER, a few weeks ago, appeared a short notice from Bro. Daniel Peters, of the Bethlehem church, Franklin Co., Va., stating that they were all in love and union. He is one of the elders of said church. It made my heart rejoice, though many miles apart. It is the church in which I was brought up and instructed in the way of truth. That body of God's children is very dear to me; and there is nothing that should give us more pleasure than to hear of the good of those who are near and dear to us.—Perhaps one reason those members are so dear to my memory is, that my aged father and mother and all my brothers and sisters reside there, and it makes me rejoice to know that all is love among them. Two have been received into the Bear Creek church by baptism since our Communion-meeting, Sept. 28.

SARAH PETERS.

O HAPPY heart! where piety affecteth, where humility subjecteth, where repentance correcteth, where obedience directeth, where perseverance perfecteth, where power protecteth where devotion projecteth, where charity connecteth.

From Virginia.

Dear Brethren:—

While in Virginia we attended a Communion-meeting at Bridgewater, September 13th, where we met many brethren and sisters, more than could be accommodated at the tables in their large and convenient house. Bro. Solomon Garber is the elder, and took great pains in showing us the conveniences of their house for such meetings. On the 17th of the same month, we met with the Brethren at Beaver Creek, where Bro. Jacob Thomas presides as elder. Not so many present as at the former place, yet sufficient to make it of great interest to the household of faith. We met brethren Bowman, of Missouri; Hilbert, of Tennessee; and many other faithful ministers of the Word. On the 18th, we took leave of the Brethren in that part of Rockingham county and went to Linnville Creek District, where many were gathered together in the name of the Lord, to commemorate his sufferings and death.—Here, we again met Elder John Miller and wife, of Augusta Co., Va., and Bro. G. W. Erbaugh, of New Lebanon, Ohio. We had refreshing seasons at all these meetings; the saints were built up and sinners made to tremble. Met again the 23rd and 24th at the latter place, with Elders Isaac Long, Jacob Thomas, and Daniel Hays, for the adjustment of church matters, which were attended to in the fear of the Lord and settled, we hope, to the satisfaction of all those concerned.

The obsequies in memory of Sallie Wenger, who died very suddenly in Keokuk Co,, Iowa, September 30th, were re-observed at Greenmount, Virginia, November 5th, in the presence of a large and sympathizing audience. Preaching by Eld. A. Shank of the Mennonite persuasion, and Eld. Benjamin Miller, of the Brethren. Text, Rev. 14: 13.—On the 6th we left the Valley of Virginia, on the B. and O. R. R., for Iowa. At Tiffin, Ohio, we met Bro. —— Sellers, and from Defiance to Sherwood we rode with Bro. S. M. Kentner, whose pleasant company was much enjoyed for a short time. At Albion, Indiana, we were detained on account of a wrecked train near Cromwell, Ind., caused by the removal of a rail from the track by some inhuman wretch, to ditch an express train, but an extra freight train saved it, and no doubt many precious lives. From Chicago we passed over the C. R. I. and P. R. R., into Keokuk Co., Iowa, to visit our disconsolate nephew, S. B. Wenger. Met with the Brethren three times in the English River church. Took leave of the Brethren, and went to Brooklyn, where we spent a few days with dear ones, and then departed for Des Moines and Winterset. Got home and found all well, thanks to the Lord M. Myers.

From Eld. Samuel Murray.

Dear Brethren:—

I am glad to say that my health is improving. I can now go form home some.—Saturday morning, wife, little girl and I, drove fifteen miles to a church-meeting. R. H. Miller and D. Krider were expected to assist in the business of the meeting, but did not come, hence had no help from abroad but myself. The brother who has charge of this congregation is young. One very serious case was before the church, but so far as we could learn, was settled satisfactorily. Many tears were shed for joy. We feel to give God the praise, and pray that love may continue with these dear members. Two precious souls, man and wife, who had strayed away, were received into the fold again, which caused much rejoicing. The next morning at 11 o'clock I preached at a place eight miles from my home. On our way home in the evening we stopped at Bro. Samuel Hostler's, to visit the distressed widow, and see the dead body of Bro. Hostler, who had died sometime during the night. He was entirely alone; had attended a school meeting, was in his usual health, went home, fastened the door, and retired. There in his bed he was found, with his hands laid across his breast, and eyes closed just like sleeping. His wife was from home attending to a sick daughter at the time. The funeral will take place here at the church, to-morrow, at 11 A. M.

River, Ind., Nov. 25.

From D. Shively.

Dear Brethren:—

I am now at Roanoke, Virginia, in the pleasant home and family of Bro. D. C. Moomaw, for the purpose of attending to some business, and will then spend some time preaching among the different churches in the Valley of Virginia. We had several meetings in the old brick church, built by the Brethren many years ago. The meetings were orderly and interesting. Considering the rainy weather and dark nights, they were also well attended. I hear and see many things in my travels here. We see lakes and springs on, and flowing from, the highest points of the mountains, and other strange works of nature. I intend to visit the Brethren's Normal school in this county, and also visit some churches on my way home. I may be addressed at Roanoke, Roanoke Co., Va.

Nov. 25.

From Lebanon, Ore.

Dear Brethren:—

On November 18th, the brethren and sisters of the Lebanon congregation met in their house of worship for the purpose of dedicating it to the service of the Most High, on which occasion, Eld. J. S. Flory, of Colorado, delivered quite an interesting address before a large assembly of attentive hearers. Eld. M. M. Eashor, of Brooks, and Bro. Christian Wine, of East Portland, were also present. At evening we again met for worship. On this occasion Bro. Flory presented us with the Bread and Water of Life. Next day at 10 A. M. we convened in council.—The greater part of the day was cloudy and cold, but the "Light of God's countenance" shone upon us before the close of the meeting. About seven months ago I wrote you that a brighter day was beginning to dawn upon the Brethren of Linn county, and I am happy to state to you that it is morning with us now; that the "Sun of Righteousness has arisen with healing in his wings." His genial rays are beaming upon us with splendor, and the dark clouds of despair which overhung our horizon these many years, and caused the little band of Brethren to grapple and grope in gloom, are dispersed, and the light of day is at hand. The Lord has done great things for us, whereof we are glad." "He has visited his people; we have seen his salvation." Let the name of the Lord be magnified. Jacob Bahr.

Notes By the Way.

Dear Brethren:—

Last Summer a brother, writing in the *Bruederbote*, remarked how zealous the Albrights were in sending the Gospel to Germany, and how successful they were in awakening and converting their countrymen. He attributed this increase to their earnestness and devotion, etc. Bro. Wetzel seems to differ with this brother. He says that when they make four converts, they give them the choice of four ways of baptism or none at all. Now, as the Brethren have only one baptism, the way is narrower than our Albright friends make it, hence, our progress is slower. Bro. Wetzel also remarks that when we shall send a missionary to the Old Country, we will send one who will teach the whole counsel of God, unmixed with the traditions of men.

When one said that he would follow the Savior whithersoever he went, Jesus reminded him that the foxes had holes and the birds of the air nests, but the Son of Man had not where to lay his head. That was to teach him that following the Savior was no earthly advantage, but the reward of it was in the world to come.

The ancient heathens had their secret doctrines, their *eleusinian* mysteries; known only to the initiated, similar to Masons, etc.—Jesus taught his disciples to speak in the light, and proclaim on the housetop, what he had spoken in darkness, or in secret, hence, all secret doctrines are anti-christian.

The world is full of temptations, but it is sad when professed Christians will seek to draw away disciples after them, in the ways of sin. We heard not long ago of a young sister who lived in a family of professing Christians. They offered her a stylish dress and hat, provided she would leave the Brethren and go with them. Jesus says that it were better that a millstone were hung around these people's necks, and cast into the sea, than to cause to stumble, one of these little ones. "If sinners entice thee, consent thou not." James Evans.

Protracted Meetings.

Dear Brethren:—

In conversation with an elder some time since, I asked him if they proposed to hold a series of meeting this coming Winter. To this he replied, "I think not, for we

feel that we sustained a loss and injury from our last protracted meeting."

The above we conceive to be possible, if not probable. That there have been churches seriously injured by the labor of brethren in revival meetings, is a sad and a melancholy fact; and that there are churches that have been greatly benefitted by these meetings, we think, none will deny. The sad results originate in their abuse and not in their proper use.

The brother called to hold the meetings, being a stranger, is very likly to soon receive the esteem and approbation of the congregation; while the resident ministers, perhaps, have been preaching there for years, and it would be a little uncommon if they had not been overtaken with some difficulty, which, if it did not injure them, left some enemies to discomfit them. If care is not taken, the brother called, will, in the course of his labors, rob the home ministers of their influence and usefulness, and, may we not add, their honor. Traveling ministering brethren have an excellent opportunity to acquaint themselves with the best ideas of church government; but these ideas should be introduced by him through the home ministers, thus letting the mantle of their honor fall on the home ministers, which will tend to extend their influence, and raise the church's standard of confidence in her home ministers. It is needless to say that home ministers will greatly appreciate the spirit of such effort.—We always feel anxious for souls, but during the labor of these meetings the infinite value of souls is called up with the uncertainty of life, and, "Knowing the terror of the Lord, we persuade men." Under the influence of the above anxiety, brethren have been led at times to extend the latitude of our church government, which results in receiving additions to the church on a basis of compromise, which is universally ruinous and destructive to the church. It is an effort to "Serve two masters, God and Mammon," which Christ forewarns us we cannot do.—"As embassadors for Christ," we have no authority to compromise, hence it becomes our duty to continue the siege around the sinner, until we gain an unconditional surrender.—While we ought to feel a deep concern for the welfare of souls, yet to allow that concern to be such that we would be induced to yield to the wishes of converts in matters of fashion in apparel and in their privileges as members in the church, in order to add them to the list of converts, is a woeful mistake.—And our experience is, that it is not essential to the actual success of a meeting. In my observation where the most careful discipline is exercised, are our largest congregations — Hence the object of these meetings is to revive the church, and their duty stands about thus:

1. To extend the power and usefulness of the home ministers.

2. To prompt the membership to be more faithful in humility, in prayer and in loving one another.

3. To gather in wandering penitents out of the cold world. I. J. Rosenberger.

From Dry Creek Church, Linn Co., Ia. —Nov. 26.

Dear Brethren:—

This arm of the church seems to be in peace and union. Our regular council-meeting was held Saturday, November 24th.—Everything passed off very pleasantly. We have meeting every alternate Sunday, in the new church. Health generally good. All here seem to be well pleased with the Gospel Messenger. I think it has the right name. I hope more ministers will come and preach for us this Winter, as there are many souls who need the pure Word of Jesus. Brethren, pray for us. Lizzie M. Rogers.

Notice.

Dear Brethren:—

The members of the Big Creek congregation have set Sunday, the 23rd of December, for the dedicatory services of their church-house, in Richland Co., Illinois. A general invitation is extended. Hope the brethren from adjoining churches will not forget us, as we wish a good representation, and, especially among the ministering brethren. Eld. M. J. McClure from Morrisonville is expected to be present. We expect to commence meeting a few days before the dedication day. J. M. Forney.

From North Manchester, Ind.

Dear Brethren:—

November 21st, at 7 P. M., by permission of the Lord, we met the people of North Manchester in public worship and continued with them until November 28th, having preached thirteen sermons in all. Bro. J. C. Murray had held forth the Word of Life to them for a few days before I came. As an immediate visible result, one was baptized, and the faithful revived. The crowds were large and the interest good. This is the home of Eld. R. H. Miller; Eld. J. C. Murray has also located here. Both seem to be much respected and loved by the people to whom they hold forth the Word of Life. A more faithful band of workers than is found in Manchester is hard to find, and with their able ministry, good house of worship, Sabbath-school, and good singing, it is difficult to see why they will not succeed.

W. R. Deeter.

From Alum Well, Hawkins Co., Tenn. —Nov. 25.

Dear Brethren:—

I have been a reader of the Brethren's paper for many years. Its name has been changed time and again, and whether for the better or not, I will not say. All the names, when made household words, have been delightful to us. The name *Gospel Visitor* was once dear to us, and its memory still lives in our heart, but many of its contributors have gone to reap their reward, while changes of places and names continued. We feel glad to know that God is the same merciful God, and changes not, and the same faith in his Son is the faith of Daniel, Simeon, Elizabeth, and all the holy apostles; and while we have faith in his name, let us all, as children, grow in grace, that we may do some good for the cause of Christ. We have trials without and fightings within; we should feel to take fresh courage. We hope that this great Brotherhood will stand united and may wield that influence that will conquer the world; and pray that this glorious Zion of ours may come in the fullness of Israel's God, and at last be permitted to surround the Throne of our Father, with all the brethren, and with Jesus sit down at the Father's Throne, and dwell with angels forever. Samuel Molsbee.

From Mt. Jackson, Va.—Nov. 17.

Dear Brethren:—

On the 27th of October, Bro. Daniel Baker and self started away from home on a mission of love. We first attended a Love-feast with the Brethren at Vanclevesville, some five miles east of Martinsburg, West Virginia. We here enjoyed a very pleasant meeting with the dear brethren and sisters. Two were added to the fold, and others expressed themselves ready to enter the service of God. A choice was held for a minister, and the lot was cast on a young brother by name of Bicker. Bro. D. Long, —— Price, and others were present. Bro. Brendle has the oversight; some sixty members I presume. From there we went to Summit's Point, in Jefferson county, where we held two meetings, then to Clark, where we had one at Bro. Kimmel's house. Visited a few isolated members. Here the Brethren have never had many meetings, but feel satisfied some could be gathered in the fold by a little effort. After having a few meetings we boarded the train for Frederick Co., Va., where we were conveyed to sister Huber's, and from there to the church; quite a pleasant house to talk in. Our congregations were small at first, but increased as the meetings progressed. Here we stayed three days, and gave them four meetings, as best we could. Hope it may be as bread cast upon water, that may be gathered not many days hence. From here I went to Bro. Baker's for the night.—On the morrow I started for home, where I soon arrived and found all well, thank the Lord. Brethren, sisters and friends have my thanks for their hospitality shown me during my stay among them. Since then, Bro. Driver and self spent five days among the mountains. Traveled over one hundred miles on horseback, and had eight meetings. Prospects for the future look favorable; some are nearly persuaded. Our council-meeting was yesterday; business adjusted pleasantly. One was baptized. Bro. Yount and son from Dayton, Ohio, were with us. Bro. Yount spoke for us last night and to-day.

B. W. Neff.

Keep your promise to the letter, be prompt and exact, and it will save you much trouble and care through life and win you the respect and trust of your friends.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail ..... 2 13 P. M.	8 50 A. M.
Fast Line ..... 6 00 P. M.	11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 9 00 A. M.	5 05 P. M.
Day Express .... 1 25 P. M.	7 35 P. M.
Mail ..... 3 50 P. M.	H'bg., 7 30 P. M.
Mail Express .... 8 05 P. M.	2 55 A. M.

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PITTSBURGH, FT. WAYNE AND CHICAGO R. R. TIME TABLE.

THE following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago.
Day Express .... †7 57 A. M.	.....
Mail Express ... *1 22 P. M.	6 50 A. M.
Limited Exp'ss, *8 57 P. M.	10 40 A. M.
Fast Line ..... §11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh,
Day Express .... *8 40 A. M.	6 12 A. M.
Limited Exp'ss, *5 00 P. M.	6 57 A. M.
Mail Express ... *5 40 P. M.	12 22 P. M.
Fast Line ..... *11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH. Mail	Exp'ss	STATIONS.	LEAVE NORTH. Exp'ss	Mail
P. M.	A. M.		P. M.	P. M
6 05	8 35	...Huntingdon...	5 55	12 40
6 15	8 50	McConnellstown	5 40	12 30
6 22	8 55	.....Grafton.....	5 35	12 25
6 35	9 06	...Marklesburg ..	5 25	12 11
6 43	9 15	... Coffee Run ...	5 15	12 03
6 50	9 21	Rough and Ready	5 09	11 57
6 57	9 29	.....Cove.....	5 01	11 50
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 55	...Riddlesburg...	4 35	11 20
7 30	10 00	.....Hopewell. ..	4 29	11 51
7 40	10 10	...Piper's Run...	4 17	11 05
7 51	10 21	.... Tatesville....	4 07	10 52
8 02	10 30	.....Everett.....	3 58	10 43
8 05	10 40	....Mt. Dallas....	3 55	10 40
8 25	11 00	..... Bedford.....	3 30	10 02
10 00	12 35	...Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill. as Second Class Matter.

Vol. 21, Old Series. Mt. Morris, Ill., and Huntingdon, Pa., Dec. 18, 1883. No. 50.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. S. F. SANGER, of Bridgewater, Va., says that he spent ten days in the mission field of West Virginia. One reclaimed and one baptized.

BRO. GEO. BARNHART'S address is Carterville, Jasper Co., Mo., instead of Well City, as we have it in our late ministerial list.—His correspondents will please make a note of this.

ELD. JOHN G. GLOCK, of the Aughwick, Pa., congregation, has so far recovered from the fall he had, which we noted sometime ago, that he was able to go out and attend an appointment near his home.

AT this time we are out of Arabesque hymn books, but as we have another edition nearly printed, we will have a lot bound and ready to fill orders in a short time. All orders on hand will then be filled.

SISTER AMANDA WHITMORE reports a destructive fire in Centreview, Mo., on the night of November 30th. Among the buildings destroyed, was the post-office and with it, the mail that arrived on the evening before.

PRESIDENT JOHN TAYLOR, the official head of the Mormon Church, is preparing an elaborate statement of the political and social attitude of the Latter Day Saints, for the January number of the *North American Review*.

ON last Sunday morning after preaching services, we had an interesting baptismal scene. A little girl of fifteen became weary of sin and came out boldly for Christ. How encouraging, how lovely it is, thus to see the young give their hearts to God. It is the best way and the only safe way, and we hope that others will be persuaded to follow her worthy example.

SISTER CATHERINE E. TRESSLER, in renewing her subscription for the MESSENGER, also orders the *Young Disciple*, saying that she loves to read it herself, and then give it to children that do not get any papers. This is a sisterly example that it would be well for many others to follow. We *do* think, dear brethren and sisters, that there is no way that you can invest the small sum of 50 cents better for your children, than to get the *Disciple* for them.

BRO. W. J. SWIGART, on last Sunday, preached for the Aughwick brethren, filling an appointment in Mt. Union, some fourteen miles east of this place.

BRO. W. A. GAUNT, of Purgittsville, Virginia, closed a series of meetings in Bro. N. Leatherman's congregation. Preached thirteen sermons and had two additions to the church. From there he goes to Johnstown, W. Va.

WE had the pleasure of a short call from Eld. J. R. Lane, of Hill Valley. He was with us at our prayer-meeting and gave quite an interesting talk. He was in town visiting his brother who is quite ill. He also has a son attending the Normal.

AS the year 1883 will soon be gone, it would be well for us all to ask ourselves, how much we have done for the promotion of the cause of Christ. Have we been faithful stewards with that which the Lord has intrusted to our care? Has he blessed our labors and given us any money, and if so, what have we done with it? What part of it have we given for charitable purposes and to have the Gospel preached? A short review of this kind might be good for us all.

OUR VALEDICTION.

THERE are times in all of our experiences that it is well for us to look back. Again, there are times that we should look forward. Just now we feel like doing both. Hanging against the wall, in front of us, we have a calendar which we placed there at the beginning of the year. On it were twelve slips indicating the months of the year. One of these we have been pulling off at the end of each month, and as we now look at the last one, we are reminded that the year 1883 will soon close. It is true, there is nothing strange about this; yet, as we look back, it becomes to us a very solemn fact. As the year closes, so do our labors, and so, our opportunities. All these will soon be gone to meet us at the Judgment. As we take a retrospect of the year almost past, the question comes up, What have we done? What kind of seed have we sown, and what shall the harvest be? O, how foolish we act! How unwisely we do in the very presence of truths that are always looking us in the face? We all want a good harvest, but then, we sow such bad and indifferent seed. Well, our seed for 1883 is sown and we must now await the harvest. While this is the best we can do for the past, we may still profit by determining to do better sowing in the future.

This closes our work on the MESSENGER for the year. We have tried to fill the responsible position, in which we were placed, with the ability given us, and the greatest consolation we have, in looking back, is, that our motives were good, and that, in passing judgment, we always tried to be on the side of mercy and forbearance. The union of the church has been the burden of our soul. For this we prayed and for this we labored. How much our writing and influence has done towards accomplishing this end, God alone knows, and we are glad He *does* know. At least, we are glad that He knows what our motives were.

So much for the past; and the question came up, if spared, what shall the future be? Is it possible for us to labor for a better object? No, the message from heaven was: "Peace and good-will to men." Therefore we hope to continue to labor towards the same great end, but probably not exactly in the same channel. Some of our past mistakes we shall try to avoid, and better improve the opportunities that may yet be presented. There is much land yet to be possessed. The church has a great work before it. To help to possess the land and do the work, shall be our purpose. To do this, we must give the church and the world a pure, religious paper, free from all prejudices, personalities and guile, making it indeed what its name indicates,—a "GOSPEL MESSENGER," going forth throughout our blessed land with the tidings of joy and the messages of love upon her wings. Let her pages be filled with Gospel truths, and the good news of sinners returning to God, and soon our Zion will shine forth in her beauty, and thousands will come flocking to her embrace to find and enjoy the hope and peace of salvation for evermore. That we may be able to do all this, and that the GOSPEL MESSENGER for 1884 may be just such a paper as the church needs, we must have its sympathy and cooperation. Give us this, and by the blessings of God we shall do our best in helping to give the church a paper worthy of its patronage.

Hoping that you may all feel like continuing the MESSENGER for 1884, we now close by wishing you all a HAPPY CHRISTMAS and a prosperous NEW YEAR!

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

WHAT A SERMON SHOULD BE.

It should be brief; if lengthy, it will steep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel lounger doze,
Attention flag, and memory's portals close.

It should be warm, a living altar-coal,
To melt the icy heart and charm the soul;
A sapless, dull harangue, however read,
Will never rouse the soul or raise the dead.

It should be simple, practical, and clear;
No fine-spun theory to please the ear;
No curious lay to tickle lettered pride,
And leave the poor and plain unedified.

It should be tender and affectionate,
As his warm theme who wept lost Salem's fate;
The fiery law with words of love allayed,
Will sweetly warm and awfully persuade.

It should be manly, just and rational,
Wisely conceived, and well expressed withal;
Not stuffed with silly notions apt to stain
A sacred desk, and show a muddy brain.

It should possess a well-adapted grace
To situation, audience, time and place;
A sermon formed for scholars, statesmen, lords,
With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
Like Paul's at Corinth, Athens or at Rome;
While some Epictetus or Sterne esteem,
A gracious Savior is the Gospel theme.

It should be mixed with many an ardent prayer,
To reach the heart and fix and fasten there;
When God and man are mutually addressed,
God grants a blessing, man is truly blessed.

It should be closely, well applied at last,
To make the moral nail securely fast;
Thou art the man, and thou alone, will make
A Felix tremble and a David quake.

—*Selected by L. G. H.*

REBAPTIZING.

BY R. H. MILLER.

THIS subject has been in dispute since the work of division began in the primitive church. Peculiar circumstances make it a subject of more than ordinary interest at this time. We should settle it on principles that harmonize with the faith and practice of the Gospel. It is dangerous for the church to deviate from apostolic practice in any important matter.

Let us take a case and try it by Gospel precept and example, to learn where the truth will lead us. Here is a man who joined the Methodist (or some church of similar faith) ten years ago. He preferred trine immersion and was baptized in that way. He did not believe baptism is a condition of pardon. He did not believe in Feet-washing, the Lord's Supper or the Holy Kiss; neither in plainness of dress or the peace principles or the self-denial of the Gospel.

But he believes in secret societies and joins them. He engages in war, and lives as the world around him in its fashions, pleasures and amusements. He now makes application to become a member of our church. Shall we take him in the church on a baptism administered ten years before he makes the application? Where is the Gospel precedent for taking a man into the church ten years after his baptism? Surely, nothing like that was ever done by any inspired man. The Gospel practice is to baptize them into the church.

Some ministers take persons into the church and wait six months or even ten years to baptize them. It is not any nearer Gospel practice to take them in ten years or six months after their baptism.

There is another reason why we cannot take him into the church on Gospel principles. He was baptized in one faith ten years ago, and we now take him in under another. We cannot take him in under the faith he had when he was baptized. He must change his faith on all the points referred to, and even others which he held as non-essential at his baptism. Where is there any Gospel precedent to show that a man must, or may, change his faith after his baptism, in order to get into the church? Surely, the Gospel knows nothing of such a practice.

If this man can be admitted into the church on a new faith, different from what he had when he was baptized, why not admit one who gets the true faith after he was baptized in infancy? Where is there any Scripture to show that errors or a lack of the true faith that will admit one into the church, is a better condition than no faith at all?

And further, the Scriptures teach, and we hold baptism as a condition of pardon. The question then forces itself upon us, whether this man's sins were pardoned when he was baptized ten years ago, believing in war, secret societies and all the worldly customs around him; even to wearing gold, pearl, etc. At that time he rejected Feet-washing, as Peter did. He also rejected the Lord's Supper and the Holy Kiss as non-essential. Were his sins pardoned when he received his baptism?

Did God accept him with his faith and obedience? If so, where is there any Scripture for the church to reject the man whom God accepts through all these ten years? If God would pardon him with that faith, there is not a shadow of Scripture to show that he must change his faith to get into the church. If he was good enough for God to accept and pardon, he was good enough for the church without any change in his faith after his pardon.

The Gospel order is, that all who are baptized and pardoned, are in the church, and held in full fellowship from their baptism, and we have no Gospel for any other order.

If we should take the other view, and say this man's sins are pardoned when he comes to the true faith and is taken into the church, this would be no nearer the Gospel, for there is not a word in it about men being baptized years before they are pardoned. Some men take persons into their church on six months' trial; and to teach that men could be baptized on six months' or ten years' trial would be no better, if as good.

Another question in reference to this case: Could this man's sins be pardoned in baptism, when he had no faith in it as a condition of pardon? "Whatsoever is not of faith is sin." If he could have been pardoned in baptism without believing in the design of it as a condition of pardon, could we not, on the same principle, allow a little more taken off his faith in it, and have him pardoned without believing in the ceremony of baptism?

This principle would only need carrying a little further to reach infant baptism. The Gospel teaches, that faith which accepts all that is essential to membership must precede baptism. Faith is of great importance here, because if it is right, it brings all to the Gospel, if it is wrong, it makes all wrong.

There are cases quite different from the one we have referred to, but we should never depart from Gospel order in disposing of any case. If we always follow the apostolic practice, we are safe.

Let us take another case: A man has been baptized by a faction that has gone out from us because they were not of us. He was baptized by one who believes dressing for Jesus' sake is a "delusion, a hallucination," one who refuses to hear the church and has been expelled. This man now applies for admission into our church. Shall we examine his faith and take his confession to see if he believes that which we hold as essential to membership?

Where is there any Gospel to examine the faith or take the confession of a man after his baptism? It is certainly reversing the Gospel order to do so. Philip takes the confession of the eunuch's faith and baptizes him afterward. Shall we subvert this Gospel order by taking the profession of faith after the baptism? Paul examines the faith of some disciples at Ephesus and then rebaptizes them, when they accept the whole Gospel.

But some may say, the expelled preacher took his confession and examined his faith before he baptized him. There is not one, not a single case in the Gospel where a man was received into the church when his profession of faith had been taken and his baptism performed by a man outside of the church. It is the universal rule of the Gospel, that the confession of faith is taken and the baptism performed by members of the church. We cannot change this Gospel order without great danger to the church.

It may be said, this man was deceived when he was baptized; that he thought he was joining the true church; that he believed then just as our church believes. We admit there may be just such a case. Shall the deception palmed off on this man subvert the order of the Gospel, and make the baptism performed by an outsider and a heretic as good and valid as the Gospel order, which gives that work to members of the church only?

Carry this principle a little further and allow the man who has been deceived and made to believe in sprinkling to have the same benefit; let the deception have power to subvert another Gospel order and we could take him. The Gospel order is to teach men, get them out of all deception into the whole truth; then baptize them.

When the profession of faith is made to an expelled minister, and the baptism performed by him, we have no assurance that either one did strictly in harmony with the Gospel. The man who wishes to be received on the confession and baptism made and performed in another body of people, comes to be received simply on his own word; not a witness to his profession; not a member knows how it was made, neither how his baptism was performed.

We would not take one of our own members from another State in that way. We demand of him to bring a letter with witnesses to it. Paul speaks to Timothy about his good profession before many witnesses. This good profession was made in the church, hence, the many witnesses. Shall we now take this man, about whose profession or faith when he was baptized we know nothing, and without a single witness in the church, when we would not take one in that way who had been baptized in another State by our own people?

There is a case recorded in the 19th of Acts that will help us to settle this question correctly. When Paul came to Ephesus, he found certain disciples that were so far wrong in some way that it was necessary to baptize them again. It is our duty to look carefully into this case, to see where the wrong is and how it was made right. The first wrong we find is in their faith. When Paul asked them if they had received the Holy Ghost since they believed, they answered, "We have not so much as heard whether there be any Holy Ghost."

They could not believe in Him of whom they had not heard. And these disciples who did not believe in the Holy Spirit did not have that Gospel faith on which membership in the church depends. We, to-day, could not accept by baptism one who believed not in the Holy Spirit. The second wrong we learn in this case is with their teacher.—He baptized them unto John's baptism, which, for certain reasons, could not be accepted by the Apostle.

Paul speaks of John's baptism in this connection so as to lead us to the conclusion that the wrong was in the ceremony connected with it. Then he says, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Here is no wrong found or objection found except in the ceremony or teaching connected with it. Here is a teacher who did not teach the whole Gospel and his baptizing here is not under the Gospel ceremony. And Paul finds his disciples at Ephesus, teaches them the whole Gospel, and then has them baptized.

The faith of these men was examined and the errors in it were corrected by the Apostle before they were baptized. If these disciples had refused to believe in the Holy Spirit, they could not have been held as members or rebaptized. They were deceived by their teacher and made to believe they were joining the true church. But nothing could set aside the Gospel order of a true faith in all that is essential to membership, and confession made to faithful disciples of Christ; then follows baptism administered on that confession.

Another thing to be noticed in this case is, that the preacher who taught and baptized these disciples, was a member of the church. We have a right to draw this conclusion, because the evangelist, in giving the reasons for rebaptizing these disciples, does not intimate that the administrator was not legally authorized.

If, then, these disciples must be rebaptized on account of errors in their faith, and baptism received from a member of the church, how much more and greater the reason, when the one from whom they received their faith and baptism was not a member of the church, nor in the faith of the church.

In the Gospel there is an immutable order given to the church, founded on the precept and example of inspired men. First, teaching all that is essential to salvation or membership in the church; second, taking the confession of faith, made by the applicant, and taken by believers in the church; third, baptism administered by a member of the body of Christ, on the grounds of the confession made "before many witnesses"; fourth, from the time of his baptism, the applicant is held in full fellowship with the church.

Any change or departure from this Gospel order is dangerous to the best interest of the church. And our zeal to get persons into the church should never lead us to adopt any means that are not laid down in the divine precept, nor should it lead us to disregard any order laid down by the inspired men God gave for our teaching.

MORAL PHILOSOPHY.

BY JAMES M. NEFF.

NUMBER IV.

THIS paper shall be more theoretical than practical, and shall serve as a prelude to the lesson that shall follow; hence, a careful perusal will be necessary to the proper understanding of our next paper.

MORAL FACULTIES.

"If we examine the impulsive and restraining faculties of man, we shall find that they may generally be comprehended under three classes:

1. "*Passion or appetite.* The object of this class of our faculties is to impel us towards certain acts which produce immediate pleasure. Thus, the appetite for food impels us to seek gratification by eating. The love of power impels us to seek the gratification resulting from superiority; and so of all the rest.

"If we consider the nature of these faculties, we shall find that they impel us to immediate gratification, without any respect to the consequences, either to ourselves or others; and that they know of no limit to indulgence, until, by their own action, they paralyze the power of enjoyment. Thus, the love of food would impel us to eat, until eating ceased to be a source of pleasure. And where, from the nature of the case, no such limit exists, our passions are insatiable.—Such is the case with the love of wealth, and the love of power. In these instances, there being in the constitution of man no limit to the power of gratification, the appetite grows by what it feeds on.

2. "*Interest or Self-love.* This faculty impels us to seek our own happiness, considered in reference either to a longer or shorter period of time, but always to one beyond the present moment. Thus, if appetite impelled me to eat, self-love would prompt me to eat such food, and in such quantity, as would produce for me the greatest amount of happiness upon the whole. If passion prompted me to revenge, self-love would prompt me to seek revenge in such a manner as would not involve me in greater distress than that which I now suffer; or to control the passion entirely, unless I could so gratify it as to promote my own happiness for the future, as well as for the present. In all cases, however, the promptings of self-love have respect solely to the production of our own happiness; they have nothing to do with the happiness of any other being.

3. "*Conscience.* The office of conscience, considered in relation to these other impulsive faculties, is, to restrain our appetites within such limits that the gratification of them will injure neither ourselves nor others; and so to govern our self-love, that we shall act, not solely in obedience to the law of our own happiness, but in obedience to that law which restricts the pursuit of happiness within such limits as shall not interfere with the happiness of others."

The author has here simply mentioned and defined these powers of the soul. The next lesson will treat of their relation, relative authority, etc.

Mt. Morris, Ill.

OUR TRIP TO EUROPE.

NUMBER XI.

Religion in Germany.

As intimated in our last letter, we will, in this, give some facts and figures relative to the prevailing professions of religion in this country. We are compelled to gather statistics and facts entirely from German books, and our limited knowledge of the language makes this a somewhat slow and difficult piece of work. We shall not, therefore, in this letter, attempt to give a full account of the churches here, other than such figures relative to numbers, which have been taken from the official census of 1875, and may be relied upon as being correct, and some facts that have come partly under our own observation, and have been gleaned partly from other sources.

Germany is historically a religious country. Her people were, during the supremacy of Rome, faithful adherents to her dogmas, and when the great contest of the Reformation had been fought by Luther, Melanchthon, and other stalwarts, she was the

first to adopt the Protestant faith. The Reformation ended in the religious freedom of the country. That is, freedom from the power of Rome, and not freedom of conscience. For it cannot be forgotten that the reformed church became, in turn, somewhat intolerant, and persecuted dissenters. Our own Brethren felt the force of this intolerant spirit, and found refuge from it by seeking new homes among the Quakers of Philadelphia and Germantown.

So it has ever been in the history of the human race. A yoke of bondage thrown off, it is at once sought, by those who have gained their freedom, to place the yoke on other necks. Our Revolutionary fathers fought for and gained their liberty from the despotism of England; but, at the same time, they imposed a worse form of slavery upon the negro. Liberty of conscience meant, in the days of the Reformation, that any one was free to have and to hold such faith as he pleased, so long as he pleased to hold a faith in accordance with that of the powers that were.

The principal Church in Germany is called the "Evangelische Landkirche." It is the State church, and has a representative in the Cabinet of the government. He is known as the Minister of Religion, and has charge of all matters pertaining to the Church Department, much the same as our Secretaries have charge of the departments under their control at Washington.

Of the 43,000,000 inhabitants of Germany, about sixty-two per cent, or 26,718,823 belong to the Evangelical Church, and about thirty-eight per cent, or 15,371,227 to the Roman Catholic Church. From these figures it will be seen, that of the entire population of forty-three millions, about ninety-eight per cent, or over forty-two millions, belong to these two churches. This may seem a little singular, but it all appears plain enough when one understands what it takes to constitute a member of either church.

In both churches, every child that is born to parents belonging to the church, is held as a church-member; they are baptized by sprinkling in infancy, and at the age of fourteen they are confirmed and are permitted to take the sacrament. The idea of conversion is not often heard of, it being the generally accepted notion that the change of heart, if it takes place at all, is so gradual that the one converted does not know when it does take place. The children have no choice in the matter; they are church members, it may almost be said, by birth.

The balance of the population, less than two per cent, are divided, as to religious faith, as follows: All other Christians, 100,608; Jews, 520,575, and without religious confession, 16,127. Among the number under the head of "All other Christians," are to be found 14,040 Mennonnites, 11,678 Baptists, and 59 Quakers. There are also Methodists, Presbyterians, and other religious societies, each claiming a small portion of the one hundred thousand dissenters.

It would appear, from these figures, that the only chance for missionary work in Germany would be among the Jews and the few thousands of non-professors. But figures do not always tell the truth. As a matter of fact, true vital piety seems to be at a low ebb here, and a reformation appears to be much needed. As proof of this, the manner of keeping the Sabbath Day may be instanced. The forenoons are spent in the church in religious service, and they seem to be very devotional; but the afternoons are spent in the beer-garden, concert halls, and other places of amusement.

Beer-drinking is as common here as is the drinking of tea and coffee in America. Itis quite customary on Sunday afternoon, when the weather is pleasant, for the father, mother and the entire family, to go into a beer-garden. When seated around a table, the mother and daughters may be seen busily knitting, while the father reads a paper and smokes his pipe; and all, occasionally, take a drink of beer out of the large mugs before them. Sunday afternoon is a time for recreation and they make the most of it.

During the Luther anniversary festivities, an immense procession was gotten up. Saturday was the day to celebrate, but the marching of the procession was deferred until Sunday afternoon. Then, with flags and banners, with bands of music and many devices representing different kinds of trades and manufactures, it paraded the streets of Halle. Among the devices was an immense beer cask, on a wagon drawn by four horses. Perched on the top of the cask was a man grotesquely dressed, with a bottle of beer and a beer-mug in his hands.

These facts will be sufficient to show that but little regard is had for the Sabbath Day. In most towns that we have visited, the stores are kept open on Sunday. Dresden, however, is a notable exception to this; there the places of worship were generally closed on the Lord's Day. It may be truthfully said, that there is but little spiritual life in either of the leading churches. At present, there appears to be a revival of interest in the Evangelical Church, but it is not a spiritual revival. It is rather patriotic in its nature. The main idea is the unity of Germany, not only politically, but religiously.

There also appears to be a reaction from the materialistic tendencies of the last few years. The Theological schools are becoming more orthodox, and a strong effort is being made to unify Germany in religion. Behind this movement one sees the master hand that has so long ruled Germany. The Luther "Fest" will, without doubt, give this movement a strong impetus. It is not, however, in the direction of a higher spirituality, but rather towards hero-worship, and the earthly glory of the German Confederation.

The worship is very formal and consists of much reading, singing, and some preaching. The minister, or pastor, as he is called, wears a gown or robe, when officiating. Many of the church buildings are very old, and are the ones used by the Catholics prior to the Reformation. One sees but little difference between the churches of Evangelicals and the Catholics. In the one are to be found the paintings and statuary that always adorn the latter, with this exception, however; in the Evangelical churches, no paintings of the Virgin Mary are to be seen. Crucifixes are, however, abundant.

The preparation for the ministry in the church involves a great deal of study and hard work. Beginning at the age of six years, fourteen or fifteen years are spent in lower schools. If the candidate, at the end of this time, passes an examination, he is admitted to the University, where he usually spends four years more. Before entering the University, he must have an accurate knowledge of Latin, Greek and Hebrew;—not merely a smattering, but he must know it.

After the four years' work in the University, if he passes an examination, he receives a license to preach as an assistant to some settled pastor. After filling this position for a year and continuing his studies, he is examined by the Consistory, or Church Board of Examiners, and if he be found up to the standard requirements, he becomes a pastor. The Government has fixed the minimum of a pastor's salary at about $500 per year, and as much more than this as congregations may be able and willing to pay. When a congregation is not able to pay the fixed price, it is paid by the State.

Many of the congregations are very wealthy, owning and holding valuable property, the rental of which is used in paying the current expenses of the church. Formerly, a system of tithes was in force. One-tenth of the products of the land was exacted, but this has been practically done away with. A law was passed by which a land-owner, by paying down a considerable sum, might be relieved of the tithes. Nearly all availed themselves of this privilege, and the money so received was invested as a permanent church fund, the interest being used to pay salaries and other expenses.

A pastor may be called from one congregation to another, which is done sometimes by the congregation, sometimes by a distinguished or wealthy individual, such as a Count, a Duke, or a member of the royal family; or, as it sometimes happens, by the mayor and council of a town or city. Much more of interest might be written on this subject; it is interesting and well worth careful study and consideration. We will, however, not write further upon it at this time, but will close this letter with a short reference to another view of Christianity, which is somewhat more pleasant.

We have found here a little society of worshipers, who are so plain and simple, and withal so earnest in their religious services, that we feel quite an interest in them. One of their number preaches in a simple manner, in the forenoon, and another in the afternoon. After preaching, the minister comes down among the congregation, shaking hands all around, and they seem so happy and devoted in their services, that one feels good to be with them.

We feel that they are an honest, earnest company of men and women, serving God ac-

cording to the best knowledge that they have of his Word. It is an interesting study to mark the effect of a simple faith upon the lives of these people. While many other so-called Christians spend Sunday afternoons and evenings in the beer-gardens and concert-rooms, these people spend it in their simple way in worshiping God. They have a little Sunday-school, which is well attended and quite interesting.

We have had here a very pleasant Fall, with but very little cold weather. This morning we noticed, for the first time this season, that a little ice had formed on the water exposed to the cold. By looking at a map, it will be seen that we are about 500 miles north of Mt. Morris. But while from there we hear of cold weather and snow, here it has been warm and pleasant, but much of the time cloudy.

We have just read, in the telegraphic columns of the London *News*, of a terrible storm in the North and West of the United States. We await with some anxiety for news direct from home. According to the account given in the paper referred to, much damage was done. D. L. MILLER.

Halle, a. S., Germany, Nov. 18, 1883.

OUR GREAT MISTAKE.

BY JOEL K. REINER.

In a late number (40) of the "GOSPEL MESSENGER," I was much pleased with an editorial, with the above title. It is striking the key-note of an important subject. Is not this the great mistake of professing Christians to-day; are we not more apt to place greater stress upon the outward form, and the ceremony than we are upon the real life, written; is it not a lamentable fact, that too many of those who stand up to preach, either from ignorance or from selfishness, preach rather salvation by works, instead of salvation by grace, and their hearers come away with an idea they must do something to merit salvation? Hence you find too many apparently good people, who rest their hopes for Heaven entirely upon a literal observance of the commands and ordinances of the Gospel. Did you never hear them say, I have been baptized; I have washed the saints' feet; I have sat at the Lord's table; I have partaken of the emblems of the broken body, and shed blood of Christ; therefore I shall be saved? Talk to them of the new birth, of the power of the Holy Ghost, of the tender communing with Jesus, of that "peace that passeth all understanding," and oh! how ignorant they are. "They thank God that they are not as other men;" they ask God for nothing, hence they receive nothing. They make clean the outside of the platter, but inside they are full of ravenings and wickedness. Now if salvation could have been obtained by works, then there would have been no need of a Savior. If righteousness could come by obedience to the law, then the grace of God was not necessary. If man can claim justification as a debt due him, then he need never go down on his knees and plead for mercy. But because "by the deeds of the law, shall no flesh be justified," therefore man's salvation depends upon grace, — and "If by grace, then it is no more of works, otherwise grace is no more grace." Rom. 11:6. Air and water will just as readily combine, as human merit and divine grace. What folly then to depend for acceptance with God upon what we can do. But, says some one, Are we to do nothing? Most assuredly we are to comply with the requirements of the Gospel, but our obedience must be the result of our faith, the outgrowth of our repentance; our works must be the fruits of our repentance. Our obedience must be a test of our friendship for Christ. "Ye are my friends if ye do whatsoever I command you." John 15:14.

A Christianity that places all its dependence upon externals, is a deception; you can never reach heaven by such a rickety staircase as that. "That which is seen is temporal," and will not endure. "These all perish in the using." "Be not deceived, God is not mocked; whatsoever a mam soweth that shall he also reap; he that soweth to the flesh shall of the flesh reap corruption; he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6 :7,8. If many are deceived, and think they are saved when they are not, who is responsible for this? We may not be able to fix the responsibility just where it belongs, but preachers, teachers, and writers, must shoulder the butt end of it. It will not do to plead ignorance. It should be the business of every one who attempts to teach others, to understand the great plan of redemption himself; and especially the necessity of the new birth, for "except a man be born again, he cannot see, much less enter the Kingdom of God. Let us labor more to have the heart right then to have the head right. Let us labor to have our converts desire the great want of the Psalmist, "Create within me a clean heart, oh God, and renew a right spirit within me." Ps. 51 :10. Then the externals will come right; and let us see to it, that in our walk and conversation we show the power of a real heart religion.

There is nothing that wins men's hearts so powerfully, as just to see Christians practicing what they preach. Hence a godly life, a life that reflects the life of Christ, a life "hid with Christ in God," is the most powerful sermon that a man or woman can preach. It is a living proof that there is a reality in the religion of Jesus, and it is just this living principle, this heart life that distinguishes it, and makes it superior to all other systems of religion and worship, upon the face of the globe. Of the author of this religion it was said, "That in him was life, and the life was the light of man," (John 1 :4.) and it is this life, this Christ life, within the heart of the Christian, that tells upon all with whom he comes in contact that "he has been with Jesus and has learned of him," and the believer now becomes "like a city set upon a hill that cannot be hid." The light shines before man. They see the Christian's good works and they glorify God, but if this is not manifested, then there is no light, "and if the light that should be in you, is darkness, how great is that darkness?" There never was a period since the advent of Christianity, when so much was demanded of Christians, as at the present. There never was a period in the history of our Brotherhood, when this subject of vital, experimental, heart religion, needed to be urged upon our brethren and sisters so much as now. Let us carry more of the Spirit, the mind, and the disposition of Christ into our life, and into our work and we shall have the satisfaction of knowing that

> "We can make our lives sublime;
> And departing leave behind us,
> Foot-prints on the sands of time."

Oh, come, Brethren, in all our doing let us not forget, but like the apostle Paul says, "This one thing I do; forgetting those things that are behind, and reaching forth unto those things which are before. I press towards the mark for the prize of the high calling of God in Christ Jesus." Let us, therefore, as many as be perfect, be thus minded and to God shall be all the glory.

REMARKS.

THE above article suggests the propriety of a few remarks concerning grace and works. While there is danger of depending too much on the outward demands of the Gospel, there is equally as much tendency to run to the other extreme and trust to grace alone for salvation. Grace refers to the divine part, the part that man cannot do, while the outward ordinances are the human part. This latter work God will not do for man; man must do it for himself.

Grace means divine favor. This is given to man, yet containing conditions. These conditions include certain acts which are evidences of the faith man has in the grace as well as the conditions. Where these conditions are not complied with, faith is dead—refuses to act, or as inspiration has it, "faith without works, is dead." While we may say that works are not. in any sense, the price of salvation, yet it must be remembered that they are absolutely essential to a living faith, and without this kind of a faith there is no promise of salvation.

By the works we see, we know that faith exists, otherwise we would conclude that the man was void of faith. And while we labor hard to clean the inside of the platter, let us not forget that the inward nature of the tree is known by the outward fruit it bears.

J. H. M.

GOD walks with the simple; he reveals himself to the lowly; he gives understanding to the little one; he discloses his meaning to pure minds, and hides his grace from the curious and proud.

THOSE who are really happy are usually those who are really good. The bad, wicked and vile can never feel the fullness of joy that comes to gladden the heart of the well-doer. To *be good* is to live temperately, industriously and honestly, and to be always learning something new and useful. All who do these things will find the true secret of happiness.—*Elmina.*

SERMON DEPARTMENT.

"Preach the Word."

OBEY MAGISTRATES.

A Synopsis of a Sermon Preached by D. P. Sayler, in the Meeting-house of the Monocacy Church, on Thanksgiving Day, from Paul to Titus, 3: 1.

THE President of the United States having designated this day to be observed by the people as a day of public thanksgiving to God for the mercies and blessings wherewith he has blessed us, and the church in A. M. having decided that such designated days should be observed by the Brethren,—in virtue of these, we are met here to-day.

Paul charges Titus, who was the bishop of the church in Crete, an island in the Mediterranean Sea, to "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

"Put them," the people in general, and the brethren in particular, "in mind." They all needed Christian instruction. "For one of themselves, even a prophet of their own said, The Cretians are always liars, evil beasts, slow bellies."

This prophet of their own was Epimenides; he was born at Gnassus in Crete, and many fabulous things are said of him, and the Cretians held him as a prophet; hence, Paul calls him a prophet of "their own."—He died about 538 years before the Christian era, and the declaration Paul refers to, was made nearly 600 years before, yet Paul says, "this witness is true," their original character had undergone no moral change.

And while they were even liars, ferocious wild beasts, and sluggish gluttons, hoggish men, as Clarke puts it, they were also exceedingly jealous of other privileges, and were ever ready to run into a state of insurrection if they only suspected an attempt on the part of their rulers to infringe on their liberties. This disposition involved the necessity of Paul's charge to Titus. "Put them in mind to be subject," etc.

For a people to be jealous of their civil rights is honorable; and to pray for its preservation is right; but to raise a tumult under the pretense that our civil rights are in danger, is not the work of Christians, but of insurgents. To be subject to the governing powers of the nation has always been observed and taught by the true church of Christ. The doctrine was taught by Christ himself. He said, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

When, therefore, the President of the United States or the Governor of a State, by proclamation, call on their fellow-citizens to meet in public assemblies to perform the Christian duties required of them, if in harmony with the Gospel, it is the duty of every Christian to obey the call, as in the case now before us. The President of the United States has, by his proclamation, called upon his fellow-citizens and Christian people to do that which is in strict harmony with the Gospel; and any one willingly neglecting, or refusing to obey the call, is derelict in the discharge of his Christian duty.

To say, "I don't know whether the President prays himself," is no legal excuse; we need not to know whether the President prays or not; but it is very important to know that we pray and are thankful. Neither are we excused by saying our Governor is one of the profanest of men; and that it is reported that he is an infidel, etc. It is for us to be Christians, and holy in all manner of conversation.

Should, however, the President of the United States or the Governor of a State issue his proclamation, calling upon the people to do violence to their fellow-creatures, or forbidding them to worship God; or to do anything contrary to the Gospel of Christ, then Christians must obey God rather than man. Yet must they not resist by insurrection or rebellion, but by pleading a conscience void of offense. And if conscience should not be respected, but coercion would be employed, then the time for martyrdom has come.

But unless God has decreed that the number of martyrs is not yet full, this will not be. Witness the Russian Mennonites, who firmly, though humbly, plead their conscientiousness to bearing arms, or to serve in war before Napoleon I., the greatest of modern autocrats. He, after scrutinizing them, said, "My dominion ends, when that of conscience begins." Christians never fear while in the line of duty. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Ps. 91: 7.

But we have met to praise God, and the Psalmist says, "Praise waiteth for thee."—How can we praise him? We can praise him in song, in prayer, and in exhortation.—If in song, poetry that sets forth the goodness and mercies of God should be employed. If in prayer, God's mercies and goodness should be set forth, and acknowledged with thanksgiving for all. And in exhortation, the goodness of God in his dealings with men should be recounted and set forth.

Israel's manner in praising God was to rehearse his favors to them from the beginning, particularizing special blessings with emphasis. See Ex. 15; Judg. 5; Ps. 79, with many other Scriptures.

And so may we praise God. And while we rehearse the mercies of God in general, his goodness TO ME is a good subject for the mind to dwell upon. To speak of the goodness of God in general, locates it nowhere, and applies it to no one. But to locate, and apply the goodness of God TO ME, will be to the praise of God, and to the edification of one another; then, who of us is ready to tell what God has done for him? I am ready to acknowledge the goodness of God TO ME. I have had a share of trials, troubles, and disappointments. I have stood by the open graves of many, and dear friends.

I have buried my grandfather and mother, and all their children and their son and daughter-in-law; my father and mother, with sister and all my brothers; my wife and child, my father and mother-in-law, with their seven children and three sons and daughter-in-law; and many nephews and nieces and cousins. In this I had a full, if not more than a full share of sorrow. Yet here I stand alone, of my father's and deceased wife's family.—(I also buried all my mother's family.)

Truly, the Lord has been good TO ME; and many are the things I should be thankful for. And similar trials you have all had more or less; and to you the Lord has been good, and has blessed you all.

In the church God's goodness has been great to us. Forty years ago, Bro. Jacob Ecker called me here to preach in the little, dirty, log school-house across the way, into which the fashionable clergy were far above entering. Bro. Ecker and wife were then the only members in these parts; they are gone over; and we number a goodly company; and so are we blessed of God that the church has never had any serious trouble, and are free from the curse of the heresies of other churches. Truly, God has been good to the church, and she is under obligations to praise him by all her members.

But the President requests us to praise God for national blessings; in our spirits we feel to respond to this request; but not being as familiar with national, as with personal and church blessings, we cannot so well particularize them; but they, too, are many.

The blessing of a republican form of government, as ours is, is too great for us to fully comprehend and appreciate. The blessing of peace and prosperity, with a remarkable exemption of epidemic diseases; the abundant harvest; the general disposition of the people to be subject to the ruling powers, which are of God,—for all these things, with all others we enjoy, but cannot name, are we under obligation to God; and with all the powers within us we should praise the Lord.

And we pray God to bless the President, his Cabinet, and the in-coming Congress and Senate, with wisdom, prudence, and moderation, that they may legislate wisely, so that Christianity be protected, and defended against all infidelity, and that freedom of speech and liberty of conscience be vouchsafed to all. And the same we pray for our State Governor and Legislator just elected; "that we may lead a quiet and peaceable life in all godliness and honesty." Amen.

THE TWENTY-FIFTH OF DECEMBER.

BY WM. LUGENBEEL.

IT is an assumption of the Roman Catholic Church that Christ was born on the 25th of December, while there is not a word in history, sacred or profane, to show at what time of the year that great event occurred. There is positive evidence that it could not have been within the month of December. When Christ was born the shepherds were watching there flocks by night in the open fields. Now though the cold of that land may not be, at any time, as severe as our New

England Winters, yet even there, while the heat of the days in Winter is often considerable, the cold of the nights, from December to February, is very piercing. Snow often falls, and during that time the sheep are always carefully sheltered.

Maimonides, a learned Jewish commentator, thoroughly acquainted with all that concerns Jewish customs, tells us that the flocks are removed from the pastures when the Fall rains descend. He says the first rain falls in the month Marchesian, which answers to the latter part of our October, and the former part of November.

From this it appears that Christ must have been born before the middle of October. Maimonides in Misn Betca, chapter 5, Sec. 7, Kitto's Illustrated Commentary, on Dent. 11: 14, says, "That, the first rain is in September, or October," which fully confirms the testimony of our learned Jewish author, and shows that it was not the custom of the Jewish shepherds, and is not now, to watch their flocks by night in the open field later than some time in October.

"No shepherds watched their flocks by night,
In Winter's frosts and snow;
No angel of the Lord came down,
On such a scene below.
But Summer reigned, the night was warm.

No wintry blasts, no chill, no storm,
When shepherds watching on the plain,
Heard angels sing that glad refrain,
Glory to God in heaven,
On earth are peace and mercy given."

Again, it is incredible to suppose, that the decree of the Roman Emperor that the whole world should be taxed, required that women and children, as well as men, should go up to their several cities for this purpose, or any other, in the depth of Winter, when, in addition to the inclemency of the season, the roads, from the depth and softness of the mud in them, were, as is well known, well-nigh impassable. The kindly regard always manifested by Augustus for the welfare of his people, puts even the suspicion of such an outrage out of the question.

Concerning the manger, in the rural districts of Judea, it is common to find two sides of one room fitted up with these mangers, and the remainder elevated about two feet higher, for the accommodation of the family. The mangers are built of small stones and mortar, in the shape of a box, or rather of a kneading trough, and when cleaned up and whitewashed, as they often are in Summer, they do very well to lay little babes in. Referring to the crib spoken of in Isaiah 1: 3, the author says, "These cribs of Isaiah are, I suppose, the mangers of the New Testament, in one of which the infant Redeemer was laid."

It is so understood by the Arabs, and so translated in their Bible. In Summer, the manger was available as a cradle or couch to lay little babes in. With a little common sense, all this is clear enough, as it was only in that season that the cattle were away in the pastures. It was only then that the mangers could be fitted up and become suitable receptacles for little babes; besides, every one must see that in the piercing cold of a Winter's night, such a place would be entirely out of the question as a place for either mother or child in a case of childbirth.

Thus, despite the profound silence of all history, as to the date of the birth of Christ, we have evidence strong, unanswerable, circumstantial though it is, that he was not born in the Winter, nor within months of the 25th of December, the birth-day of Bacchus, the false Messiah, the great enemy and rival of the true; and with all the usages and all the symbols of the great Bacchic celebration must be not merely inappropriate, but an offense to the Master.

Ida, Kan.

DOES IT PAY?

Does it pay to have fifty working-men poor and ragged, in order to have one saloon-keeper dressed in broad-cloth and flush of money? Does it pay to have one citizen in the county jail, because another sells him liquor? Does it pay to have a dozen intelligent young men turned into thieves and vagabonds that one man may get a living by selling rum?

Does it pay to receive $15 for a rum license; and then pay $20,000 for trying a man for murder, induced by the rum sold him? Does it pay to have a thousand homes blasted, ruined, defiled, turned into hells of misery, strife, and want, that some wholesale rum seller may build up a large fortune? Does it pay to have twenty mothers and their children dress in rags, live in hovels, daily famish, that one rum-seller's wife and children may live in ease and affluence? Does it pay to put hundreds of thousands of men and women in the alms-houses, penitentiaries, and hospitals, and thousands more in the asylums for the idiotic and insane, that a few heavy capitalists of the whisky ring may profit by such atrocity?—*Selected.*

Style is the gossamer on which the seeds of truth float through the world.—*Bancroft.*

Matrimonial.

SLYTER—FISHER.—By the writer, at the residence of Sumner Weeks, near Monument City, Ind., Nov. 29. Samuel Slyter and Mrs. Laura E. Fisher, both of Huntington Co., Ind. J. W. Southwood.

STUDEBAKER—WEAVER.—By Eld. D. E. Brubaker, at the home of the writer, Bro. John A. Studebaker, of Elk Co., Kan., and sister Kate Weaver, of Polk Co., Iowa. Lizzie Hilary.

TERRY—SANBURN.—By the writer, August 5, Napoleon Terry and sister Mary A. Sanburn, both of Woodford Co., Ill. J. J. Kindig.

FEY—NETZLEY.—At the residence of the bride's parents, Lisle township, Du Page Co., Ill., Nov. 22nd, Mr. Louis Fey of Naperville, to Sister Mary Netzley, of Lisle. Simon E. Yundt.

Fallen Asleep.

"Blessed are the dead which die in the Lord."

BROWN.—In Maquoketa church, Clinton Co., Iowa, Nov. 27, Bro. John Brown, supposed to be about 72 years of age. He leaves five children. Funeral by the writer. J. Shultz.

CARPENTER.—In Virgil City, within the limits of the Nevada church, Vernon Co., Mo., Dec. 4, of pneumonia fever, sister Martha Jane, wife of Bro. and Dr. S. T. Carpenter, aged 36 years, 9 months and 16 days.

They had been for many years members of the Christian church; and last Spring they joined the Brethren, at our Love-feast. Sister Carpenter died in the triumph of a living faith. She leaves a kind husband and four promising children to mourn their loss, which we hope is her eternal gain.

She called them to her bedside, and told them to prepare to meet her in heaven. May the good Lord keep them as under the hollow of his hand, and help them to carry out the request of a dying Christian mother. Funeral by the writer, from Rev. 20: 6, to a crowded house of weeping friends and relatives. S. Click.

RONK.—In Canton, Fulton Co., Ill., Dec. 1, Bro. Geo. Ronk, in his 75th year.

Deceased was visiting his children (as he expected) for the last time, in Illinois and Iowa, getting as far as Canton with one of his sons. Here he took sick, with distress in his chest and bowels; he survived eleven days and passed away in full assurance of a blessed immortality. Bro. Ronk was born in Roanoke Co., Va., Feb. 14, 1809; he changed his residence in his youth. He married Miss Sarah J. Cary, by whom he had twelve children, of whom nine are still living.

Bro. Ronk became a member of the Methodist church in early manhood and was given the office of an exhorter. During the war, he moved from Virginia to Indiana, and there became a member of the Brethren or German Baptist church. This church was the one of his choice from the first; but there was no society of Brethren with which he could identify himself, when he first determined to serve the Lord.

He was a kind father, loved by his children; they were glad to meet him, but sorry to part so suddenly.—He leaves an aged wife and nine children to mourn their loss, which we hope is his great gain. Three of his sons and the wife and children of the one where he lay, and a respectable number of the citizens of Canton attended the funeral. Funeral services conducted by the writer, assisted by E. McClish, of Methodist Episcopal church, from 1 Thess. 4: 14. Jacob Negley.

YOUNG.—In Walnut Creek church, Johnson Co., Mo., Nov. 15, of paralysis, Abraham Young, aged 80 years less 30 days.

Father was born in Rockingham Co., Va., in A. D. 1803, Dec. 15, in the Beaver Creek church, five miles from Harrisonburg. Married Susannah Burner Oct. 23, 1827. Has been a member of the Brethren church over 56 years; held the deacon's office 40 years. Moved to Hampshire Co., W. Va., in 1848, and in 1858, to Montgomery Co., Ohio; in 1866, to Mo. He seemed to pass away very quietly. Kept his bed for six weeks. Before he died, he frequently called the names of his children. For two days before his death, he could not talk. We have great reason to believe that our loss is his eternal gain.

Funeral by brethren Jacob Witmore and S. S. Mohler, from 2 Tim. 4: 7, to a large congregation.

Abram W. Young.

ROUTSON.—In the Harris Creek church, Miami Co., Ohio, Nov. 30, 1883, of typhoid and lung fever, sister Elizabeth, wife of Bro. Israel Routson, aged 49 years, 5 months and 22 days.

She leaves a kind and loving husband and a son by adoption, also a large circle of relatives and friends to mourn their loss, which we hope is her great gain. She was a consistent member of the church, and was highly respected. The church has lost a faithful member, the husband a dutiful wife, and the son a loving mother. Her sufferings were severe, but she bore it with Christian fortitude. They have our heart-felt sympathies in their sad bereavement.

Funeral services Dec. 3, by Bro. W. M. Boggs and A. J. Rosenberger, from Ps. 116: 15, to a large congregation. Libbie Crowell.

THE GOSPEL MESSENGER.

Published Weekly.

PRICE, $1.50 PER ANNUM.

Brethren's Publishing Co., - - Publishers.

JAMES QUINTER, EDITOR,
J. H. MOORE, MANAGING EDITOR,
JOSEPH AMICK,
BUSINESS MANAGER OF WESTERN HOUSE, MT. MORRIS, ILL.

Communications for publication should be written on one side of the paper only, and separate from all other business.

Subscription Price of the GOSPEL MESSENGER is $1.50 per annum in advance. Any one sending ten names and $15.00, will receive the paper free one year.

Agents Wanted in every locality to gather subscribers. Sample copies and agents' outfit free.

Sending Money.—Send money by Drafts, Postal Orders, or Registered Letters. Drafts and Postal Orders should be made payable to the BRETHREN'S PUBLISHING CO. Postal Orders must be made payable at the office to which they are sent.

How To Address.—Subscriptions and communications for the GOSPEL MESSENGER, as well as all orders for Hymn Books, etc., may be addressed either of the following ways:
BRETHREN'S PUBLISHING CO., MT. MORRIS, OGLE CO., ILL.
BRETHREN'S PUBLISHING CO., BOX 50, HUNTINGDON, PA.

Hymn Books and Hymnals to be sent by mail may be ordered from either place. When to be sent by Express, order from the nearest office

Mt. Morris, Ill., - - - - Dec. 18, 1883.

OF the MESSENGER for 1883, we can say, "it is finished."

SOME correspondence and obituaries must lay over till next week.

BRO. O. F. YOUNT, of Tippecanoe City, Ohio, has returned from his visit among the churches in Virginia.

BRO. SILAS HOOVER is now holding a series of meetings in Dunkirk, Ohio. He is expected to remain there quite a while.

BRO. LEWIS TEETER has just closed a series of meetings at the Howard Church, Ind., with seven additions.

DURING the year, the Shade Church, Somerset Co., Pa., has received thirty-one members by confession and baptism.

BRO. W. R. DEETER is holding a series of meetings in the Monticello Church, Ind. He may continue over the Holidays.

BRO. H. J. KURTZ, of Covington, Ohio, has issued quite an instructive family Almanac for 1884, a copy of which is on our desk.

BRO. JOSEPH HOLDER wishes it announced that his address is changed from Blountville, Ind., to Tippecanoe City, Miami Co., Ohio.

Bro. D. B. GIBSON is in the midst of a good meeting at Lacon, Ill. Five have already been baptized, with prospects of others.

BRO. D. F. EBY and wife, of Mt. Vernon, Ill., are spending a few weeks traveling in Ohio. They left home on Thanksgiving day.

ON account of ill health, Bro. J. A. Murray, of Iowa, has been compelled to quit the mission field for the present. He is now at his home in Waterloo.

AT Sanford, S. C., a man and his wife went to church, leaving their three small children at home. Two hours later they returned, and found their house and children in ashes.

Two were added to the Logan Church, Ohio, by baptism, November 18th.

BRO. PETER ANDREW, one of the Brethren ministers of Greenwood Co., Kansas, died December 5th.

THE Logan Church, Ohio, has voted to purchase some of the Brethren's Hymnals for use in their meeting house. That is the way to have good singing.

BRO. S. H. MYERS, of Timberville, Va., thinks some of visiting Texas next month. We hope a number of our Brethren will spend the Winter preaching in that State.

THUS far the weather in Northern Illinois has been very fine. No snow has yet fallen, nor has there been much cold weather, save a few days in the early part of November.

THE church at Cerro Gordo, Ill., will hold a Feast on Christmas evening, December 25th. An invitation is extended to all. To us that seems a very appropriate way of spending Christmas.

BRETHREN, preach Jesus and not yourselves. Do not shun to declare the whole counsel of God. We need preachers who have learned of Jesus. Such can comfort our hearts, feed us with the true bread from heaven.

IT is said that the trees that are most in the sun, bear the sweetest fruit. And those persons who are most influenced for good beneath the rays of the Sun of Righteousness, will bring forth much fruit to life everlasting.

BRO. QUINTER is now preaching in the South Waterloo Church, Iowa. His meetings are interesting and well attended, and will doubtless result in considerable good. He also expects to preach some in the city of Waterloo.

"EVERY branch in me that bears fruit he purgeth it." How—by fire? Some brethren complain when trials come in the church. — Peter says, "Think it not strange concerning the fiery trial, which is to try you as though some strange thing happened to you."

THE cause of the red sky morning and evenings is a puzzle to men of science. Some astronomers think the phenomenon is produced by the earth passing through a cloud of meteoric dust, while others attribute it to excessive moisture in the atmosphere.

THE apostles must have been an energetic class of preachers, for they were accused of filling Jerusalem with their doctrine in a very short time. Now, Jerusalem was a city of several hundred thousand inhabitants, and it took no small amount of preaching to fill a city like that with a doctrine.

BRO. DANIEL SHIVELY, of Indiana, is now holding meetings at the Bethel Church, near Bonsacks, Va., in Bro. B. F. Moomaw's congregation. He writes that the prospects are very encouraging, and that he is pleased with the intelligence and culture of the members in that congregation.

SOME of the churches in Virginia number as high as 400 and 800 members. These large congregations stand firm for the Gospel faith and practice of the Brethren.

THE Chicago *Herald* says, that during the last ten years fifty-six life insurance companies have failed, in which the gross amount restored to policy holders was $77,072,685 less than premiums collected.

☞ As this number closes the present volume, there will be no paper issued next week. The first number of next volume will be printed and mailed a little in advance so as to reach our readers about January 1st. We hope to begin the year with renewed energies and additional encouragements.

FROM an article, clipped from an Oregon paper, we learn that Bro. L. F. Wagoner, who moved from Piatt Co., Ill., to Oregon a few years ago, was drowned in the Coquille River, Oct. 16th. His wife was a daughter of Eld. John Wine, formerly of Virginia. — Bro. Wagoner accidently fell from a vessel and drowned before he could be recovered.

BRO. JOHN DUNLAP writes that the Brethren in Norton Co., Kan., are very much in need of ministerial help, as they have but one minister, and he has just lately commenced the work. He further says, their crops were very good this year, plenty of wheat raised, and as much as seventy-five bushels of corn to the acre. We hope they will continue to be prosperous both spiritually and temporally.

"SATAN finds some mischief still for idle hands to do." This applies to churches, ministers and members as well as to children. When churches are doing what they can to spread the Gospel, when they are praying earnestly for the Word of the Lord to run and be glorified, then Satan finds no evil work for such willing hearts and hands.— Brethren, keep busy, and you will keep troubles out of the church.

BRO. SOLOMON BUCKALEW is preaching at Pine Creek this week. He may be here next week, or soon after. We wish to remind the Brethren that Bro. Buckalew should not be hurried from one congregation to another. Let him take his time to it and do thorough work as he goes. It is better to visit but few places and do thorough work than to scatter his efforts and accomplish but little. If possible he ought to spend a few weeks in each congregation.

WE regret to learn that, on the account of ill health, Bro. S. T. Bosserman, of Dunkirk, Ohio, is compelled to withdraw his appointments for the Winter. He is a useful man among the churches, and his friends will be sorry to hear of his present illness. But we hope for his speedy recovery and return to his ministerial work. At this period of our church history we need hundreds of faithful working ministers to travel among the churches and help the members keep the sacred fire burning.

THE GOSPEL MESSENGER next year will likely contain more ably written articles than have ever before appeared in any paper in the Brotherhood. We already have the promise of over 200 articles from the ablest writers among the Brethren.

WE again say to our correspondents, that business matters, and that which is intended for publication should be written on separate pieces of paper, with your name and address to each. All matter intended for publication is turned over to the Managing Editor, and unless it is kept separate from the business items, it may be overlooked. Please remember this.

As a general thing articles intended for Christmas and New Year's reading, reach us from two to four weeks too late for publication at the proper time. Articles of this character should have reached us some time before this, so as to appear in this and the next issues. After receiving this issue, it will be too late for sending such articles, as the essay part of the next issue will be in type by the time this number reaches the most of our readers.

BRO. N. C. NIELSEN has just returned from his visit to the West. He purchased some land six miles east of Hope, Dickenson Co., Kan., but will locate in Abilene, and work at tailoring, which is his trade. He expects to move soon after Christmas. He expresses himself as well pleased with the country and the people. The Brethren in Kansas will find him an earnest worker in the church, and a devoted advocate of the principles of the Brotherhood.

A WRITER in one of our exchanges offers this argument against Sunday-schools: An officer of the school undertook to punish one of the students. The latter stabbed and killed the former; hence Sunday-schools should be avoided, for they produce evil. Let us test this logic. At a recent meeting, two preachers got into a fight, in the meeting-house, and came near killing each other; hence, meetings should be avoided, for they produce evil. The logic in one case is just as good as it is in the other.

MEMBERS often wonder why it is that the MESSENGER reports more church news from some localities than others. Now be it remembered that we publish all the church news sent us, and it so happens that there is more news sent from some churches than others. If some one in eaeh congregation will report all the interesting church news, we will see that it gets in the paper in a readable shape. If there is a series of meetings, any one baptized, an ordination, election, new meeting-house built, or anything that will be of general interest, let us know it, and we will see that our readers know. These little items of news make the MESSENGER interesting. If a minister thinks of traveling among the churches, please drop us a card and the MESSENGER will know just what to do with it.

AN exchange takes the position that the Gospel condemns the wearing of gold as an ornament, that it is the duty of ministers to preach against wearing it for that purpose, but says, the church has no right to expel a member from the church for it. That opens the church door wide enough to take in any fashion or display in dress that the world may invent. Once in the church you have no Gospel authority to put them out. That is all that fashionable Christianity could ask for. When this wearing of gold and costly array once gets into the church, the preachers of that church will have very little to say against it, especially if they are looking to these fashionable members for support.

THE CLOSE OF THE YEAR.

THE onward course of time is bringing THE GOSPEL MESSENGER to the close of the present volume, the first volume of our new series, and of our paper under its new name, and under the new organization of the firm by which it is now published. And as we are closing our volume, we would at this time of year do, as we have been accustomed to do in closing each volume, have a little friendly, brotherly and business talk with our patrons and readers.

The editors and publishers of THE GOSPEL MESSENGER would say to our patrons and readers, that our acquaintance formed by the relations we have been brought into to one another, has been pleasant to us, and we hope it has been the same to them. We mean our business, our social, and our church relations.

With the number of our subscribers since our consolidation, and our book trade, our business has become tolerably extensive. And this being the case, some errors and failures would be likely to occur with both publishers and patrons, perplexing and annoying them. This has been to some degree the case. And we ask the forbearance and the forgiveness of all that have not met with the attention and the satisfactory responses from us that they should have done. And what we ask of others, we will freely grant. And we hope that whatever unpleasant feelings we have caused to one another, will not blind us to the benefits we have derived from one another in our different relations.

We shall, in the future, try to make such improvement in our business and in our paper, as our subscription will enable us to do, and that, in our judgment will add to the efficiency of our work in our labors to promote the edification of our Brethren, and the cause of pure Christianity in the world.

We propose to continue our work in its different branches. And while THE GOSPEL MESSENGER will retain the general character and features, that it has hitherto possessed, we hope to improve it. The sermon department which seems to be approved of, will be continued, and, we trust, by the help of our Brethren that it will be more frequently filled in the future than it has in the past. The writer expects to be more at home hereafter than he has for some time been, thus enabling him to give more attention to THE GOSPEL MESSENGER, not because his labors are so much needed in that work; for those associated with him in it are capable of doing it well, and are so doing it, but because it is a part of his work, in which he feels much interested.

And having reason to believe that THE GOSPEL MESSENGER has given general satisfaction, and with the hope that it will be made still more readable and profitable, we solicit a renewal of the subscription of all our old subscribers, and also their influence and help to extend our circulation. Our patrons, correspondents and helpers have the thanks of our firm for the encouragement and support they have given us in the past. J. Q.

MORE PLAINNESS.

SOME writers, apparently alarmed, think there is danger of the church degenerating so far as to have rich varieties of food for the Lord's supper, instead of the plain simple food that we are now using. We confess there is some danger, but at the Lord's table is the wrong place to put the "flaming sword which turns every way" to keep the people from eating rich food. At their homes members will sit down to tables, laden with the richest food that earth produces, give God thanks for all of it, and then eat. This they do day after day. But invite them to the Lord's table covered with such food, and they would shrink from it with horror. At home it is all right to them, but on the Lord's table it is all wrong. Their conduct in this matter is about as consistent as the woman who wears fine clothes at home, but dresses plainly when she goes to church.

The wrong in the whole matter is in our homes. Our idea about having a plain meal for the Lord's supper is all right; we want to take that idea to our tables at home and it will be all right there too. We have much writing and preaching about plain dressing, but very little is said about plain eating aside from the Lord's supper. Plain people ought to eat plain food. Our ancient fathers were not troubled about fine, rich food on the Lord's table. At their homes they had plain food, hence their plainness about the Lord's table. We do not believe there should be such a great distinction between the grade of food eaten at our homes, and at the Lord's table. Keep the food on the Lord's table plain, and have it also plain at home to correspond with our plain manner of dressing, and there will be some consistency about our conduct. If we had more plain food, we would have less sickness, and less ills of the flesh generally. J. H. M.

OUR EDITORS.

BY S. J. HARRISON.

WHILE the action of A. M. 1882 in regard to our periodicals may not have been what is best, it is evidence, clear as noon-day sun, of the development of a desire for church literature. It decides, finally and forever, that the Brethren are now a reading people. Mental darkness must give way to intellectual illuminations. No more may we expect to hear from the pulpit, or official circles, strong denunciatory terms against "paper preachers." The idea that "to print or read is sin" has fled with the years that are past, never to return. Even the Miami Valley Elders, so notable for their strenuous opposition to anything pertaining to the Creator's wisdom as indicated by the laws controlling the sun with all its planets and their attendants, or his taste as indicated by the beautiful and diversified forms and colors which he has given to the animals, vegetables and minerals of earth, have, in the adoption of the *Vindicator* as their church organ, placed themselves, and the party of which they are the leaders, on the fadeless pages of history as a reading people. May God help in this one step towards exemplification of Heb. 6: 1.

While some have always felt the great influence of the press for the weal or woe of the church, others, we fear, have not. And now since the papers are to be regarded as exponents of the faith and doctrine of the church, who can estimate their power—if carelessly and recklessly managed to disorganize and destroy the Brotherhood; if judiciously and prudently managed to lead the Brotherhood into a glorious peace and unanimity.

To say papers should be wisely conducted, and that if they are not, they will produce much evil, is all very easy to do; but to give in detail everything required to accomplish the dsirable and avoid the objectionable, is quite another thing. Even so far as each could decide in his own mind upon the subject, would we expect opinion thereon to be diversified as the faces of their authors. However, in this matter as in others there is a right way; but to find that way may be as difficult as to conquer a nation. Although the task may be hard, and many who try fail, yet it is not impossible—a few may succeed.

In regard to the qualifications of an editor, we consider them very similar to that of an elder. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." In the time of the apostle, the office of Bishop was the most important—or responsible station in the church; but to-day the editor occupies the place in an essential sense of a Universal Bishop. If a Bishop then should be blameless, chaste, vigilant, sober, courteous, hospitable, apt to teach; no wine drinker, not greedy, but patient, meek, not covetous, not a novice, of good reputation, how much more should an editor be so.

The editor is a moulder of sentiment. In this his opportunities surpass those in any other vocation. Although every one is in some degree an instructor, and therefore a moulder of sentiment, their facilities are often so meager as to confine their influence to a very small circle. Before we can change the sentiments of an individual, we must have access to his mind. The ability to command attention is partly natural and partly acquired. Individuals possessing large musical talent are denominated "natural musicians." The world's greatest poets, mathematicians, orators, warriors, were well provided by nature with the faculties, which have made their names so conspicuous in history. But their rich natural endowments did not, of themselves, win for their possessors the fair names which crown their lives. Not at all. The possessors labored as much more assiduously in the cultivation of their faculties as they surpassed their competitors in natural endowment. Observation has verified the Scripture, "To him that *hath* shall be given," etc. The richest exercise the strictest economy, while the poorest indulge the greatest extravagance.

An editor is expected to be well endowed by nature for a judicious leader and to have that endowment developed by proper training to its utmost capacity.

It is expected, then, that an editor's ability, both natural and acquired, to mold sentiments is surpassed by none. Any one occupying the editorial chair without proper qualifications, is as much out of place as a blacksmith would be compounding medicine.

The second way in which our power to mold sentiment is limited, is in our facilities of access to people. In this we all may see at once the great advantage the editor has over all others. While a popular orator may draw a few hundred people together and thus gain access to their minds for a short time, the editor gains access to thousands for months and years. It has been our impression that the church has not appreciated the great influence which her editors may exert. Their work has therefore not had the attention and respect the best interest of the church demands. A certain man says he has found thousands who could not pay for their paper, but none who could not edit one. Our opinion of the good sense of our brethren and sisters is too high to believe that many of them allow such a delusion to tickle their fancy.

In conclusion, while we do not wish to say anything to attract incompetent persons to the responsible and important position of editor, we nevertheless cannot close our essay without asking you to look upon the duties of our editors as of the most perplexing nature; and to assure you that many things appear wrong in the editor to us, because we do not know the circumstances which led the editor to his decision—to commit the act we do not approve. We should, therefore be very careful that we do not condemn others for what we would have done ourselves if we had been in their place. We should also remember that human infallibility is not a doctrine of the Brethren, and when our editors become examples of fallibility rather than apply caustics to their blemishes, we should throw over them the mantle of charity, considering ourselves, etc.

"TOO MUCH PRIDE."

BY LEWIS W. TEETER.

QUERY: Is it right to say, "There is too much pride in the church?" or to say, "We should have pride enough about us to keep ourselves clean and decent?"

The above sayings we have often heard, especially when the deacons report the general church visit, that members complained that there was too much pride in the church.

I remember of having conversations with persons on the subject of decency, plainness, etc., and they would generally conclude by saying: "We should have pride enough about us to keep ourselves cleanly, decent, and neat."

Our purpose in presenting the above sayings is to deny pride "standing room" in the catalogue of principles that make up the entire Christian character, and yet leave the catalogue complete. Pride must be left entirely out of the question.

If I use the phrase, "Too much pride," or the phrase, "Pride enough," in either case I virtually admit "some" pride. In the first place you infer that I would be satisfied with "some pride," and in the latter case you infer that I would not be satisfied "without some pride."

The idea that we may have, or must have some pride about us, is dangerous in the extreme, because if we admit that some pride, will make us better than no pride, the conclusion will be, that the more pride we have, the better we will be, and every one would be left to his own judgment to decide when he had pride enough to make him as good as he could possibly be. Hence, we see that pride would lead us into transgression, and grant us the right to indulge in its suggestions.

No! pride is not wanted,—is not needed.—There is no room for it in the Christian heart. Pride is of the world. 1 John 2: 16. And Jesus says: "Ye are not of the world." John 15: 19.

But the good effect claimed to be the result of "pride enough" is misplaced every time that it is ascribed, in the least degree, to pride.

There are other principles that are legitimate, that produce the wholesome effect, often ascribed to pride, in our dress, in our conversation, in our manners, in our deportment generally. By faith I can see in the person of Jesus, the great Head of the church, those

grand principles very prominent, that holiness, humility, righteousness, economy, decency, modesty in conversation and manners, cleanliness, carefulness, etc., were completely developed in his life and character, that it was impossible to find, by any and all of the doctrines, the least sign of a misdemeanor, but was found perfect in all his ways, which insures to his followers the highest degree of happiness, joy and comfort, that can be possibly possessed by mortals, all in the absence of any pride whatever.

Peter admonishes to add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but he that lacketh these, is blind and cannot see afar off, etc. 2 Pet. 1: 5-9. No pride in all of this.

"Wherefore lay apart ALL filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls." James 1: 21.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from ALL filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1.

"But fornication and all uncleanness, or covetousness, let it not be ONCE named among you, as becometh saints. Neither filthiness nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the Kingdom of God, and of Christ." Eph. 5: 3-5. No pride required in this.

"Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16: 18. Now we are fully persuaded that if all of those Scriptural injunctions alluded to above, are obeyed, with the balance of the truth, our souls will be purified, the spirit cleansed, the body washed with pure water, the morals corrected, the tongue bridled, the whole body consecrated and sanctified to the service of God.

Hence, lewd words will not be uttered, greasy and dirty clothes will be prevented.—The hair will not be disheveled. No part of the body or clothes will be neglected, but will all be kept in proper order, knowing that it is the temple of God, and not the least particle of pride necessary.

I WILL tell you what to hate. Hate hypocrisy, hate cant, hate intolerance; oppression, injustice; hate pharisaism; hate them as Christhated them, with a deep, living, godlike hatred.

WHEN Darius proposed to Alexander that they should divide the world between them, he replied that there was only room for one sun in the heavens! So when God fills the heart, there is no room for anything else.

Correspondence.

As cold water to a thirsty soul, so is good news from a far country.

From Greencastle, Ia.—Dec. 2.

Dear Brethren:—

WE met in quarterly council yesterday; there was not very much business before the church, and everything passed off pleasantly. There was an effort made to have a series of meetings about the holidays. This, we hope, will be an enjoyable season to us; all to meet from day to day, to be encouraged and hear the warning given to sinners. May God help every one of us to be the means of saving some soul. Oh what a work to be done, and how few to do it! LIZZIE HILARY.

From P. S. Garman.—Dec. 1.

Dear Brethren:—

THOUGH late, it may not be out of season to say a word in regard to my visit to Indiana and Michigan. I spent four weeks among the Brethren and friends; attended three Love-feasts, besides some other public meetings. The visit was one of the happiest of my life, and the enjoyment seemed to be mutual. May God ever have the praise for the joy of those meetings, after an absence of twelve years. Thanks to members and others, for kindness and regard shown.

Warrensburg, Mo.

From Shade Church, Somerset Co., Pa. —Dec. 5.

Dear Brethren:—

THE Shade church is in peace and union, thank the Lord. On the 9th of October Bro. Silas Hoover commenced a series of meetings which lasted over our Feast, which was on the 21st of October, and resulted in adding twenty-four precious souls to God's people. Since the first of the year thirty-one have been added to the church by baptism. We ask the prayers of all the brethren and sisters in our behalf, that we may hold out faithful to the end of our race. The Feast was one of the richest blessings that the Christian could enjoy; over 200 communing.

HIRAM MUSSELMAN.

From J. A. Murray.—Dec. 6.

Dear Brethren:—

MY last letter was written from Minnesota City, where I held three meetings in the Baptist church. On account of my failing health, and the lack of interest, I did not think it advisable to continue the meetings any longer. From there, I went to the Brethren's meeting-house, near Lewiston, Winona Co., Minn., and held one meeting. From there went to Fillmore county, and held two meetings in the Brethren's meeting-house. Then went to Chickasaw Co., Iowa, where I commenced a series of meetings on the 30th of November, and continued till the evening of the 4th of December. During that night I was taken with a severe attack of heart disease, which came, (as I thought,) very near closing my earthly labors, but through the mercy of a loving father, my life was spared. By the advice of the Brethren and also of a physician, I at once took the train for my home, where I arrived on the evening of the 5th. Found my family all well. Those of the members who desired a more extended account of my labors, will please excuse me as I am in a poor condition to write. For the present I am confined to my home, and will have to remain until my health becomes better. I tender my sincere thanks to all the dear brethren and sisters for their kindness to me, and to our Heavenly Father for all his tender mercies to us.

Waterloo, Ia.

From J. S. Flory.

Dear Brethren:—

THE evening of the 26th we closed our series of meetings at Brooks, Oregon; weather very rainy. Early next morning we bid adieu to kind and loved ones, and coming to Portland we secured passage aboard the steamship "State of California," for this port. The ship is one of the largest and finest afloat, and is richly furnished. Her hull is of iron; length 312 feet; was built at Philadelphia, at a cost of half a million. The trip down the great Columbia River into the Pacific Ocean, was a pleasant and interesting one. Mt. Hood and Mt. Helena loomed up in majestic splendor, looking like immense snow cones, as their peaks are always covered with snow. Crossing the bar is attended with more or less danger. The wreck of the Great Republic that went down not long ago, is plainly visible. Everybody was out anxiously, looking to see our ship pass into the foaming breakers, and behold the grandeur of the rolling, white-crested waves. No sooner did the ship begin to toss to and fro "like a drunken man," than many became seasick. I helped my wife to her state-room in the first cabin, and, returning on deck, held on by clinging to an iron support. Waves seemed to run mountain high, and as our ship would ascend upon one, it would seem like we were going up in a balloon; then she would drop down into a deep valley. Monster whales and spouting fish of immense size, would break water and make the foam fly in every direction. The scene was one I shall never forget. I thought of him who holds the seas in the hollow of his hand, and who spoke all into existence by the word of his month.

But sublimity and poetry loses its inspiration when one has to grapple with seasickness. I staggered away to our room, and found wife very sick and then, for twenty-four hours, we nursed ourselves as best we could, when we came around all right, and enjoyed our trip and meals. Distance from Portland to this city by ocean travel is almost 800 miles. Our entrance, near noon, the 30th of November, through the "Golden Gate," into the beautiful harbor, was delightful.—Here ships and vessels of various kinds, from all parts of the world may be seen. This is

indeed a wonderful city, and much of interest might be said about it, but time and space forbids, other than to say we have spent three days here. One day we visited the beach at the cliff house where hundreds of seals sport on the rocks, and where one can sit on the very edge of the American Continent and listen to the roar of the tossing ocean that reaches for thousands of miles around to a "nation of another people," and seeing the white-decked ships sailing away, we think of our own frail bark sailing out on the ocean of time. We have our chart, are warned to look out for the breakers ahead. Our compass is true, if we shall only follow the way it points, at last we shall pass through the heavenly "Golden Gate," into a peaceful harbor and the City of the New Jerusalem.

One day we visited the Woodward Gardens, where one might spend days looking at the thousands of plants, flowers, trees, birds, animals, insects, fishes, etc. Flowers are seen here almost everywhere; sold on the streets for a mere trifle. The climate is moderate, the weather beautiful; but the skies not so bright as in our own Colorado. Since leaving Washington Territory we have seen no frost and have enjoyed good health except seasickness.

This Hotel, the Palace, is a marvel of a structure. It is said to be the largest in the world, and covers two and one-quarter acres of ground; is eight stories high; contains over 800 rooms, none less than sixteen feet square, and all richly furnished, with a bath-room attached to every room. A carriage driveway enters the centre of the building.—The building is said to be fire and earthquake proof, built of stone, iron, brick, and marble. It is said to have cost six million dollars.—Board and room is expensive; it is best where one only has a room and gets meals at restaurants; it is about as cheap as one can get at first-class hotels. As we only eat two meals a day, and oatmeal and milk is cheap, as also is fruit, we live cheap, but well; for those who live on the simplest diet, live best.

Palace Hotel, San Francisco, Cal.

From Reuben R. Shroyer.

Dear Brethren:—

It has been a great while since anything has been heard from the Tuscarawas church, Stark Co., Ohio, therefore I will ask for a place in the columns of your excellent paper to let the Brotherhood know how we are doing. We, as a congregation, can truly say that peace, love, and union are felt and realized among us. Oh how pleasant it is for brethren to dwell together in union and love. We meet each other as Brethren, and greet each other as Christians. On the evening of November 3rd, Bro. Edward Loomis of New Philadelphia, O, came among us and preached a very interesting discourse from the words of the Psalmist: "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." Bro. Loomis presented many beautiful thoughts, and his discourse was highly appreciated by the writer. On Sunday, November 4th, we met at the Eden meeting-house, to close the Sunday-school at that place. The day was a beautiful one, and quite a large congregation convened.—Bro. Loomis delivered an address to the school which brightened the countenances of the little boys and girls. Encouragement was given to all those who are engaged in so noble a work. Both old and young were highly pleased. We all feel encouraged when our dear brethren come to us and give us good council. When the exercises were drawing to a close, a very solemn feeling prevailed over the entire assembly, and not few were the tears that stole down over the cheeks of many present. On the evening of the 11th, Br'n David Irvin and Edward Loomis came among us, and Bro. Irvin preached a splendid discourse in the Zion meeting-house. On Sabbath, met again to close the Sunday-school at that place. Above-named brethren addressed the school, and all felt encouraged and edified. Thus closed our interesting Sunday-school, and eternity alone will reveal to us what good has been accomplished thereby. In the evening we met again to engage in the solemn worship of Almighty God.—Bro. Irvin handled the Word with power, and both saint and sinner received their portion in due season. We met in council on the 29th; considerable business before the meeting, but all was disposed of in a good spirit and in a very satisfactory manner.—In the evening, met again for worship.—These meetings were all very enjoyable, and, I hope, profitable. May God in his infinite wisdom prosper his cause on earth, and may peace, love, and union abound everywhere.

From Charles P. Sherman, Attorney at Law, Philadelphia, Pa.—Dec. 8.

Editor Gospel Messenger:—

Upon the invitation of Mr. John Haldeman, of Pine Grove, on the 13th of November, I had the pleasure of being present, for the first time, at a Love-feast of your Brethren, held near Ephrata, and was much impressed, not only by the services themselves, which seemed to carry out as literally as possible, the Biblical account, but by the earnestness and evident religious sincerity of the participants. The scene was, to me, very strange, and equally interesting, and furnished food for a new train of thoughts. The Brethren were kindness and hospitality itself, and my stay over night, at Mr. John S. Mohler's was made specially pleasant by the warm welcome extended to me by him and his family, although I had never met them before that day.

As I sat among the audience at the evening service, looking down upon the spread tables and the rows of calm, attentive, faces, and listening to the earnest words of the speakers, I could not help contrasting the congregation and services with other congregations of more worldly sects, and to the disadvantage of the latter. And particularly, I noted the difference between some young women among the spectators, whose "bangs" and "frizzes," and gaudy hats and ribbons, made them specially conspicuous, and the women of the congregation, whose quaint, quiet dress was the perfection of modesty and grace. I look forward with anticipation to the Summer Love-feast at the same place, which I hope to be able to attend.

From La Due, Mo.—Dec. 8.

Dear Brethren:—

On Wednesday evening, November 28th, Eld. Jacob Whitmore, of the Centreview church, Mo., came to us and preached nine effective discourses. An excellent interest was manifested. At the close of the meetings, one sister made the good confession, and put on Christ in baptism. Others are almost persuaded. The work will be resumed there before long. J. S. Mohler.

From Cerro Gordo, Ill.—Dec. 7.

Dear Brethren:—

We, the brethren and sisters of the Cerro Gordo church, met in council to-day, preparatory to a Communion-meeting to be held, if the Lord will, on the 25th inst. The meeting will be held in our house in town.—We also contemplate having a series of meetings to commence on the 18th inst. Bro. Enoch Eby is expected to be with us. An invitation is extended to our brethren and sisters to be with us during our meetings.

Reuben W. Hufford.

From Timberville, Va.—Dec. 3.

Dear Brethren:—

We had a pleasant visit from Bro. O. F. Yount, of Ohio, who has been preaching in our Valley several weeks. He labored faithfully and with power, and we hope the Lord will bless him in his labors. To him we say, come again. In this part of Virginia we work along quietly, as the Lord gives ability. A few are being added to the church. In this District, (number two,) of Virginia, we have, so far, worked together as one body, and hope the Spirit of the Lord will thus continue to guide us in that way, unto the end. I have some thoughts of visiting Texas after January 1st, 1884, and would like to have company. S. H. Myers.

From Cornell, Ill.

Dear Brethren:—

The dedication of our new meeting-house occurred December 2nd. Eld M. J. McClure, of Morrisonville, did the preaching, assisted by Geo. W. Gish, and Bro. Thomas Keiser, of Woodford county. The brethren did good work, and gave us three excellent sermons, which were food to the soul. The Lord bless them for their labor of love. The congregation was quite large, filling the house to its utmost capacity, while many could not find room inside; yet, the crowd was quite orderly. We had a very good time, for which we thank God, the Dispenser of all good, and who also moved the hearts of the members in Southern Illinois to aid us to the amount of $200. This was the working of

the new plan of aiding churches, adopted by the District Meeting, in 1882. This enabled us to build a house to worship in, leaving us but little in debt for the whole. The house is 26x38 feet, 14 feet in the clear, and will seat about 229 persons, by a little crowding, and with a few extra seats 300 may be seated. The building answers our purpose quite well. K. HECKMAN.

From Madison, Kan.—Dec. 3.

Dear Brethren:—

OUR esteemed old brother, John Forney, came among us, the 25th of November, commenced a series of meetings, which lasted till the 2nd inst. He held forth the Word with power and energy. His preaching was principally upon doctrinal points. We met for worship on Thanksgiving, and spent a portion of the day in the service of God.—We were made to say, with one of old, "It was good to be there." "They that wait upon the Lord shall have their spiritual strength renewed." We have great cause to thank God when we contemplate the manifold blessings that he is daily and hourly bestowing upon us. We were made to rejoice on Friday, when two precious souls made the good confession, and were buried with Christ in baptism. May they be bright and shining lights, adorning the profession they have made. Bro. Forney left Saturday morning for other fields. May God bless him in his noble work. We met in council in the afternoon; everything passed off pleasantly. A dear young brother, who had strayed away, came back, acknowledging his error, and was restored to fellowship with the saints. Taking all into consideration, we had a glorious meeting; saints were edified, and built up in the most holy faith, and sinners were caused to reflect. Several are near the kingdom; the Lord help them to choose that good part that never shall be taken away from them.

CHAS. W. YEAROUT.

From Salem Church, Montgomery Co. O. —Dec. 4.

Dear Brethren:—

WE had meeting at our church on Thanksgiving day, 29th ult., and were made to rejoice to see one soul come out on the Lord's side and make application to be received into the church by baptism. On the 1st inst., we were called together to pay the last respect to the dead, a young man only about eighteen years old. He was called away after being sick only one week. This is evidence that we have no continuing place here on earth. May these solemn callings cause us to be more earnestly engaged in working out our soul's salvation.

On the 2nd inst., (Sunday,) was our regular meeting day, and we were well entertained by Bro. George Garver, of the Stillwater church. He based his remarks upon the 16th and 17th verses of the first chapter of Romans. We think he did the subject justice. and would say in behalf of the church, Come again, brother George. The church here is in peace and union as far as we know, for which we thank the Lord.

JESSE R. BRUMBAUGH.

From the Howard Church, Ind.—Dec. 11.

Dear Brethren:—

WE just closed an interesting series of meetings last night. Bro. Lewis Teeter came to us December 1st, and continued the meetings till last night. Five precious souls confessed Christ, and were baptized. The church was much built up, and lasting impressions were made. Two who had gone with the Progressives have returned.

DANIEL BOCK.

From Saline Valley Church, Kan. —Dec. 5.

Dear Brethren:—

THE church is in peace and union as far as we know. Our quarterly council was held last Saturday, but there was no special business before the meeting. One precious soul was lately received by baptism. We are blessed with delightful weather, calm, and warm sunshine; no snow yet. The roads are hard and dusty. Have had good Fall rains; Fall wheat looks well; scarcely any cold weather yet. H. P. TALHELM.

From Walton, Kan.—Dec. 8.

Dear Brethren:—

THE Peabody church is again in good working order. We had two additions by baptism, and five by letter lately. Our membership is scattered in this new and fertile country, and makes the labor in the ministry very inconvenient. Cannot more of the brethren, sisters, and friends in the East come out here, where they can get good and cheap homes, and help to build up the good cause so well begun? Those who have their talent yet hid, will find a chance here.—Should any of the brethren or friends desire any information about our country, etc., address me at Walton, Harvey Co., Kan.

DANIEL SHOMBER.

Explanatory.

I WOULD say to all those dear Brethren who have solicited me to preach for them this Winter, that, owing to the present condition of my health, I shall be compelled to recall all my appointments. This I regret very much. But it is a condition, unfortunate for me, over which I have but little control. Two years ago, recovering from a severe type of typhoid fever, I was left with an affection of the throat, and entering upon my ministerial labors actively too soon, have been troubled more or less at times, ever since. Upon my return home from Iowa, recently, I contracted a very severe cold, resulting in a cough, and for the last two days have been suffering from hemorrhage of the bronchial tubes. At present writing I am improving, but my family physician has forbidden me to labor ministerially, outside of my home duties, for some time at least. Should I improve sufficiently, I shall again unsheath the sword and go onward in the conflict. Hoping this explanation will be looked upon charitably. I remain yours in the faith. S. T. BOSSERMAN.

From Paris, Spartanburg Co., South Carolina.

Dear Brethren:—

THERE is a little band of eight Brethren here, the only band I know of in the State. We have some members in Polk Co., N. C., about thirteen miles from here. We had our Love-feast October 20th. Had a good meeting, and good order. We have much opposition here. In the late war I was shot, nearly killed; the wound has not yet healed, hence I am a cripple and have a poor way of getting along. I have been reading the Brethren's paper for three years, and enjoy it very much. Some one sends it to me. I hope it may be continued. Eld. George A. Branscum, of White Oak, N. C., preaches for us occasionally, and we hope he will come again. C. C. CALVERT.

Correction.

PLEASE correct a mistake made in my report of our Love-feast as given in No. 48. Speaking of the ordination you make me say, "our uncle, Bro. P. E. Whitmer," instead of "beloved Bro. P. E. Whitmer."

J. R. KELLER.

Mound City, Mo.

DUTIES and rights are inseparable; one cannot be delegated without the other.

DONATIONS RECEIVED AT THIS OFFICE.

For Arkansas Meeting-House.

Potato Creek ch'h, Ind	$2 25
Four Sisters, O	20
Total	$2 45

For Bro. Hope, as a Free-Will Offering.

PREVIOUSLY reported	$77 07
J. E. Young, Ky	50
E. S. Young, Ky	50
Total	$78 07
August 25th, To Draft	76 00
Balance on hand	$ 2 07

For St. Louis Meeting-House—Since July 1st, 1883.

A Sister, Mich	$ 50
A Brother, Ia	1 00
Hiram Stottlemyer, Ind	50
Jacob Barrack, Ill	2 00
Zimri Garwood, Wis	25
Four Sisters, O	20
John Blickenfender, Pa	25
J. A. Murray, Ia	50
Amos Wampler, Mo	1 00
Total	$6 20

From Mt. Sidney, Va.—Nov. 16.

Dear Brethren:—

On the morning of the 17th of October my daughter and I set out by private conveyance for Hampshire and Mineral counties, West Virginia. After traveling fourteen miles, we were joined by Bro. Jacob H., and sister Flory, (the latter another daughter,) and still later, by Bro. John Click and daughter. After driving through valleys, over hills and mountain ridges, a distance of one hundred and thirty-eight miles, we arrived at Beaver Run church, Mineral Co, W. Va., Saturday, the 20th. Here the brethren and sisters had already assembled at 10 o'clock, for the worship and praise of God. We arrived just in time for the close of the morning service. We met with Bro. Aaron Fike, of Preston Co., W. Va., and Bro. Wm. Michael, of Greenland, W. Va.; and several other young ministers from the same place, together with the home ministers of this place, which are Elders Solomon Biser, D. B. Arnold, G. S. Arnold, and P. Arnold. In the evening about two hundred brethren and sisters gathered around the table of the Lord. The meeting passed off pleasantly, and we hope, profitably and edifying to all. Next day, Sunday, had meeting at the same place, at 10 A. M. and 2 P. M. Bro. Fike and I remained in the vicinity during the week, preaching and visiting relatives, until Saturday morning. We held six meetings during that time. Saturday, the 27th, we were taken to Tearcoat, Hampshire county, a distance of twenty miles, to attend another Communion. Here we met a goodly number of brethren and sisters, and had another pleasant Communion season together. The next day, Sunday, had meeting at the same place, at 10 and 2 o'clock. One dear soul was added to the number by baptism. Bro. Fike bade us farewell and started for home, leaving the writer to conduct the afternoon services.

Next day, daughter and I returned to Beaver Run, Mineral county, to spend another week visiting relatives and holding meetings. Had three meetings during the week. Sunday, the 4th of November, we again met with the dear members at Beaver Run church, and tried to hold forth the Word of the Lord to a large and attentive audience. This closed our meetings in this part of God's moral heritage. We had to take the parting hand, and say farewell to all. It would, perhaps, be of some interest to many of the readers of the MESSENGER to say something about our relatives here. This is where my mother was born and reared. She was a daughter of Eld. Samuel Arnold. He was the father of twelve children, two sons and ten daughters, and there are only three of them yet living; Hannah Biser, Lydia Hoke and Mollie Fleming. The others have passed away. The most of them lived to a considerable age. One of them reached the age of about 94; several others, up in the eighties. Sister Fike, whose obituary appeared in the MESSENGER a short time ago, was one of this family. The respective ages of those yet living, are 71, 75, and 81 years. The most of this family have brought up large families and, consequently, their posterity is very numerous at this time, and is scattered over the various States.—We found Aunt Hannah Biser very frail and feeble in body, but strong in faith and hope. The other two aunts manifest a good degree of strength and activity for their age. There are only two of the uncles living, John Leatherman and George Hoke, and if I mistake not, they are each in their 84th year, and, while they are becoming weak in the flesh, they seem to be strong in spirit.

The Beaver Run congregation is the oldest organized church of the Brethren in West Virginia. It has spread its branches far and wide, spiritually as well as naturally. The labors of our old fathers have been blessed and crowned with success. We visited two of the branches in connection with the old organization, namely, Pine church and Tearcoat, both in Hampshire county. Found them all in union and fellowship with the general Brotherhood.

In our visit to the above-named places, we were absent from home twenty-three days, traveled in all, about 390 miles by private conveyance, visited twenty-nine families, and attended sixteen meetings. This closed one of the most enjoyable and pleasant visits I ever made.

LEVI GARBER.

From Ladoga, Ind.—Nov. 30.

Dear Brethren:—

IN my article of November 13th, are two slight mistakes. I would let them go unnoticed, but the one is contrary to the truth. The fault is mine; I should have been more careful. A comma inserted after try, in the seventeenth line from the top will give the intended meaning. In the thirteenth line from the top, *not* should be omitted.—Bro. M. would have us remember to look back, not into the world or some other organization, but to the church, back in a straight line to Christ. In that line we see our fathers in Israel and all along a quiet, obedient and zealous people. In them, as well as in Christ, we find a model by which to fashion our lives. So long as we look to such models, we keep in the line, and have reason to be happy. If we neglect to look back, we get out of the line, and find ourselves unlike Christ and his people.

SALOME A. STONER.

Our Visit to Michigan.

Dear Brethren:—

AT the request of the members of the Thornapple District, Michigan, we left home and loved ones, to attend their Communion, which was on the 8th of November. A goodly number of members and others assembled. After the forenoon meeting, the church proceeded to hold a choice, which resulted as follows: for minister, Bro. Samuel Smith; and for deacons, Bro. Henry Hahn and Emmanuel Mote. Hope the Lord will bless the work. The Communion at night seemed to be enjoyed by all that participated. Elds. Bosserman and Albaugh from Northern Michigan, and Peter Long, from Indiana, rendered efficient labor. This is the home of Eld. Geo. Long, who was recently induced, through misrepresentation, to leave this lovely band of members and go with the Miami Resolutionists, taking with him some thirteen others. We pity the man who loveth discord among brethren, because God hates him.—Prov. 5: 19. No wonder, since it severs tender family ties, making much trouble, without any visible good results.

On the 10th, we went to Sunfield Communion; Eld. Fryfogle's District church. It is in good condition; and had an excellent meeting. Here we met Bro. Wm. Boggs of Covington, Ohio. After meeting, we returned again to Thornapple, and commenced a meeting on the evening of the 11th. Bro. Boggs came on the 12th, and we continued together until after Sunday, the 18th, when Bro. Boggs went to Woodland and commenced meeting on the 19th. I remained in Thornapple until the 21st. After forenoon meeting we repaired to the water, where eight precious souls were baptized. According to promise, I had to leave here and join Bro. Boggs at Woodland, on the evening of the 21st. We continued together till the evening of the 26th. The immediate result was the addition of five lambs to the fold, by baptism.—More were seriously impressed, and the general expression was, "You are leaving too soon." May the Lord bless the many kind hearts with whom we met in the above-named congregations, and especially may the young plants in Zion be watered with the dew of heaven, and may those who are counting the cost not defer the building until the Summer is ended, the harvest past, and the soul not saved. We returned home on the 27th, and I found my family well, and I hope Bro. Boggs did also, for which we try to be thankful. The Woodland District is under the care of Eld Isaac Miller, assisted by Isaiah Rarigh and David Flory. Am sorry to say that there has been a heavy cloud hanging over this church for several years, but thanks be to the Lord, the general feeling is, that a brighter day is dawning.

JESSE STUTZMAN.

An Enjoyable Season.

Dear Brethren:—

SUNDAY, November 24th, closed our Communion season for this year. I have attended seven of these Feasts, in seven successive weeks, held respectively in Botetourt, Roanoke, two in Montgomery, one in Bedford, in Cumberland, and in Rockbridge counties, spanning a distance of two hundred miles east and west, and seventy miles, north and south. With few exceptions, excellent order was observed, and good attention given, and, in some cases, a deep interest was manifested, On two occasions, a few of those who have gone out from us were present; they did not appear to be at all happy, while among the faithful, I have never witnessed more harmony and affection, nor steadfastness and fervent zeal for the Master's cause. During

these meetings we took part in the funeral services of two faithful veterans of the cross, and, also in the anointing of three of the Father's children, with happy results; if not so much to the corporeal, certainly it was to the spiritual, or inner man, and very interesting to those present who had never witnessed this service. On Saturday, in connection with our last meeting, we preached the dedication sermon of a new meeting-house, built by our Brethren in Rockbridge county, with the assistance of adjoining churches of our District, at a cost of eight hundred to one thousand dollars. We also managed to complete the house in course of construction in Cumberland county, one hundred and fifty miles east of our place. The large house first spoken of was well filled at an early hour with people who gave good attention to the Word preached from the subject, "God is a spirit, and they that worship him, must worship him in spirit and in truth." At an early evening hour, the usual services were commenced, conducted by Bro. James Graybill, and ourself; all passed off pleasantly, and was much enjoyed by the members. Soon after the close of the meeting, it commenced raining and continued to rain on Sunday morning; but by the time for the meeting hour, the house was crowded. The time before the regular services commenced was occupied in social singing, well performed. Then, according to previous arrangement, the funeral of our faithful brother, Elder J. W. Pursley, was attended to. The services were conducted by Bro. Graybill, from Rev. 14: 13, "Blessed are the dead who die in the Lord," etc. We followed, with a brief exhortation, during which the congregation was deeply affected; nearly the whole congregation appeared to be in tears, and, at the close, many voluntarily came forward, sinners weeping and mourning, and Christians rejoicing and happy.

Thus ends the history of our dear brother, one of the Lord's faithful workers. He was once a class leader in the Methodist church, but "being instructed in the way of the Lord more perfectly," he, like Paul, "immediately conferred not with flesh and blood," but united with the church of the Brethren, and during the time when it was hardly safe to worship and preach a pure Gospel, at a sort of private meeting at his residence, with some six or eight members, then composing that congregation, in the presence of the elder of the Botetourt church, was called and installed into the ministry. He went to work at once, and, by his sound preaching, and strong appeals, together with his kind and social nature, gathered disciples around him, and in a few years he was advanced to the eldership by the imposition of hands of the above named elders, and went steadily onward, until the good Lord appeared to say, "It is enough, come up higher," and at this meeting, which he fondly anticipated participating in, in this new house which he was so much interested in building, the gathering of so respectable and exemplary a body of members, speaks louder than words can express, as to the fruits of his labors. They are his epistle, read and known by all within the range of his acquaintance. Our work for the near future, in anticipation, is several series of meetings, in which we will have the services of Brethren Daniel Shively, of Indiana; Andrew Hutchison, of Missouri; and John Flory of the Valley of Virginia. May the Lord prosper the good work. B. F. Moomaw.

From Auburn, Fauquier Co., Va.

Dear Brethren:—

Our Feast came off November 10th, at Midland church, now dedicated to the service of the Lord, and called Midland church-house. This was the first Feast ever held in Fauquier Co., East Virginia. About eighty communed. We organized the first of last June with about fifty members. All of them were originally isolated from their churches. All these members have purchased homes here. They were not ashamed in this part of God's moral vineyard and among God's creatures, to practice the commands of our Master. We were unmolested, while the house was filled to its utmost capacity. A good impression was made on their minds, and to the writer they confessed that we are right. We felt that the spirit of the Lord was with us. Br'n Isaac Long, our bishop, and S. A. Shaver, the writer's brother in the flesh, were present, and labored hard for the Master's cause. Bro. Christly Wine was also present. This was the ministerial aid from abroad. There were six baptized during the meeting. Thus you may see that the Ark of the Lord is moving. This is the place for Brethren to come to preach the Gospel.—Brethren can do well here; land is cheap.

Geo. H. Shaver.

Catlett's Station, Va.

A Suggestion.

Dear Brethren:—

I have been looking in the Messenger for some time, to see some suggestion as to the best method of bringing the Revised Minutes before next A. M. We think every housekeeper should instruct all his members to thoroughly examine them as they now are, and if they can find anything that is not in harmony with the Gospel, to submit it to the council at home, preparatory to District Meeting, and send it up there, if thought of sufficient importance. S. Click.

From Bell, Norton Co., Kan.—Dec. 2.

Dear Brethren:—

A prospectus of your paper was handed to me by a brother who requested me to get a few names for the paper. Having done so, I will send them with my own, as I have been without the paper the past year, except occasionally borrowing one from my brother who takes it. We miss the paper very much, as my wife and I love to read it. We think it is now the best that has ever been published in the Brotherhood, and is doing a great work in the church, by defending the cause of our Redeemer, and spreading this Gospel. Our prayer is, that both editors and contributors may be governed by the Holy Spirit, that the paper may still grow better.

At present, our membership is less than thirty members. Bro. R. R. passing away, has left this congregation without a minister, except the unworthy writer. But we are not discouraged, for we have faithful brethren and sisters who assist in conducting our meetings, which are every two weeks.

I. L. Harader.

From Sunfield, Mich.—Nov. 29.

Dear Brethren:

Our last quarterly council for this year was held on the 26th. I am glad to say the work before the meeting was disposed of, in a manner satisfactory, I think, to all present. One brother was reclaimed. Bro. Eleazer Bosserman was with us.

Peter B. Messner.

From Monument City, Ind.—Dec. 3.

Dear Brethren:—

Bro. I. J. Rosenberger again by request, came to Dora on the 28th; had services at night and next day, it being Thanksgiving day. In the evening he preached in Andrews and up to the present. He will remain with us a week or ten days. Our council meeting came off at Andrews, Saturday last. Everything passed off pleasantly, though with some regret, as Bro. J. B. Lair and wife, and also Bro. Flory and wife, called for their letters. They expect, before Spring, to move to Kansas. Elder Joseph Leedy and your humble servant were chosen delegates to District Meeting. Bro. Rosenberger was present at the meeting. J. W. Southwood.

The Gospel Messenger,

A religious weekly, published in the interest of the Brethren, or German Baptist church, is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsolicited grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins:

That Trine Immersion or dipping the candidate three times, face-forward is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day:

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self denying principles of the religion of Jesus Christ.

That a Non-Conformity to the world in dress, customs, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of anointing the sick with oil in the name of the Lord.

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The following schedule went into effect on the Pittsburgh, Fort Wayne and Chicago Railway on May 27, 1883. Trains leave Pittsburgh (city time) for Chicago as follows:

Leave Pittsburgh.	Arr. Chicago
Day Express....†7 57 A. M.	.....
Mail Express...*1 22 P. M.	6 50 A. M
Limited Exp'ss,*8 57 P. M.	10 40 A. M.
Fast Line .....§11 42 P. M.	6 55 P. M.

Trains leave Chicago, (city time) for Pittsburg as follows:

Leave Chicago.	Arr. Pittsb'gh.
Day Express....*8 40 A. M.	6 12 A. M.
Limited Exp'ss,*5 00 P. M.	6 57 A. M.
Mail Express...*5 40 P. M.	12 22 P. M.
Fast Line.....*11 30 P. M.	7 57 P. M.

*Daily. †Daily, except Sunday. §Daily, except Saturday.

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The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH. Mail	Exp'ss	STATIONS.	LEAVE NORTH. Exp'ss	Mail
P. M.	A. M.		P. M.	P. M
6 05	8 35	...Huntingdon...	5 55	12 40
6 15	8 50	McConnellstown	5 40	12 30
6 22	8 55	.....Grafton.....	5 35	12 25
6 35	9 06	...Marklesburg ..	5 25	12 11
6 43	9 15	... Coffee Run ...	5 15	12 03
6 50	9 21	Rough and Ready	5 09	11 57
6 57	9 29	..... Cove	5 01	11 50
7 00	9 38	Fisher's Summit	4 58	11 45
7 10	9 41	.....Saxton	4 48	11 35
7 25	9 55	...Riddlesburg...	4 35	11 20
7 30	10 00	.....Hopewell. ..	4 29	11 51
7 40	10 19	...Piper's Run...	4 17	11 05
7 51	10 21	.... Tatesville....	4 07	10 52
8 02	10 30	.....Everett.....	3 58	10 43
8 05	10 40	....Mt. Dallas....	3 55	10 40
8 25	11 00	..... Bedford.....	3 30	10 02
10 00	12 35	.. Cumberland...	1 55	8 45
P. M.	P. M.		P. M.	A. M.

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I Am Yours,
5018 ELD. D. B. ARNOLD.

PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1882, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 45 P. M.	1 35 P. M.
Mail	2 13 P. M. ..... 8 50 A. M.
Fast Line.....	6 00 P. M. ..... 11 30 A. M.

TRAINS EASTWARD.

Leave Huntingdon	Arrive Phil'da.
Johnst n Exp'ss, 9 00 A. M.	..... 5 05 P. M.
Day Express....	1 25 P. M. ..... 7 35 P. M.
Mail	3 50 P. M. Hbg., 7 30 P. M.
Mail Express	8 05 P. M. ..... 2 55 A. M.

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